

# MANY COMMENTARIES IN ONE:

UPON,

*Joshuah.*

*Judges.*

*Ruth.*

1 and 2 of *Samuel.*

1 and 2 of *Kings.*

1 and 2 of *Chronicles.*

1 *Ezra.*

1 *Nehemiah.*

1 *Esther.*

Setting forth,

The literall sence (according to the Hebrew) and therby  
correcting Translations where need requires, and clearing all  
obscure passages; reconciling differences, and diving into the mysteries:  
The furth fetcht, and lesse usefull, being rejected; the divers Expositions of  
divs being examined; the best preferred, and others confuted; and where  
none satisfieth, new propounded.

Here are also many Observations for the use of edifying in  
Grace, all along inserted.

*Being for all his, instar omnium, for the singular benefit of all that be studious  
of the Holy Scriptures.*

Whereunto is added,

A Continuation of the History of things most memorable (after  
*NEHEMIAH* his Principality) amongst the Jews, and the Monarchs of the  
world, till the time of our SAVIOUR'S Passion; and *Ierusalem's*  
destruction.

Being both profitable for the understanding of divers Prophecies, and the  
manifest examples of Gods judgements occurring in those times, upon the  
notoriously wicked: And delightfull for the variety of matters.

By *John Mayer*, Doctor of Divinity.

LONDON,

Printed by *John Legatt*, and *Richard Cotes*; and are to be sold by *William  
Leak*, at his shop, the signe of the *Crown* in *Fleetstreet*, between the two  
Temple Gates. MDCXLVII.







TO THE  
HIGH AND HONOURABLE  
COURT OF  
PARLIAMENT:

*And by Name,*

(As to them, to whom he is most obliged)

TO

*Sir Herbottle Grimstone, Knight and Baronet.  
Mr. Maurice Barrow, Esquire, his ever honoured patron.  
And Mr. Herbottle Grimstone, Esquire.*

JOHN MAYER, doth in all humility, dedicate this his labour in  
the Lord.



*He saying it true (Right Honourable) in  
divine things, of that which is good we cannot  
have too much; and if a light in a dark room  
be good, the accession of more light is better  
and more delightfull. My hope therefore is,  
that to you, who have expressed your desire  
to have the Church of England furnished with Books in this  
kinde, the addition of another will not be unacceptable. This  
work of mine, both in this part and another that should have  
come out before it, from the beginning of the Bible hitherto,  
was well nigh, if not altogether finished, before any other  
speaking in the English tongue in this kinde, upon so many  
Books of Scripture together: but there were enemies like To-  
biah and Sanballat, who envied the coming out of any thing,*

## The Epistle Dedicatory.

whereby the Laitie might attain too much light of knowledge, that hindered it, till some years expired under worthy Darius, who set his minde more upon the building of the Temple, then any of his predeceffours the Kings of Persia. For although under your auspicious government, the Presses have been open for publishing any good Books for illumination and edification, yet the times have been troublous almost hitherto, so that there hath been little encouragement to publish Volumes in this kinde, however they have swarmed with Pamphlets of all sorts. Therefore having now by Your meanes through Gods blessing, more tranquillitie, which he for his mercies sake establish and perpetuate, and through tranquillitie, opportunitie to set up our lights before hid under a bushell, how can I, but in gratitude for so great a benefit through which mine comes now forth, inscribe it to so Honourable and worthy a Senate; and so devote it first to your use and service, and then of all well-affected Christians, who I know upon your approbation, will be excited the rather to look after it for their own good. Be pleased then (Right Honourable and Worshipfull) at your vacant times to reade it, as a piece, wherein haply yee may see more into the Oracles of God, then in any one Book yet extant, and if Kings must by Gods precept be daily in reading the Book of God, whereupon David made it his continuall meditation, and Alphonsus King of Aragon and Sicilia, read the whole Bible with the ordinarie Glosses 14. times over; Yee must not think it beneath your greatnesse, but that it stands well with it, to sequester some time daily, to reade both the text and glosses, which ye have as helps to more illumination, that Ye may the better know, how all things ought to go according to Gods will in Church, and Common-wealth, and order them accordingly. Wherein if this of mine may be any help unto You, or to build You up, or any of Gods people in knowledge and grace, I shall much rejoyce, and that it may be so, shall not cease to pray to Him who is able to make you abound in all wisdom and spirituall knowledge more and more.

Deut. 17.

Your honours most humbly  
devoted in all duty and service,

JOHN MAYER.



TO THE READER.

**I**F any that make account of my unworthy labours, (as many I know do) shall marvell, why after so long expectation of a more full body, only one part is at length brought forth, and that a *Pharex*, *Zarah*, who made offer to come forth, first plucking in his hand again. This is come so to passe, because they to whom the Midwives office belonged to help to bring forth these children of the mind into the world, were unwilling for the greatnesse of the charge and instability of the times, to do their office herein. So that unlesse I had met with a kinde friend, who most willingly supplied their defect, it had stuck in the birth, and not come into the light to this day, either in whole or in part. Moreover, it is by some doubted, that as in time of plenty even the poorest buyers are scornfull, and taking up in their hands very good wheat, cast it down again and depart, letting it stand as not good enough for their use, so there being now plenty of books of this kinde, Readers will do, by such as are published more, as counting them superfluous. So that I thought it not good by bringing too much into the Market at once, to cause a *nausea* and scornfull disdain, but by bringing some of my grain forth at once, and that not ordinary, but most scarce in our Book-markets, to whet buyers on hereby, intending, as I shall see this to take amongst them, either to bring forth the other upon the *Pentateuch*, or to reserve it for my own particular use. For I hear some saying, that they will buy no English Cōmentaries, because there be enough Latin ones upon all parts of the holy Scriptures, and they count it some disparagement to have English in their Libraries. To such I say, it is to bee granted indeed, that for a theologue to have none but English books is a disparagement, as arguing one that knowes none other but his mother tongue, and therefore illiterate, and an intruder into the ministeriall office, sith as *Ierome* hath it, he cannot be counted learned, that doth not *callere Lin-*

Eff. 3. 8. 12.

A. 2.

quam Latinam, Græcā & Hebræam, as not being able to see into the sense of the letter of the Word with his own but with others eyes, and therefore he must be forced to take up things of greatest moment, committed to his dispensation upon trust, which for any seer is a shame to do. Yet to reject Bookes written upon the Word, *hoc nomine*, because they are English, is as an intimation to the people of dislike, that they should know what is written, as not being safe for them, as *Eliakim*, and *Shebāh* were grieved at *Rabsakeh* his blasphemies uttered in a language understood by all men, whereas they do most Apostlike, who open divine mysteries so as that every one may hear, and read them in their own language. Therefore in avoiding disparagement to themselves, they disparage the holy Word of God, and the opening of it, as being of matters dangerous, and of evill consequence for the common sort to know, yea they hereby bring upon themselves the thing feared, seeing there cannot be a greater disparagement to a protestant Minister, then to seem to side with *Hosw* and *Harding*, & other popish Doctors, in averring that it is dangerous for the people to read the Scriptures, or to have them in their mother tongue, who yet for matter of annotations hereupon, come somewhat short of such, as appears by the Rhemes Testament, being common in their Libraries. And whereas they say, there are Commentaries enough in Latin and Greek, there are not so many though Hebrew of the Rabbins be added also, but that the writing of more in any language, may be usefull both to the learned and unlearned, if they be not *idem per idem*, as indeed the manner of many Expositours is, one to follow another, as *Oecumenius*, *Theophilact*, and he *Chrysostom*, *Gorran*, *Thomas Aquinas*, and all the ancients almost, *Ierom*; and the new Writers, *Calvin*. But who so shall please to peruse this of mine, shall finde besides the light set up by Commentatours ancient and modern, of which I confesse, I have also made great use, some new light, enabling to judge and chuse the best, and in many particulars, leaving them all to go a new way more right

*To the Reader.*

right, hitherto untraced, to his more full satisfaction and enlightening, by more diligent taking heed to the original, and avoiding all seducement by Translations. Some others there are that say, we have already Bookes lately come out upon all the Bible, and therefore they shall suffice us. And I deny not, but that some good light is given by them, as writing in such brevity can do, yet whosoever would read to fill himself with more perfect knowledge of the divine mysteries, and to gather most comfort from them, hath need to read others also, which are presented in this to spare the Readers paines, and improved in fine to bolt out the truth in all things, so as hath not yet by any one been done. Lastly, there be others that content themselves with the Bible, not caring for any other light, then what they can finde by the reading thereof. But in thus doing, there is danger either of reading and not understanding, and so not profiting, for *legere & non intelligere est negligere*, or else of perverting the holy Scriptures for want of a right knowledge, to damnation. Wherefore let us all reade the Scriptures with all assiduity, according to *Ioh. 5. 39. Revel. 1. 3.* and to improve our reading to our most illumination and comfort, and setting in the truth against errours, so abounding in these times, labour to understand what we reade, by the help of Annotations or Commentaries, such as whose means and leisure will afford it, furnishing themselves with and reading more, although abundantly supplied already; they of lesse meanes who cannot have variety, with one, which may be unto them equivalent to all, in which name I do, *non iactando, sed veritatem dicendo*, humbly commend this unto thee, as *Luke* his to *Theophilus*, after many written by others. And I doubt not, but whosoever thou art, who shalt purchase and make use of it, thou wilt receive so full satisfaction hereby, that thou wilt say, as he who hath drunken new wine, I will drink no more old, for the new is better.

*Vale.*

A Ca-

Act. 8.

2 Pet. 3. 16.



Elz. 38. 12.

Ag. 1.

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*Vale.*

A Ca-

Act. 8.

2 Pet. 3. 16.

A Catalogue of Commentatours and other Authours  
cited upon Joshua, Judges, Ruth, and  
1 and 2 Sam. Sec.

<b>A</b> ugustine.	Damasce.	R. Iosaphan.	Rabbini.
Ambrosius.	Dionys. Carthuf.	R. Kimhi.	Rupertus.
Anastafius.	Dion.	Lyra.	Quinquarboreus.
Appianus.	Dorotheus.	R. Levi.	Salianus.
Arrianus.	Diodorus Sicul.	Livius.	Salustius.
Aristotle.	Dymianus.	Mafius.	Serrarius.
Abricomius.	Ensebius.	Magellianus.	Septuagen.
Arius Montanus.	Eliaius.	Melchior Gann.	Sereus.
Aulus Gellius.	Estius.	Mercerus.	Sigonius.
Angelomus.	Eutropius.	P. Martyr.	Sulpitius.
Apuleius.	Epiphanius.	Macrobius.	Stephanus.
Ammianus.	Ferus.	Munster Cosm.	Rab. Solomon.
R. Abraham.	Freculphus.	Mercator.	Rab. Samuel.
T. Aquinas.	Fundanus.	Menander.	Synabo.
Bernardus.	Florus.	Nazianzen.	Suttonius.
Beda.	Gloss. Ordin.	Naucterus.	Tacitus.
Berosus.	Gratian.	Origen.	Theodore.
Bonfrerius.	Ben. Gerson.	Paulus Orasius.	Tertullian.
Brocardus.	Gregorius.	Osiander.	Tostatus.
Burgensis.	Genebrard.	Pagninus.	Thurpinus.
Borrbau.	Genev. Notes.	Plato.	Tigur. interp.
Benjamin. Ind.	Fr. Georgius.	Pierius.	Tormellus.
Comestor.	Gorion.	Pineda.	Tranquillus.
Calvin.	Georg. Genist.	Plutarch.	Traditione Hebr.
Clayfostome.	Hugo de Sant. viff.	Procopius.	Thucydides.
Cald. paraph.	Herodotus.	Patriarchs travels.	Vasquez.
Catullus.	Hieronym.	Prosper.	Varabius.
Cajetan.	Hugo Cardin.	Plinius.	Valesius.
Cicero.	Iunius.	Philastrius.	Velleius.
Clemens Alexand.	Iosephus.	Pellicanus.	Willet.
Cyprian.	Idorus.	Pausanias.	Wolpinus.
Ctesias.	Ionathas Syru.	Polybius.	Xenophon.
Serhus Calvisius.	Iohannes Hierosol.	Rabanus.	Zonaras.
Q. Curtius.	Iustinus.		





A  
COMMENTARY  
UPON  
THE BOOKE  
OF  
IOSHUAH.

The PREFACE.



According to the title of this Book, the *Hebrewes* hold, that *Iosuah* was the Author of it, so likewise *Comestor*, *Lyranus*, and many other Learned men. And this is proved, First, from Chap. 24. 26. where *Iosuah* is expressly said to have written all these words. Secondly, from *Ecclesiasticus* 46. 1. where *Iosuah* is said to have been the successor of *Moses* in prophecies, and to write the sacred History is a kind of prophecy; wherefore by the *Hebrewes*, this Book of his is numbred amongst the Prophets;

of whose Books they number eight, *Iosuah*, *Judges*, *Samuel*, *Kings*, *Isaiab*, *Jeremiab*, *Ezekiel*, and the Booke of the twelve smaller Prophets. For they distinguish the Canonick Scriptures, as *Comestor* hath it, into three ranks, 1. Of the Law, by which name they call the five Books of *Moses*. 2. Of the Prophets before-named. 3. Of the *Hagiographa*, or holy Writings, which are nine, *Daniel*, *David*, *Hester*, *Esdras*, *Job*, *Chronicles*, and three Books of *Solomon*. Hereupon, and upon the Apocryphall Books, *Hugo* hath these Verses following:

*Schol. Niss.*

*Hugo Card.*

*Quinque libros Moses, Iosua, Judicum, Samuelem,  
Et Ma'achim, tres precipuos, bis sexque Prophetas,  
Hebraei censet reliquis praeellere libris.  
Quinque vocat Legem, reliquos vult esse Prophetas.  
Post Hagiographa sunt Daniel, David, Hester, & Esdras,  
Job, Paralipomenon, & tres libri Solomonis.  
Lex vetus his libris perfectè tota tenetur.  
Restant Apocrypha, Iesur, Sapientia, Pastor,  
Et Machabeorum libri, Judith atque Tobias.  
Hi quia sunt dubii, sub Canone non numerantur;  
Sed quia vera canonicus ecclesia suscipit illos.*

Junius.

Calvin.

But here, unlesse *Ruth* be understood under the *Judges*, and *Ezra* and *Nebemiah* by *Esdra*, this will be no perfect enumeration: but *Ruth* is by *Ierome* reckoned with *Judges*, who numbeth as many Books in the old Testament, as there be Letters in the Hebrew Alphabet, viz. 22. *Prolog. in Sam.* And as for *Esdra*, hereby are commonly understood *Ezra* and *Nebemiah*, and the two Books of *Esdra*, which are amongst the Apocryphal, being called the first, second, third, & fourth books of *Esdra*; but the two latter are justly put amongst the Apocryphal, and not amongst the Canonical books, as being not found, as *Junius* hath it, either in Hebrew or Greek; and the one of them almost nothing else, but a repetition of that set forth in *Ezra*; & the other erreth so far in the very entrance in setting down the Genealogie of *Ezra* so diversly from that in *Ezra*, that any man may easily perceive that not to be the true, but a supposititious *Esdra* that wrote it. But to return again to *Ioshuah*, why should not he most probably be thought the Author of this Book, seeing he was a most godly Judge, and set up in the roome of *Moses*, who so carefully had written the gifts of God before for the people of Israel, and therefore it might well be expected, that he should doe the like for the famous things wrought in his time. *Calvin* contrariwise thinketh, that *Eleazar* wrote this book, and not *Ioshuah*; because, Chap. 15. there is somewhat set down of the expugnation of *Hebron*, which was not done till after the death of *Ioshuah*, and the death of *Ioshuah*, Chap. 24. But the inserting of this, and supplying of that by some other holy Writer, is no argument, that the book was not written by *Ioshuah*, no more then the supplying of some things by others in the Books of *Moses*.

## CHAP. I.

V. 1.

After the death of *Moses* the Servant of the Lord, it came to passe, that the Lord spake to Joshua the son of Nun, &c.

Scholast. Hist.  
Lyra.  
Ferus.

*Ioshuah* was otherwise called *Osheab*, Numb. 13. 8. 16. *Moses* called him *Ioshuah*, he was of the Tribe of *Ephraim*, the Septuagint call him *Iesw* the son of *Nan*; and it is to be understood that *Ioshuah* and *Iesw* are all one, these two names come of the same Hebrew Radix, signifying to save, and *Nan* and *Nun*, saith *Comestor*, are one. It is noted by *Lyra*, that he was the first that ever was called by this name, and likewise by *Ferus*, the providence of God being singular herein, that a *Iesw*, a figure of our *Iesw* and Saviour should bring the people of Israel into the Land of promise. He was a figure of *Iesw*, saith *Ferus*, 1. In subduing the *Amalekites*. 2. In bringing the people into *Canaan*. 3. In dividing that Land amongst them. There was another *Iesw* afterwards the son of *Sirach*, a figure of *Christ* for his learning and wisdom; and *Iesw* the son of *Iosedek* the High Priest, a figure of his Priesthood: Of others also thus called, see 1 *Chron.* 24. 11. 2 *Chron.* 31. 15. and my notes upon Numb. 13. 16. This *Ioshuah* was also a figure of *Christ*'s victorious rising and ruling over all his Enemies; as his death and passion had been in the books of *Moses* figured out seven times. 1. In *Cains* killing *Abel*. 2. In the troubles of *Noah*. 3. In the sacrificing of *Isaac*. 4. In the afflictions of *Ioseph*. 5. In the killing of the Paschall Lamb. 6. In the striking of the rock to bring out waters. 7. In the brazen Serpent, so *Ferus*. And *Origen* noteth, that the name of *Ioshua*, or *Iesw*, is first mentioned, *Exod.* 17. when *Moses* sent him to fight against the *Amalekites* whom he overcame, and not *Moses*; *Iesw*, and not the Law subduing spirituall enemies, being noted hereby. And he admireth the Divine Providence, in that none of the holy ones that lived before, was called by this name, but he first of all others, that brought the Israelites into *Canaan*, evidently shewing both him and his gifts here related in this book to be mystically, figuring out our *Iesw* and his acts. At the beginning of this verse is a conjunction copulative, rendered [now] to shew this to be a continuation of the former History of *Moses* by his successor *Ioshuah*. For the time when this was spoken, *Lyra* will have it to be before the dayes of mourning were ended; but *Hugo*, the mourning for *Moses* being now ended, which seemeth the most probable, because

Lyra.  
Hugo Cardin.

cause *Deut.* 34. 8. Before this it is said, the dayes of mourning for *Moses* were ended. And if we compare the time of *Moses* his death, which I have there shewed, according to the Hebrews, was the seventh day of the moneth *Adar*, which was their last moneth; with the time of the peoples coming over *Jordan*, which was the tenth day of the fifth moneth, *Josh.* 4. 19. we shall find that there were passed 30 dayes of mourning, and 3 dayes for their preparing and passing over *Jordan*, according to the time set, *Chap.* 1. 11. [*The Lord spake to Joshua*] twice before this *Joshua* was appointed to this Office of ruling and leading the people, *Numb.* 27. 18. and *Deut.* 31. 7. and to encourage him the more, the Lord speaketh to him again; and as *Ferus* hath it, that the people might the more readily obey him; and lastly, that hee might the more diligently goe about this his office; and in that hee the Minister of *Moses* is thus preferred, he noteth mystically, that onely such as subject themselves to the law of God, are fit to rule: and therefore *Jesus* himself first served and washed his Disciples feet. And herein *Joshua* figured Christ, who was the Minister of *Moses*, when he was made subject to the law, *Gal.* 4. for the law is called *Moses*, *Luke* 16. 31. so *Origen*.

*Moses my servant is dead: now therefore arise, &c.*

Here both *Lyra* and *Hugo* take occasion to confute those that say *Moses* was damned for his sin at the waters of *Meribab*, because we read not of his repentance; for the contrary appeareth by this honorable testimony which the Lord giveth of him, calling him his Servant. And *August.* *Qu.* 1. gathereth hereupon, that God punisheth with death his deare servants corporally, and yet taketh them to himself as vessels of honour. Likewise *Comestor* confuteth both them, and those that held *Moses* not to be dead, but translated, as *Enoch*, and *Elias*; for the Lord saith, *he is dead*. And unto these *Ferus* addeth a third error, which is also here confuted, *viz.* that the law was not of God, but of the Devil; for the Lord himselfe testifieth, that *Moses* who gave it, was his servant. Mystically by *Moses*, understand the law of *Moses*, which is as an husband dead, *Rom.* 7. 1. under the Gospel, and now *Jesus* commeth in his place. [*Arise, passe over this Jordan, thou and all the people.*] Some thinke that *Joshua* was now humbled in prayer, and so God biddeth him [*arise,*] which is not improbable; but by this speech he quickneth him to a diligent care in executing the weighty Office whereunto he called him. By all the people, are not meant all without exception, for some had their possessions on this side *Jordan*, *Numb.* 32. but all the rest were now to go over, & al the men of War of those Tribes, that remain as hereafter followeth, *v.* 12, 13, &c.

*Every place that the sole of your foot shall tread upon, have I given unto you, &c.*

The very words of this verse, and the next are had before, *Deut.* 11. 24, 25. where *Moses* speaketh unto the people, as the Lord here to *Joshua*. And he saith, *I have given you*, to note the certainty, as if they were already in possession thereof. The Hebrews, (saith *Lyra*) by all places that they should tread upon, understand all Countreys of the world; and this was in part fulfilled in *Solomon*, when he reigned over all, and shall perfectly be fulfilled in the dayes of the King Christ, of whose earthly Kingdome they dreame; but how false this is, the next words declare, *From Lebanon and the wilderness to the great River, &c.* of which bounds, see *Deut.* 11. 2.

*Be strong and of a good courage, &c.*

The Lord knew that the people now to be led by *Joshua*, were very perverse, and the enemies to be subdued many and mighty; and therefore he confirmeth *Joshua* with many words, and most ample promises; and the rather, because *Moses* so holy a man, yet in the time of provocation by the people had shewed great weaknesse. The Lord saith, that none should be able to stand before him all the dayes of his life; for after his death, the people finned, and then their enemies prevailed, as is shewed sundry times in the book of *Judges*.

*That thou mayest observe to doe according to all the law that Moses my servant commanded thee, &c.*

That *Joshua* might not be pusillanimous, but courageous, he hath a speciall charge

*Ferus.*

*Note.*

*V. 2.*

*Lyra.*  
*Hugo Card.*

*Schol. Hist.*

*Ferus.*

*V. 3.*

*Lyra.*

*V. 4.*

*V. 6.*

*V. 7.*



Calvin.  
V. 3.

charge given him to attend to the law of God, and to do it in all things with all care and diligence. And hereby obedience to God, and subjection to his law, is shewed to be the ground of all true fortune, the adventures that are made without this, being nothing but temerity & rashness; which howsoever it may prevaile at the beginning, yet it shall never be able finally to bring any thing to good effect, as Calvin noteth. And to the end, that the law of God may be observed by him, he is charged to read and to meditate thereupon day and night, and so it is promised that he should prosper in all his undertakings: See the like charge given to Kings, *Deut. 17. 18, 19.*

V. 9.

*Bee strong and of a good courage, have not I commanded thee?*

Masius.

Hebrai.

Serrarius.

Hugo, Carpini.

Calvin, Iunius.

Masius, Pagnin.  
Chald.

V. 10, 11.

When God is the Author of any expedition, men may be courageous indeed, and feare nothing, as being sure to prevaile. For the words and phrases here used; [*that thou maist observe to doe:*] some distinguish betwixt these two words expounding [*observe*] of abstaining from the evill forbidden, and to doe of performing things commanded; but Masius better understandeth the first word of that study and care, which maketh way to performance; and the second of the due execution thereof. Turne not from it to the right hand or to the left; By turning to [*the right hand,*] the Hebrews understand any adding to the Word of God; and by turning to the left, any taking away therefrom. Serrarius by the first understandeth any going out of the way of Gods commandments for gaine; by the second any going out for feare of danger or adversity suffered: So likewise Hugo, for prosperity or adversity, the first seemeth to be grounded upon *Deut. 4. 2.* and therefore is rather to be approved, [*that thou maist prosper;*] the Vulgar Latine for this hath, that thou maist understand all that thou dost, or doe wisely in all things; thus also the Septuagint, and the word תִּשְׁכִּיל here used, signifieth first and chiefly to understand; and it is used also for to prosper, as *1 Sam. 18. 14, 30.* Calvin and Junius are rather for prospering, but because there is another word for prosperous, *v. 8. then thou shalt make thy way prosperous,* או תַּצְלִיחַ this is better expounded of understanding; and there, *that thou maist make thy way prosperous, and be wise,* or doe wisely; and to keep the law, and to cleave to it, is said to bee wisdom and understanding, *Deut. 4. 6.* thus also Masius and the Tygrine interpreters, and Pagnine, but the Chaldee is for prospering. This booke shall not depart from thy mouth; that is, thou shalt be frequent in reading and speaking thereof, and in instructing others therein. And this duty, as it is first and chiefly commended to Rulers, so it is to all people, *Deut. 13. 9, 16. Exod. 6. 6. Deut. 11. 18, &c.*

*Then Iosuah commanded the Officers of the people, saying, Passe through the Host, and command the people that they prepare Victuals, for within three dayes ye shall passe over this Jordan, &c.*

August. qm. 2. in  
Josh.

Lyra, Calvin

The word שׁוֹמְרֵי here rendred Officers, is in the Vulgar Latine Princes, Augustine calleth them Scribes, and so doe the Septuagint, but of this enough before upon *Exod. 18.* they were some set to rule over the rest; and therefore are bidden to command them. St. Augustine understanding this to have been before the sending out of the Spyes to Jericho, moveth a question how they could within three dayes from hence goe over Jordan, when as the spies must have some time to goe and search, and returne, and it is expressely said before their return, that they hid themselves three dayes in the mountaines, Chap. 2. 22. and three dayes after this, the people have direction to passe over, Chap. 3. 2. And he answereth, that Iosuah thought happily, that the spies would have returned sooner; and presuming upon this, hee set three dayes, and not by direction from the Lord, but it fell out that the dayes before their passing over, were many more. And Moses he saith, in like manner erred once, doing as a man, when he took the burthen of hearing all causes upon himselfe, untill that he had better direction; and this is followed by Hugo and many others. But Lyra and Calvin more soundly weighing the premises, how seriously the Lord promised to be with Iosuah in all things, hold that hee would not now suffer him

him to erre in the beginning of his rule, lest his credit should hereby bee infringed amongst the people, and therefore that this of his appointing the people to be ready against the third day to passe over *Jordan*, is here set downe by anticipation, the spies being sent out six or seven dayes before this, even whilst the dayes of mourning for *Moses* lasted, and at their returne, and not before, this preparation was commanded against the third day; and so all things done, Chap. 2. come in by a parenthesis, that which was done before, being set down after, and accordingly it may be read, *Joshuah the son of Nun, had sent out of Shittim two men, &c.* Chap. 2. 1. and the number of three dayes spoken of againe, Chap. 3. 2. thus agreeth excellently with this, as a repetition hereof, and a more distinct declaration of his proceedings; and being thus understood, the former count of the time spoken of from the death of *Moses* till their coming over *Jordan* will hold, which otherwise cannot. Moreover, it had been a point of temerity, and of no wisdom in *Joshuah*, to set a time of passing over into the land of *Canaan*, before the way prepared by sending out spies; an error, that a man so full of the spirit of wisdom could not possibly fall into. [*Prepare you victualls,*] seeing they were fed with Manna from day to day, even till the fifth day after that they had passed over *Jordan*, Chap. 5. 12. it may be doubted what victualls *Joshuah* would have them to prepare; for if Manna, that might not be kept all night, if any other sustenance, where should they have it, or what need had they of it, when as they were fed with Manna? *Masius* saith that they might buy some other victualls of the Edomites or Moabites. *Bonfrerius*, that they had taken the spoiles of two Kings of the Amorites, amongst which doubtlesse they found good store of corne and cattell for food, and of these victualls he speaketh. The first is most improbable, because *Edom* and *Moab* were most infense against them: the next cannot be disliked, for by reason of their passage, they had no time that day to gather Manna, and therefore they must be otherwise supplied. If it be said, seeing they had other victualls now, what needed Manna still? I answer, it is likely that they had not sufficient of the prey taken for so great a multitude, but onely for a short time, for so soone as they came where they might have enough, the Manna ceased, Chap. 5. 12, 13.

*And to the Reubenites, Gadites, and to the half tribe of Manasseh, spake Joshua, &c.*

Here is nothing but a commemoration of the condition set by *Moses* before to these Tribes, and by them yeelded to, viz. that they should goe armed over *Jordan* before their brethren, all the men of warre amongst them, their wives, children and cattell being left in the land already given them for an inheritance. But whereas *Moses* required that they should all goe to these Warres, *Numb.* 32. 20, 21. to which they yeelded, *Joshuah* here requireth onely all the mighty men of valour to goe, and *Chap.* 4. 13 there went but about 40000; whereas of the tribe of *Gad* alone there were numbred of able men to beare Armes 40000, of *Reuben* 43000, and of halfe *Manasseh* 26000: so that the greater part went not, herein *Joshuah* did according to the meaning, which was, that a sufficient company of the most able should go, the rest staying at home to defend the Countrey newly conquered against their enemies, who might otherwise soon have gathered together, and subdued those parts againe, and have made a prey of their wives, children, and cattell, as was touched before upon *Numb.* 26.

*Ye shall passe before your brethren armed.*

He requireth them not to follow, but to goe before the rest to the warre to shew their alacrity, as *Calvin* hath it. The words *כִּפְנֵי אֶחָיִכֶּם* signifie in the sight of your brethren, but the event *Chap.* 4. 12. sheweth, that it was meant in the forefront, and that they should bee the first to assault the enemy. And to this doe they assent, and to whatsoever *Joshuah* should command them, promising to obey him in all things as they obeyed *Moses*. If this shall seem, saith *Calvin*, to have been a point of vain-glory in them, and not true, for they had often rebelled against *Moses*; hee answereth well, that they were their Fathers who had been rebellious, and were consumed in the wilderness; but they

*Qu.*

*And. Masius.  
Bonfrerius.*

V. 12.

V. 14.

*Calvin.*

V. 16. 17.

V. 18.

Nic de Lyra.  
The mystery.

Ferus.

they their children being taught by their example were made more obedient : neither is this a vain-glorious ostentation of their obedience to *Moses*, but a declaration of their readinesse to subject themselves to *Joshuah*, whom they thus acknowledged to bee his successor appointed by the Lord ; and therefore worthy of all praise. And they conclude most piously, praying the Lord to be with *Joshuah*, as he had been with *Moses*, and exhorting him to bee of a good courage, and menacing such amongst them as would not obey him, with death. Of all this an excellent Allegory is made thus by *Lyra*. *Joshuah* or *Jesus* was a figure of our *Jesus*, both in his name and gestis, as hee must passe over *Jordan*; so *Jesus* was baptized of *John* in *Jordan*; and as all the people must passe over with him, so all the people of *Jesus* are baptized: the victualls which they must prepare, are the rudiments of faith, wherein all that are *adultis*, must be instructed before their baptisme; the third day setteth forth the time of grace, for the time of the Law of nature, and of the Mosaicall Law, were the two first dayes, upon this third all are baptized, and so passe into the heavenly *Canaan*, in hope here, and in soul, being delivered from all guilt and punishment at the time of death, and the whole *compositum* of soule and body at the end of the world. By the Reubenites, signifying Seers, are set forth the Prophets; by the Gadites, the Patriarchs; and by the Manassites, other saints under the Old Testament, who all passed through Baptisme in a figure, 1 Cor. 10. Note here, that *Lyra* held no paines to bee suffered in Purgatory after death. *Ferus* will have the three times of instituting *Joshuah* to his Dukedome, to figure out, 1. The conception of *Jesus* by the holy Ghost. 2. His Baptisme with the holy Ghost. 3. His resurrection, when all things were put under his feet, and none were able to resist him.

## CHAP. II.

V. 1.

Rabbini.

Hieronym.  
Testam.

And. Masius.

Calvin.

**A**ND *Joshua* sent two men out of Shittim, to spy secretly, saying, Go view the Land, even Jericho, &c.

The Rabbins say, that these two were *Caleb* and *Phinees*, but that is uncertaine, the place, from whence, is otherwise called the plaines of *Moab*. At what time this was done, hath been already shewed upon *Ch. 1. v. 10, 11.* [to spy secretly] here, because the word *סְרִישׁ* put for secretly, signifieth also to feigne ones selfe dumb, the Rabbins expound it some of them thus, saying, that hee biddeth them feigne themselves dumbe, lest by their language they should bee discovered: some because *סְרִישׁ* signifieth an earthen vessel, that they should carry such, pretending to come to sell them; and some otherwise; but the most received exposition, which is best, is secretly, or silently, so *Jerome*, *Iostatus*, *Vatablus*, &c. But whether is it meant that he sent them secretly, the people not knowing of it, or that they should conceale themselves, that they might not be known by the men of *Jericho*, whence they were? The Hebrew Text will resolve this presently, where it is said thus, he sent two men searchers secretly: He did it therefore closely, and not openly, as when twelve men were sent before to search the land, *Numb. 13.* all the congregation consenting to it: for seeing that succeeded so ill, he thought it better now to take another course, of which there might come no scandall; and so it is most probable, that the spies returning, certified *Joshua* alone what they had done, thus also *Masius*: Yet it is not to be doubted, but that they went also secretly about *Iericho*. Come for faith they feigned themselves fooles, but there is no ground for that. But what went they to espy? *Ans.* Onely the way into *Iericho*, whether it were open or not, and whether the people of *Iericho* were fearefull, and what preparations they made against the Israelites coming. If it shall seeme that *Joshuah* shewed himselfe too cautelous herein, seeing the Lord had so greatly incouraged him? *Calvin* answereth well, that it is not likely but he had direction from the Lord thus to doe, although it bee not expressed; for neither is it expressed that the Lord directed him about the provision of victualls, and ap-  
point-



pointing the third day to passe over *Jordan*, C. i. v. 10, 11. And this sending out to spy *Jericho* tended further to the encouraging of *Ishuab* and of all the people, when it was made knowne unto them, what the spies related of their timerounesse, as *Gedon* was encouraged by doing the like afterwards about the Host of *Midian*, *Judg* 7. 9, 10. *Ferus* saith, that although God had made him so gracious promises of prevailing, yet he knew, that meanes must be used, and that he must not proceed rashly in these Warres; and therefore hee doth as any provident Captaine would doe in the like case. And they came into an harlots house named *Rahab*, and lodged there. The *Chaldee* for [*harlot*] hath an Inne-keeper or victualler, and so *Jonathan* in *Targum*. But the word *זונת* here used, is every where put for an harlot, and the *Septuagint* render it an harlot, and so all the Fathers expound it, and *Jam. 2. 25.* wherefore the Rabbins in seeking to avoid this exposition, as tending to the discredit of their nation, vent but their owne imagination, as they are bold to doe in many other things. Some, because they thinke it infamous to our Lord, that such a woman should be put in his line, say, that it was not this *Rahab*, but some other, which is named in that Genealogie, *Mat. 1* but the time agreeth so unto her being married afterward to *Salmon*, the son of *Naasson*, which was the Prince of the Tribe of *Judah*, *Numb. 2. 3.* as that she cannot be held to be any other woman, and there is none other named in all the Bible by this name: & lastly, if there be any infamy by this *Rahab*, why not by *Thamar* and *Bathsheba* also? Now although *Rahab* was a wicked harlot, yet happily she might be one that sold victualls also, that under this colour men might resort unto her; and therefore it is most probable that the spies came to her house, standing also in an outer place upon the wall of the City, as is noted, *Vers. 15.* where there was least frequency of people, and so they thought themselves most out of danger of being seen and discovered. *Lyranus* and *Ferus* hold that shee was no harlot, but a victualler. *Hugo* is indifferent for either, or that she had been an harlot, but now was not; yet because the houses of such are open to commers in the night, hee finally thinketh her to have been an harlot now.

And it was told the King of *Jericho*, saying, There came men in hither in the night of the children of *Israel*, &c.

This maketh for that which was noted before out of *Hugo*, viz. that this was the cause of their coming to *Rahabs* house, because harlots have their houses open for men to resort unto in the night, when as the doores of others are shut. They therefore having been about the City in the day, at night come hither to lodge, not seeking to her, as other wicked men, because shee was an harlot, but for their necessity to have harbour till the morning. Here is not then, as *Ferus* noteth, any colour for lewd men in their frequenting of whore-houses, but the wonderfull mercy of God is set forth in converting and saving such an one onely in all that City, that none touched with a sense of their sins might despaire.

These men could not be long at *Rahabs* house, but the King of *Jericho* hath intelligence of it, and sendeth to have them brought forth; but it is said that she hid them, and said, there came men unto me indeed, & I witt not whence they were; And when it was darke, they went out, &c. Thus she said, but she had brought them up to the rooffe of the house, and hid them with stalkes of flax. Here, whereas she is said to hide them, when the men came from the King to inquire for them, before she answered, it is to be understood, that she had done that before, suspecting what would follow, as is expressed, *v. 6.* where the same thing is again repeated for further explication, *v. 4.* where this is first spoken of, it is said she tooke and hid him, not them, for it is *הַצִּנֵּן* but it is said thus, *per exallagen numeris*: now lest there should be some error in the Reader finding it thus set down, it is more fully declared againe, *v. 6.* Shee had brought them up and hid them, &c. Yet some of the Rabbins hereupon gather, that shee hid onely one of them, viz. *Caleb*, and not *Phinees*, who was an Angel in a bodily shape; and therefore could stand before them and not be seene, when he would. Others

V. 2.

Ferus.  
Not.

V. 3.

V. 4, 5.  
V. 6.

Rabbini.

of

Lyra.

Qu. 1.  
Hieronym. Orig.  
Chrysost. Cyr.  
Tostat. qu. 30.

Aug. ad Consen-  
suum. lib. de  
Mendacio, c. 20.

C. 21. Quisquis  
esse aliquod ge-  
nus mendacii,  
quod non sit pec-  
catum putaverit,  
decepit seipsum  
turpiter, cum  
honestum se pu-  
tat esse decepto-  
rem aliorum.  
Plato lib. 3. de  
Repub.  
Calvin.

Ferus:

Matth. 1.  
Heb. 11. 31.  
Jam. 2. 25.

Qu. 2.

Calvin.

of them, yet more tolerably, that the place was so little, that onely one of them could bee hidden there, and not the other, to signifie which the singular number is used [*Shee hid him.*] Lastly, others say with us, that the singular number is put for the plurall, as is usuall in the Hebrew tongue: as, *Exod. 8.* It is said, God brought the fly upon *Egypt*, when as a great multitude were brought; this is recited by *Lyra*. Here it may be demanded, 1. Whether *Rahab* may be excused in her lying to save these spyes? 2. Whether shee sinned not against nature in concealing them that came to betray her native Countrey?

To the first, many Learned Writers hold, that to make an officious lye to save life, is no sinne; as, *Jerome, Origen, Chrysostome, Theodoret, Theophylact, Oecumenius, Cassianus*, and *Tostatus* goeth further, that to save the life of the innocent, a man is bound to lie, if hee seeth no other meanes; and that God sometime moveth the minde hereunto. *S. Augustine* disputeth much about the lawfulnessse of some kind of lying, and at length determineth, that a lye may be made which doth not violate the doctrine of piety, nor piety it selfe, nor innocency, nor benevolence for the chastity of the body. But drawing nearer to a conclusion of this tract, he numbrell eight kinds of lyes which are sinfull bringing in even that which is to preserve chastity, or the bodily life: and then concludeth, if any man thinketh any kind of lye lawfull, he doth fully deceive himselfe, whilst hee thinketh that hee may honestly deceive others. And then comming to that which *Tostatus* speaketh, hee saith, such is the blindness of some, that they doe not onely maintaine some kind of lying to be lawfull, but that it is a sin in some case not to lye. *Plato* saith, sometime it is profitable to lye, and that it is to be used as a Medicine. But of lying, whether it bee in any case tolerable, I have already treated at large upon *Gen. 27, 6, 7.* upon the dissimulation used by *Jacob*. *Calvin*, as he censureth that, so hee doth this also; but because of *Rahabs* faith, hee saith, that her lying was not imputed to her; whereas for prooffe, that any kind of lying is a sinne, he saith, that it is contrary to the nature of God, who is truth: it may bee said as he is truth, so he is love; and therefore love being also commended to be the most eminent of all graces, when truth and love cannot stand together, truth must rather give place in our speaking to love, then love to truth. Wherefore *Ferus* saith well, if any man shall object that *Rahab* lyed, charity excuseth her, which covereth a multitude of finnes. Again, it is Justice not to betray them, that have committed themselves to our custody. Shee shewed also great faith in that, which shee spake of their God, and repentance in saving your terror hath false upon us, which was upon her to repentance, and providence both for her owne safety and salvation, and the safety of her kindred, and in so wisely advising the spyes to fly and hide themselves three days in the mountaines, for which shee was worthy to bee married to a Prince amongst the people of God, *Salmon* the sonne of *Naasson*, and to bee a mother of our Lord *Jesus*; thus he. And both *Paul* and *James* do highly commend her for this fact, and lay no blame at all upon her, and therefore it should be farre from us to censure her whom God justifieth, as I have also touched in my *Praxis* upon *James*.

For her favouring of those, that went about to betray her Countrey, it is to be granted that every one is bound in nature to seeke the preservation of his native Countrey, but for so much as *Rahab* through faith, which God wrought wonderfully now in her heart, was by a spirituall calling segregated from *Jerieho*, and joyned unto *Israel*, shee did nothing unnaturall, or blame-worthy in seeking the preservation of those to whom she was more nearly allyed in the Lord, although against her native Countrey, which shee beleevd was before by the Lord appointed to destruction, and to bee given to *Israel* for a possession for the finnes of the present inhabitants, seeing the Lord is over all Countreys and people to dispose of them according to the good pleasure of his own will. Thus also *Calvin* and *Bonferius* a Jesuite, &c. Moreover the last named saith, that happily shee was directed by God thus to doe, and

and if not, yet knowing by faith that God had adjudged her people to destruction, to have sought by betraying the spies to save her City; she should both have opposed God, and gone about a worke which could never have bene effected. By this example wee may learne, that although a man may not do any thing positively, as shee did not, against those that be most deare and near unto him; yet if he knoweth certainly that it is the will of God that they should bee put to death, he ought not to seeke to hinder, but permit it.

*But shee had brought them up to the rooffe of the house, and hid them with the stalkes of flax, which shee had laid in order upon the rooffe.*

Hebr. Here for rooffe is **זר**, which the Vulgar Latine rendreth *solarium*, a place open to the Sun, for such was the rooffe of every house there, plaine, and fit to stand on or walk upon, for which cause to prevent the danger of falling, a battlement is commanded to be set round about it, *Deut. 22. 8.* and here shee laid stalkes of flax to dry, wherewith they might well bee hidden.

*And the men pursued after them to Jordan, in the way to the foords; and as soon as they were gone, they shut the gate.*

Why they pursued them to the Foords of *Jordan*, may easily be conceived, because they were places to come and goe over the River by ferrying, although God afterwards, to shew his power, divided the River for the whole Army, and all their retinue to passe through; and because otherwise it would have required too long a time for so great a company to passe over. This way that the pursuers went, was about six miles. *They shut the gate*, that is doubtlesse the Gate of the City, the time of night requiring it, especially this being a time of danger; and that if the spies were yet about the City, they might not get out, as *Calvin* hath it; and *Lyra*, to keepe the pursuers out, that thus they might be forced to follow after them: Yet *Lyra* saith also, some will have the shutting of *Rahabs* doore meant, but without all reason.

*But before they were laid downe, shee came up unto them, &c.*

The Vulgar Latine [before they were asleepe] according to the sense, hereby it appeareth, that they were not long placed there to rest that night, but that shee gave them this advice following, to hasten away to the mountaines. *Lyra* saith, it was through feare that they slept not.

*And she said unto the men, I know that the Lord hath given you the Land, and that the scourge of you is false upon us, &c.*

Here *Rahab* sheweth her faith, for which shee is so much commended, and which made her to hide the spies, and with such a courage to stand for the protecting of them. Shee saith, that shee knew, that the Lord had delivered, not would deliver, to expresse the certainty of her faith. But how came shee to know this? because their terrour was fallen upon that people, and their hearts fainted. They feared, and fainted, and yet prepared to resist, but shee onely humbleth her selfe, and sueth for mercy, whereby wee may note, how infidelity worketh, and how a true faith, so *Calvin*; that maketh obstinate, and to rush on desperately in sin to destruction, this humble and submisle, and to flee to prayer and other good means of preservation. If it be demanded, how *Rahab* attained to such certaine and saving faith, when as shee heard no more but a rumour of things done by the Lord for *Israel*, and saw with what feare they of *Jericho* were smitten, which were onely naturall meanes, which all had as well as shee? I answer, God wrought grace supernaturally in her heart, by these meanes to know and beleeve in him, as hee hath done divers times in whom hee pleaseth. The terrour which shee speaketh of, came upon them doubtlesse, not onely by a naturall apprehension of the danger, wherein they were, but being in judgement sent of God into their hearts, to make the subduing of them the more easie to the *Israelites*, according to his promise made *Exod. 23. 27.* *Deut. 1. 25.* and the like is threatened to the *Israelites* for sin, *Levit. 26. 36.* If a question be made how they could understand the language wherein shee spake? it is answered, that in all likelihood the *Canaanites* spake the same language with the *Hebrewes*, which is implied, in that their names were *Hebrew*, as *Rahab*, *Adonibezek*, *Abimelech*, &c. And the

names

Note.

V. 6.

V. 7.

Lyra.

V. 8.

Lyra.

V. 9.

Calvin.  
Note.



V. 10, 11.

names of their Cities, as *Iericho, Salem, Sichem, Bethlehem, &c.* and therefore the Hebrew tongue is called the language of *Canaan*, *Esa. 19. 18.*

Here *Rahab* sheweth, how their hearts were made to tremble and melt because of them, viz. they had heard of the drying up of the red Sea, and of the destruction of the two Kings on the other side of *Jordan*, concluding with a most excellent confession, *The Lord your God, he is God in heaven above, and in the earth beneath; and he giveth God his title Jehovah.*

V. 12, 13, 14.

Next *Rahab* requireth them to sweare unto her, that they will save her and her Fathers house, and all that they had, and give her a true token, to which they willingly agree, conditioning that shee should still conceale their business. The forme of words used by them, is, *Our life for yours*, and thus they sweare unto her; as if they had said, God strike us with death, if wee be not truly carefull of your preservation, so that by our neglect, any of you perish; but they give her warning againe and againe not to utter this matter, lest, as *Calvin* hath it, by speaking of this pact, shee should put her selfe into danger from her owne people. But what need was there that they should sweare? For her greater assurance, because otherwise being busied in the fight, they might have forgotten her, and their promise to her.

Calvin.

V. 15.

*Then shee let them down by a cord through the window, for shee dwelt upon the Town wall, &c.*

Lyra.

*Lyra* saith that some of the Hebrewes, who hold, that *Rahab* was an harlot, say, that by this cord men went downe and came up, that used in times past to resort unto her to satisfie their wicked lusts: but now shee used the same to save both these spies and her selfe, by tying it upon the window, as they appointed: And if so, this served notably to set forth, that one converted, useth that now as an instrument of good, which before hee used as an instrument of evill, as is spoken of our members, *Rom. 6. 16.* In this manner, *S. Paul* is said afterwards to have bene let downe to save his life. Whereas some, saith *Calvin*, hold the going over City walls to be shameful & unlawfull: he answereth well, that it is not so in the case of necessity, but in contempt, or deceit, or tumultuously, alledging *Cicero* himselfe, who granteth that the walls of Cities are sacred for the defence of the Citizens, but yet no man counteth it a fault, to goe up unto them for the defence of the City.

Nota.

Afr. 9. 25.

Calvin.

V. 16.

*And shee said unto them, Go and hide your selves three dayes in the mountaines, till the pursuers bee returned, &c.*

Masius

These speeches had betwixt *Rahab* and the spies, saith *Masius*, most probably were before her letting them downe, for after that was no time or place to stand to parley further; whereas the speech used by them, v. 18. *The cord whereby thou didst let us downe*, may seeme to make for the contrary; it is answered, that they may bee understood speaking so before this was done, making account that it was as good as done already, when they were now about to bee let downe hereby. And in holding thus, although these speeches are set downe after, nothing is held touching this place, but that which is usuall in many other, viz. that the order of the History is a little inverted. Touching the mountaines, *Adricomius* saith, that the field of *Iericho* was compassed in with mountaines like a Theater, so that they might soone get behinde one of them and be hidden. For food, it is not unlikely but that they carryed so much with them as might serve for their sustenance that time. But why should they hide themselves so long, seeing *Iericho* was not above 2 or 3 houres journey from *Jordan*; and therefore the pursuers might well returne the same day? Answer. It was likely, that going about a business of so great moment, they would stay some time there, to observe the comming of passengers to those Fords, if happily they might find out these men: or as *Lyra* hath it, search about the lurking places for them. The Rabbins say it was revealed to *Rahab*, that the pursuers would not returne till the end of 3 dayes, and this was revealed for the safety of the spies. The men seeing *Rahab*'s care of their safety here appoint her for a signe, the scarlet line wherewith shee had let them downe, which shee must tie upon the window: and then they pro-

V. 17, 18, 19.

pro-

propound two conditions, wherein if there were a faile, they would not bee bound by their oath: 1. If any were at their comming out of her house, and not within it. 2. If shee uttered this matter abroad, wherein shee resteth, and tyeth the line or cord upon the window, as they had appointed. The cord here spoken of, as it is mentioned three times, so every time with some diversity in the Hebrew, v. 15. the word חבל is used, v. 18. חקוה חוט השני a line of scarlet thred. v. 21. חקוה חוט the word חוט being left out, whereupon some have thought that the same cord was not tyed to the window, with which shee had let them downe, but another; and therefore these words, by which thou didst let us downe, are both by the Septuagint and Jerome, referred not to the line, but to the window, *per quam demissi sunt nos*. But the demonstrative ה, that line, maketh it plaine that it is meant of the same, although divers words are used to expresse it, and a cord is a little line, and such had this need to bee, that it might bee of strength sufficient to hold them, whilest they descended by it.

Here a question is further moved, whom they doe promise to save alive, when they enumerate her father and mother, brethren and sisters, and all her fathers household? To this *Tostatus* answereth, that all even Grandfathers, and great Grandfathers, and Mothers, if any of them were living, were also understood, but not any other kindred, as Uncles and Aunts, and their children. But the Vulgar Latine, for fathers household, hath *omnem cognationem tuam*, all thy kindred. And *Chap. 6. v. 22.* besides father and mother, brethren and sisters, all her families כל משפחות are said also to have been brought out and saved, which implyeth all her kindred. Shee indeed requested but for her father and mother, brethren and sisters; but who knoweth not that under the name of brethren, are comprehended all the kindred, although two or three degrees removed, according to the use of the word in those times?

But why did shee tie a scarlet line to her window rather then any other? This was doubtlesse done by a singular providence for the mystery that lay hid herein, as by and by shall be shewed. But when did shee tie it to the window? Most probably at this time, or being fastened there to let them downe, shee let it hang till *Jericho* was taken: For shee knew not the time when the Campe would come thither, and if she had deferred it, it might have been forgotten, and therefore the surest way was to doe it instantly.

The spies after three days lurking in the mountaines, return to *Joshua* with joyfull newes of the fearfullnesse of the people of *Canaan*, gathering hence, as *Rahab* had told them, the deliverance of all into their hands. A farre different issue of their going out to search, from that of the 12 sent out by *Moses*, *Numb. 13.* for they brought newes of discouragement, these of encouragement to all that heard it, that if any were faint hearted and feared, they might now be full of courage: thus God in his providence ordered it, providing hereby for the strengthening of the weakest faith.

Mystically by *Rahab*, the Church of the Gentiles may bee understood, which before committed fornication with Idols; but the Apostles being sent out two and two, as here were two spies sent out, and comming into the world of the Gentiles, set forth by *Jericho*, which signifieth the Moone, being before mutable as it, a Church is built unto God, *Rahab* receiveth them. But the Devill, set forth by the King of *Jericho*, by and by persecuteth them, but shee, that is, the Church of the converted seeke to preserve and save them, and they save her, by bringing her to Christ. Thus *Lyra*, the Ordinarie Glosse following *Origen*, by the spies sent out, understandeth *John the Baptist*, in whose dayes Publicans and Harlots are said to enter into the Kingdome of heaven. *Rahab* signifieth dilatation, for so the Church is now enlarged; the spies being placed above shewed, that the Apostles sent out, were lifted up in their hearts to heavenly things, and the like is shewed in their going to the mountaines. The scarlet red cord figured out the blood of Christ, by which both Pastors and people are saved. But who so goeth out of the house, that is, the Church, is not saved, but onely such as abide therein. The window whe-

V. 20, 21.

Tostatus qu. 55, 56.

V. 23, 24.

The Mystic.

Lyra.

Glosse Ordin.

Esa 54. 2 Dilata locum tentorii tui. &amp;c.

Ferus.

Añ: 27.

where the cord was tyed, set forth the light in the Church, whereby wee see the Lord, but through a window as it were, and not so fully, as wee shall hereafter. All this also almost hath *Ferus*, but by the spies he understandeth the Apostles, and in fine addeth, the return of the spies with joyfull news, figured the good news told by *Paul* at *Ierusalem*, of the great things God that had done by him amongst the Gentiles. But as *Rahab* should not bee saved but by keeping the cord in the window, and her selfe in the house, so we are not saved, but by having the blood of Christ continually in our hearts, and cleaving to the Church to the end. And in *Paul* the Apostle the like was done, that here, by the care of the Church he was let downe at a window.

## CHAP. III.

V. 1.

AND *Joshuah* rose early in the morning, and they returned from *Shittim*, and came to *Jordan*, &c.

For [*early in the morning*] the Vulgar Latine hath, [*in the night*,] but against both the Hebrew, Septuagint, and Chaldee, all which have it in the morning. It sheweth *Joshuah* his diligence and forwardnesse in the execution of his office. At what time this remove to *Jordan* was made, I have shewed upon *Ch. 1. 11.*

V. 2, 3.

And after three dayes, the officers went through the *Hoff*, and commanded the people, saying, When ye see the Arke, &c.

Lyra.

Hereby it is not meant three dayes after they came to *Jordan*, but after the warning given before, *Ch. 1. 11.* and therefore it is to be understood, that in one of those dayes they came to *Jordan*, and so went over in the time before limited by *Joshua*. The Vulgar Latine, for these words, *they lodged there*, *v. 1.* hath these, *they carryed there three dayes*, and of this stay, saith *Lyra*, some yeeld this reason, because the waters did then overflow, that they might be somewhat abated, before they passed; but he rejecteth this, and yeeldeth another, because God had not yet revealed to *Joshuah*, how they should passe over, but this was done after 3 dayes. But there being no mention of three dayes stay in the Hebrew, but onely that they lodged there, it is rather to be held, that they passed over the next day, even when the waters of *Jordan* were at the highest, as is shewed, *v. 15.* which served the more to magnifie the miracle here following. The Officers that had before, *Ch. 1. 11.* warned them of this passage within three dayes, the time being now come, direct them in their marching, to goe after the Arke carryed by the Priests, keeping yet a distance of 2000 Cubits from it, that seeing it as farre off, they might hereby be directed in the way. This marching on, as *Lyra* noteth, was different from others in former times, because then some of the Tribes went before, and some followed after, the Arke going in the midst; but now all must follow after it: whereby it seemeth that the cloud went before them no more, as in times past to direct them, *Exod. 13.* but the Arke supplied that office; and it is generally held, that the cloud vanished at the death of *Moses*, so *Augustine*, *Tostatus*, *Masius*, *Ferus*, &c. But why do the Priests carry the Ark, when as that Office was before assigned to the Cohathites, Levites, *Numb. 4. 15*? *Ans.* Because of the miracle that was now to be wrought: Ordinarily the Levites carryed it, but when any thing extraordinary was to bee done, the Priests, as more holy and nearer to God, bare it themselves, and thus the peoples eyes were drawn to be more attent to some great worke to bee wrought. So likewise at the destruction of *Jericho* the Priests againe bare it, *Ch. 6.* and into *Solomons Temple*, *1 Kings 8.* The distance of 2000 Cubits was, as to bee the better directed in the way, so for reverence to the Arke, the signe of Gods presence; thus also it was appointed, *Numb. 2. 2.* that they should keepe farre off from the Tabernacle, which most probably was the distance here named, 2000 Cubits, that is, a mile, *v. 5.* Some hold this distance mystically to set forth 2000 years to the time of Christ. *Calvin*, besides the reverence for which this distance was set, will have another end to be, that they might hereby understand that Gods presence is not limited within such strait bounds, but that it is with

his

Numb. 10. 2, 17

Aug. Qu. 3.  
Toft. Qu. 1. 6.  
Masius  
Qu.



his people, even when he seemeth to be farre off. And by this meanes the way was made by the Arke going so farre before them through *Jordan* before their entrance, and they had time to see and consider, and admire and believe the power and presence of God with them.

And *Joshua* said unto the people, Sanctifie your selves, for to morrow the Lord will doe wonders amongst you.

How the people were to sanctifie themselves, we may see before, upon *Exod.* 19. where the like command is given, viz. according to the rites of those times, by washing and abstaining from their wives. The word rendred [*sanctifie*] saith *Calvin*, doth as well signifie [*prepare*] but that of sanctifying is more proper, and by sanctifying themselves men are prepared for God by his miraculous power to come neare unto them, which otherwise might turne to their destruction; see also, *Josh.* 12. Some, he saith, too restrainedly understand the putting away of all filthinesse, that there might be nothing to hinder their passage; Yet by their outward sanctifying the purging of the conscience from sin, the opening of the heart, and putting away all things that might hinder the work of grace, was set forth, as *Ferus* hath it, shewing the like in *John* the Baptists preparing the way of the Lord, and *Iam.* 1. 21. 1 *Pet.* 2. 1, 2. For to morrow will the Lord doe wonders amongst you. The Lord holdeth them still in suspence, and doth not particularly declare what he would doe, that they might reverently expect his good pleasure. Yet it is most probable that hee had before revealed it to *Joshua*.

Then *Joshua* spake to the Priests, saying, Take up the Arke of the Covenant, and passe over before the people.

*Bonfrerius* the Jesuite here maketh a question how *Joshua* could command the Priests, seeing they are not under the secular power, but onely under the High Priest: and answereth that *Joshua* was not onely a Prince, but a Prophet; and therefore all were to be directed by him. But he speaketh thus because of that Popish Tenet, that Priests are not subject to the King, but onely to the Pope, which is contrary to *Rom.* 13. 1. where every soule is bidden to be subject to the King. Because *Joshua* was now Ruler over all next under God, he was directed by God, and so commanded all both Priests and People. For his bidding them to take up the Arke, and passe over, but not declaring how they should doe this, it is to be understood that *Joshua* privately communicated unto them, what the Lord would doe, as he doth by and by to all the people, v. 9. 10, 13.

And the Lord said to *Joshua*, This day will I begin to magnifie thee before the people, &c.

That is, by the great miracle, which I will now worke in dividing the waters of *Jordan*, as for *Moses* the red Sea was divided; that thus *Joshua* might be known to be gracious with the Lord, as *Moses* had been. That by his conduct the people should passe over *Jordan*, it is not to be doubted but *Joshua* was before certified, but particularly by what meanes, it is not probable, that it was revealed till this morning.

Command the Priests, saying, When ye are come to the brinke of the waters of *Jordan*, ye shall stand still in *Jordan*, &c.

Here because it is ordered, that the Priests bearing the Arke should stand still when they came at the brink of *Jordan*, but v. 17. they are said to have stood in the midst of *Jordan*, whilst all the people passed over, so likewise *Chap.* 4. 10. a great question ariseth, how the act done, answereth to the precept here given? *Masius* saith, that by the word *νῦν* rendred *brinke*, the further part of the River is to be understood, because it signifieth either extreame, and so the Priests came thither, before the people entered, there being betwixt the entrance and it 2000 Cubits. But *Serrarius* will have the entrance meant, and therefore determineth that they made two stations, one at the brinke of the River, where they staid a while till the waters wee gone away, which was not done instantly, but by degrees, and the other, when removing further, they came into the midst. The Hebrewes, saith *Lyra*, hold, that they stood at the entrance, till all

V. 5.

Ferm.

V. 6.

Bonfrerius.

V. 7.

V. 8.

And. Masius.

Serrarius.

Lyra.

the people were gone over, but this he saith, is against the Text, seeing they stood in the midlt. That of *Serrarius* is most probable of all these, and in making another stand in the midlt, they followed a further direction from the Lord so to doe, although it bee not expessed. And this direction to stand still in the midlt, till all things were done, seemeth to have beene given long before by *Moses* to *Josua*, by that which is said, Chap. 4. 10. according to all that *Moses* commanded *Josua*. He therefore most probably first informed *Josua* of this miraculous dividing of the waters to come, and directed him about the Priests bearing of the Arke in this way, and standing still in the midlt of the River, and the setting up of 12 stones for a monument hereof, which because it was not hitherto mentioned, as being spoken to *Josua* in private, and not yet to bee divulgod, it is there commemorated. Thus, if wee hold two stands, but the words inforce us not to hold any more then one, and that in the midlt of *Jordan*; for hee saith not, yee shall stand still upon the brinke, but, *when yee are come to the brinke, yee shall stand still [in Jordan:]* that is, when yee bee come to the brinke, and the waters giving way, yee descend into the bottome of the River, yee shall stand still there: wherefore both *Lyra* and *Toftamus* acknowledge but one stand in the midlt of *Jordan*. For the distance of 2000 Cubits before appointed to bee kept from the Arke, if it bee doubted how it could be kept, seeing the Arke stood still, and they passed by? That of *Masius*, saying, that the River was thus much over, satisfieth not, for neither is it probable that in the greatest overflowing it was 2000 Cubits over, seeing ordinarily it is reported by such as have seen it in that place, not to be above 30 Cubits over, and if it were so many at this time, yet the people when they came by it, were nearer. It is therefore to be held, that the space being great, that was now dried by the falling of the waters downward, from which the waters upward were cut off, as is shewed, v. 16. That they went this distance from the Arke on that side, the Arke standing towards that part of the River which was gathered on heapes, as a bulwarke to keep them from flowing all the time that they passed through.

*Toftamus.*

V. 9. And *Josua* said to the children of *Israel*, Come hither and heare the words of the Lord your God; &c.

*Lyra.* That is, saith *Lyra*, to their Rulers, for he could not speake to all the people to be heard. Hereby wee may see, that *Josua* went in all things according to the direction which he had from the Lord, although it be not before expessed.

V. 10. Hereby yee shall know, that the Lord will drive out before you the *Canaanites*, *Hivites*, &c.

V. 11, 12. The thing, that he calleth them here to attend unto, is the miracle now to be wrought, so soon as the Priests feet that bare the Arke, should touch the waters of *Jordan*, he saith, they should be divided, those below being cut off, and those higher in the River being gathered into heapes, and hereby they should bee assured of the expulsion of the seven Nations by Gods almighty power from before them.

V. 13. And he biddeth them to have 12 men in a readinesse, of each Tribe a man, not telling them here for what cause, but meaning, that they should take up each one a stone out of *Jordan*, to be set up for a monument, as he leaveth it to be expessed, untill Chap. 4. 2. In numbring the 7 Nations, hee mentioneth the *Amorites* for one, but they with their two Kings were already subdued; wherefore it is to be understood that there were others of them which dwelt together with the *Canaanites*, who are here meant; for they dwelt in *Jericho*, Josh. 24. 11. For these words, v. 11. Behold the Arke of the Covenant of the Lord of the whole earth goeth before you. Hebr. the word הברית signifying Covenant, hath two prickes above it, which is a note of distinction; and therefore *Masius* hath, The Arke of the Covenant, the Lord goeth before you. But the Chaldee, Septuagint, and Jerome render it, the Arke of the Covenant of the Lord: so likewise *Pagnine*, *Arias Montanus*, *Tigurini interpretes*, &c. not regarding those prickes of the *Masoreths*: yet if that reading be followed, it may carry a good sense, thus, The Arke of the Covenant, and with it the Lord of the whole earth

*A. Masius.*

earth goeth before you, a signe of whose presence it is. *Joshua* telling them of the miracle that God would now doe upon *Jordan*, labourerth to confirme their faith about his expelling of the heathen before them; for if they should see his power to be so great, as that he could stay the course of that great River, the waters being now at the highest, and that hee did it for their sakes; what doubt could they make of his expelling the heathen, and putting them in possession of the land of *Canaan*, which hee had also promised? And hereby we are taught upon the marvellous things done by the Lord for us, to build our confidence touching his promises of things to come.

Note.

As *Joshua* had foretold, so it commeth here to passe, when the Priests bearing the Arke touched the brink of the River, *The waters that came downe from above, stood and rose up upon an heape, very farre from the City Adam, which is beside Zaretan; and those that came downe towards the Sea of the plaine, even the salt Sea failed, and were cut off.* And to increase the miracle, it is inserted, *v. 15. For Jordan overflowed all his banks in the time of harvest.*

V. 14, 15, 16

This may seem strange, saith *Augustine*, seeing our harvest is not till long after this time, & harvest time commonly is no time for waters so much to abound in. But it is to be understood, that in those parts corn was so forward, that it began even in that month, which was the first to be ripe, witnes their bringing the morrow after the Passeeover, which was the 16 day of this moneth, a sheafe of first fruits of their Corne to the Lord, so that this time there was a time of waters abounding by the falling of the latter raine, which usually fell plentifully but twice in a yeer, after the Corne sown, and towards the ripening thereof. For the time of harvest, here the Septuagint have *σισυμον ἔσπον*, the harvest of wheat; but the Hebrew, Chaldee, and all others, speake of the harvest onely; and it is certain that in those parts the barley harvest was long before the wheat harvest, as hath beene noted in speaking of the sheafe of first fruits, *Deut. 16.* and *ויעס* signifieth not onely wheate, but all kinde of bread corne.

Aug. Qu. 3.

Levit. 22.

Deut. 16.

There is beside the cause forementioned, another cause by some spoken of, why the waters of *Jordan* overflowed at the spring time, viz. the melting of the snow upon mount *Libanus*, which lay there in great quantity, and now being melted, fell into this River, and from the whitenesse of the snow lying there, it was called *Libanus*, signifying white, according to *Jerome*, and the snow of *Libanus* is spoken of, *Jer. 18. 14.* For the waters rising up upon an heape, this was a wonderfull worke of God, not onely staying them from their course, but keeping them still within their bounds, when such an huge quantity came flowing continually downe, all the time that the children of Israel passed over: for had a stop onely of their current been made, it might have been thought that this was done by diverting the streame some other way, which might bee by the labour of men, or the flood would have spread it selfe all over the plains thereabouts, to the great detriment of that Countrey, it being now harvest time almost. But they being made to rise up upon an heap, like an huge mountaine, they daring not, as it were, for reverence to come nigh the Arke, the immediate and mercifull hand of God appeared herein, and all the people, before they came nigh, could not but see and be affected at so great a wonder. *Very far off from the City Adam, beside Zaretan:* this reading [from Adam,] is in the margin, it being in the line in *Adam*; but the meaning is, that the swelling of *Jordan* up like a mountaine, extended from *Adam* to the place where the waters were cut off, and so it is indifferent whether it be read from, or in, or by *Adam*. This City is little spoken of, and therefore so obscure, that it is described by another, *Zaretan* neare unto it. *Adami* is mentioned, *Josh. 19. 33.* in the Tribe of *Naphthali*, and by this name it is rendred here by some Copies of the Septuagints Translation, but that is so farre from *Jordan*, being on the north of *Canaan*, that it cannot be meant. *Adricomius* saith, that this City was in the Tribe of *Reuben*, a little above *Bethabara*; and againe, that *Bethabara* was between it and *Zaretan*, *Adam* being more north and *Zaretan* more south, but both upon the east banks of *Jordan*. Of a City called *Zartanab* by *Jezreel*, we read *1 King. 4.*

Adricomius.



12. and of Zartan in the plaines of Jordan by Succoth, 1 Kings 7. 46. which last, although rejected by *Adricomius*, seemeth to bee the City here meant, and not another no where named in the Scriptures, for so *obscurum* should be described *per obscurius*. How farre off this City was from the place of the peoples passing over, I cannot find, but sure we are, that it was very farre by the words of the Text, and so the swelling of Jordan very great, and extended in a great length, so that many more might to their terror see this miraculous thing, and not the Israelites onely, for whom it was wrought.

The salt Sea, this is otherwise called the dead Sea, the Sea of Sodome, into which the waters of Jordan did run, for nothing lived in this Sea; and if any fishes were brought out of Jordan in hither, they dyed. It is thought by some that the place thus dyled for the people to passe over, was that where *Beihabara* afterwards stood, signifying the house of passage, in which place *Iuhu* was baptizing when Iesus came to him. Mystically by the cloud now vanished, which before, in the time of *Moses* was set to guide the people in their way, but now the Arke went before them, was set forth that in the time of the Law all things were obscure; but under the Gospel, when Iesus came, they were made manifest, to be beheld with open face. And morally, that whilst we live here, wee are as it were under a cloud, and see but darkly, in comparison of that wee shall doe after death, for then we shall see face to face: And as the Arke went into Jordan before them, so Iesus goeth before us in Baptisme and in death, that wee might not feare. Again, as they were bidden to looke at the Arke, and follow it; so we must not looke at the examples of men, for they may erre, but altogether at Christ his Word, our most sure direction: And therefore as the Ark was so placed that all might see it, and not the foremost onely; so the Word must be handled, that all may understand it. Lastly, as for reverence to the Arke all kept farre off from it; so Christ and his Word must bee revered, neither may we over-curiously pry into his Mysteries; Thus *Ferus*. Gods saying to *Ioshua*, This day I will begin to magnifie thee, figured out his magnifying of Iesus, when he went into Jordan to be baptized by the voyce coming from heaven, and the Spirit upon him, after which he was also magnified by many miracles. The Priests going before and bearing the Ark, which had three things in it, the Testament, the Pot of Manna, and *Aarons* Rod, did figuratively teach, that Ministers should goe before the people in teaching the Law, administering the bread of life, and directing them through the holinesse of their owne lives. Lastly, their passing through water into *Canaan*, figured out the afflictions through which the faithfull must passe into the heavenly *Canaan*, in the way, especially when they are nearest the entrance, they seeing the huge floods of temptations ready to overwhelm them, but then we must specially fixe our eyes upon the Arke Christ by faith, and so wee shall bee preserved.

## CHAP. IV.

**T**Ake you 12 Men, out of every Tribe a man, and command them, saying, Take ye bence out of the place, where the Priests feet stood firme, 12 stones, and yee shall carry them over with you, and leave them in the lodging place, where yee shall lodge this night, &c.

The Lord having done this great miracle for Israel, now taketh order that it might never be forgotten by them or their posterity afterwards by commanding 12 stones to bee erected for a monument hereof, and they should tell their children of it, that all might bee excited from generation to generation to feare and serve him; and to put their trust in him; as the like charge was given before touching the Pascheover and first borne. The 12 men appointed to carry these 12 stones were doubtlesse chosen of the strongest, that each man might carry a great stone, out of the place, where the Priests feet stood: that is, as all understand it, neare their feet, as the 12 stones set up by *Ioshua* in the midst of

Jordan,

The Myserie.  
*Ferus*.

1 Cor. 13.

Origen, Hom. 4.

*Ferus*.*Ferus*.

V. 2, 3.

Exod. 12. 26.  
& 13. 14.

*Jordan, v. 9.* were set up neare the place of their feet, for it is not likely that the Priests removed, that they might take up the stones under their feet, but stood still till all things were done, *v. 10.* That of telling their children afterwards, is againe repeated, *v. 21, 22, 23, 24.* and this is set forth to bee the end, the glorifying of God amongst all people of the earth, and that Israel might feare him.

*And these stones shall be a memoriall to the children of Israel for ever.* This is not to be understood simply, world without end, as *Augustine* sheweth; for both the heaven and the earth passe away; but a long time, the end of which is unknown to men, for that with the Hebrews is לעולם for ever.

*And Joshua set up 12 stones in the midst of Jordan, where the feet of the Priests stood, &c.* The Vulgar Latin for further explication hath it 12 other stones, the 12 stones before spoken of were set up in *Gilgal* by the 12 men that carryed them; but these were other, as *Lyra* hath it, most probably farre greater stones, in the setting up of which *Joshua* used the helpe of others; that although they stood in the river, yet sometimes when the water was at the lowest, they might be seen of men, and of these stones, he saith, it is commonly held, that the speech of *John the Baptist* is to be understood, *Matth. 3. God is able of these stones to raise up children unto Abraham,* for hee was baptizing there. *Calvin* thinketh, that being even under the water and not seen, but talked of from generation to generation, they might be a memoriall, as the things in the Arke, which were covered, and hidden from the sight of the people. But I preferre the former, because there was not the like reason of hiding these from the sight of the people, that there was of hiding the Arke, which was done for reverence to God represented hereby. *And there they are till this day:* Hence some doe argue, that *Joshua* wrote not this Booke, but some other holy man long after; but this proveth not the contrary, for this clause might bee afterwards added, they appearing to be there still many yeares after, that men might bee stirred up to goe and see them, and make use of it, as a thing not fained, but really in being.

*For the Priests which bare the Arke, stood in the midst of Jordan, till every thing was finished, that the Lord commanded Joshua to speake to the people, as Moses commanded Joshua, &c.* Because for [every thing] here spoken of, Hebr. it is every word, some will have it precisely to bee expounded so, till *Joshua* had commanded the 12 stones to be taken up out of *Jordan*, and 12 more to be brought in. But who knoweth not, that by כָּבֵד a thing is meant, as well as a word? and how absurd were it, that the Priests should stay no longer, but till the words were spoken, and not till it was done accordingly, seeing that so soone as they were come out of *Jordan*, the waters returned to their naturall course immediately againe? *Masius* therefore and *David Kimchi* are rather herein to be followed, who stand for the doing of all things commanded. But why is it added, as *Moses commanded Joshua*? *Calvin*, and some other thinke, that it is onely meant, as he commanded him, when hee charged him to attend diligently to the Word of the Lord in generall: But for so much as we read not of any word of the Lord in particular to *Joshua* for the setting up of 12 stones in *Jordan*, or of the Priests standing in the midst of *Jordan* till all things were done: it is probable that hee had direction herein from *Moses*, before his death; and that we might not thinke that he did this of his owne head, these words are here added, as *Moses commanded Joshua*. *Ferus* from the setting up of these stones gathereth, that they doe ill that are against images, which bee set up in Churches for a memoriall; onely willing that Pastors should teach the people the right use of them, and to keep them from being abused: For the stones set up in *Gilgal* were afterwards abused by the peoples comming and sacrificing upon them, as also was the brazen Serpent set up by *Moses*. Thus he. But Images in Churches are not like unto these stones, and they are by Gods commandment forbidden for the errors which cannot but bee in them; and therefore the onely way to keep men from sinning hereby, is to pluck them downe, as *Hesekiah* did the brazen Serpent.

V. 7.  
*August. qu. 4.*

V. 9.

*Lyra.*

*Calvin.*

V. 10.

*Bonfrerius.*

*Masius.*  
*R. David Kimchi*  
*Calvin.*

*Ferus.*

*Heb. 2. 18.*

V. 11.

*And when all the people were cleane passed over, the Arke of the Lord passed over, &c.*

This was not done till the Lord commanded it, as is expressed, v. 16. which sheweth the great faith of the Priests bearing the Arke, although they saw the waters ready to overwhelme them, and all the people were gone out of the danger, but they remained alone, yet they stirred not from their place, till they were directed by the Lord to passe over.

V. 12.

*And the children of Reuben and of Gad, &c. passed over armed before the children of Israel, as Moses commanded, &c.* Of this order taken before by Moses for their going over before the rest, and that the 40000 here said to have gone over, were not all the men of Warre in these two Tribes and an half, see upon Chap. 1. 12, 13. and the Mystery of this, v. 14, 15, 16. Here it is noted,

V. 14.

that by this miracle God magnified *Ioshua*, as he had said, Ch 3. 7. and so the people were moved to reverence him, as they had done *Moses*. Here the Lord biddeth *Ioshua* to command the Priests to come up out of *Jordan*, &c. The

V. 16, 17.

Lyra.

Hebrews, saith *Lyra*, hereupon saigne, that they standing upon the further brinke of the River, went up upon that side, because he saith not, passe over, and then *Jordan* returning to his wonted course, they were miraculously transported upon the Ark, and set beyond all the people. But to let passe so grosse

V. 19.

a fiction; this comming over *Jordan* is noted, v. 19. to have been the 10 day of the first moneth, the singular providence of God appearing herein, to bring the people of *Israel* into *Canaan* at the best time of the year, when the harvest was now at hand, thus granting them immediately to reape that which others had sowed, and this was 40 full yeares within 5 dayes, after their comming out of *Egypt*; so that they could no sooner be prepared after this by circumcising, but the time came of eating the Passeeover, viz. the 15 day of this month.

*And they pitched in Gilgal, on the east border of Iericho*; that is, in a place, which was afterwards called *Gilgal*, Ch. 5. 9. but here it is so called by anticipation. This place was famous for the Circumcision made there, for the first Passeeover kept there, for *Ioshua* his abode there at sundry times afterwards, and the remaining of the Arke long there, and *Sauls* inauguration there to the Kingdome. It was directly between *Jordan* and *Iericho*, saith *Iosephus*, but within 10 furlongs of *Iericho*, and 50 from *Jordan*: and *Ierom* saith it was 2 miles from *Iericho*. But *Adricomius*, that it was nearer to *Jordan* then to *Iericho*, and that to goe from *Bethabara* to *Iericho*, a man must decline to *Gilgal* to come thither.

1 Sam. 11.

*Ioseph. lib. 3. de bell. Iudai. c. 1. Hieron. in loc. Hebr.*

V. 20.

V. 21, 22.

Here *Ioshua* is said to pitch the 12 stones, that is, appointed them to be pitched by the 12 men that brought them out of *Jordan*; and now he sheweth the use of them to all the people, as he had done before to the 12 bearers, v. 6, 7. hereupon they must from time to time take occasion to tell their children of the dividing of *Jordan* for them to goe through on dry ground, and also of the Red sea, that all the world might know the power of the Lord, although they profit little by it, but *Israel* might learne hence to feare him. And this is the different effect of the marvailous workes of God in the wicked of the world, and his faithfull people; they are onely moved to wonder, and so passe them over without further profiting; but these are edified in the feare and grace of God hereby; to this effect *Calvin*.

*Note, Calvin.*

The mystery.

Mystically by the 12 stones set up in *Gilgal*, saith *Fernus*, are set forth the 12 Apostles, and their preaching, manifesting all things, by those in *Jordan*, the Prophets, in whose writings they are more obscurely contained, as it were under the water, but both tend to the setting forth of the same, as both these monuments did. And as the *Israelites* came not empty out of the water of *Jordan*, but brought up stones with them; so the truly baptized come up out of the water of Baptisme, laden with the fruits of the Spirit. The Priests bearing the Arke going in before all the people, and then comming up and going againe before them; when they were to fight against their enemies, shewed, that the Ministers of Gods Word are a defence unto his people, who so soone as they are baptized shall be assaulted with spiritall enemies. Their comming up the 10 day of the first moneth, which was the day that the Paschall

Lamb



Lamb was taken, *Exo. 12.* shewed, that when we are baptized, we must straightway prepare to fight under Christs banner, who is the true Paschall Lambe, against the world, the flesh, and Devill. And as *Origen* hath it, be exercised in vertue, which is the very entring into the promised Land. *Isidor* by the stones carried out, will have the examples of the Apostles understood, which wee must carry in our minds, that we may imitate them in their vertuous actions. The 12 stones set in *Jordan*, saith *Lyra*, are the 12 fruits of the Spirit in the truly baptized, recited *Gal. 5. 19.*

*Origen.*  
*Isidor.*

## CHAP. V.

**H**ere saith *Ferus*, beginneth the second part of *Josua*, wherein is shewed how the people of Israel were put in possession of the Land of *Canaan*, not by their owne, but by the power of God, who did all for them. Yet hee would have them to fight: to shew, that onely through his grace wee attaine the heavenly *Canaan*, and not by our owne workes, yet wee must labour and fight, and run, that we may obtaine, but it is God that fighteth in us, and by us, and from whom all our strength cometh, and which crowneth at the last his gifts in us.

*Ferus.*

And when the Kings of the Amorites heard, &c. their hearts melted, neither was there spirit any more in them. In this example we may see the case of all the wicked, who have an evill conscience, before judgement, they feare nothing, but encourage one another in their evill wayes, but then their hearts utterly faile, and they see that all their multitudes, and munitions, and riches are of no force to defend them. But as for the people of God, their very confidence in him, is their victory against all their spirituall enemies. If hee bee on our side, who can be against us? The Devill himselfe quailleth and fleeth, if we by faith in God resist him. And the singular providence of God herein appeared, as *Lyra* noteth, to strike such terrour at this time into the people of the Land, that they durst not come forth to fight with Israel, when as they were to be circumcised, and so made unfit for battell, as we may see in the *Scobemites*, *Gen. 34.* Of the melting of their hearts, see before *Chap. 2. 11.*

*V. 1.*  
*Nere.*

*Rom. 8. Jam. 4.*  
*7. 1 Pet. 5. 9.*

*Lyra.*

Make thee sharp knives, and circumcise againe the second time the children of Israel, &c. The reason why this was now done, is rendred in the verses following, viz. because all they that had been born since their coming out of *Egypt*, which was 40 yeares, were hitherto uncircumcised, and these were now the greater part of the people, for all that came out of *Egypt* from 20 yeares old and upward, were dead, except two, as was threatned, *Numb. 14. 29.* and noted to be accomplished, *Numb. 26. 64, 65.* and except the men of the Tribe of *Levi*, as *Lyra* noteth upon *Numb. 14.* But what meaneth hee by saying, Circumcise them the second time? *Lyra* answereth well, not that the same men who had been circumcised before, should now againe bee circumcised; but that there should now be a solemne circumcising of many together the second time, as there had been a first in the dayes of *Abraham*, *Gen. 17.* *Augustine* more fully, the children of Israel are considered as one people, of which some were hitherto uncircumcised; wherefore hee biddeth here, Circumcise the children of Israel the second time, that is, in them, who had not yet bene circumcised, so that here is no ground for baptizing any twice over, *Qu. 6. in Josh.* The Rabbins fondly imagine, that the first circumcising, in regard of which, this is called the second, was of many other people that came with them out of *Egypt* at the time of their departing thence, but this is so absurd, both for that no such thing is mentioned, and because there was no time to doe it; and being done, it would have made them unfit for travaile, that it falleth in the very naming.

*V. 2.*  
*V. 4, 5.*

*Qu.*

For the reason why they remained uncircumcised, it is generally held, saith *Calvin*, that they circumcised not all the time of their travaile in the wilderness, because circumcising maketh unfit for travaile; and although they stay-

*Calvin.*

ed

ed long in some places, yet they were alwayes uncertaine when they should remove, but hee rejecteth this, as not being a reason sufficient to neglect so holly an ordinance so strictly injoynd, and rendreth another; viz. because upon their murmuring, *Numb. 14.* the Lord was so offended with them, that hee had in a manner cast them off from being his people; and therefore they durst not all this while use the signe of his Covenant, till that they had againe an expresse command from him so to do. Whereas it is said against this, that the time of their remaning uncircumcised did not then first begin when they murmured, but immediately upon their comming out of Egypt; hee answereth, when it is said, *all the people that were borne after their comming out of Egypt by the way, they had not circumcised.* It is not to be understood but of them that were borne after that murmuring, because they are said to bee the children whom God raised up in the stead of those Rebels: wherefore he affirmeth them that were borne in the way till that time, to have beene circumcised; but this is plainly against the Text, saying, *All that were borne after their comming out,* were not circumcised. Whereas it is further said, that this could not bee a reason of withholding Circumcision from them; because although their Fathers were rejected, yet they were the people to whom the Lord promised, after the destruction of their Fathers, that hee would give them the land of *Canaan*; hee saith it was done for a chastisement to their parents, the signe of Gods Covenant being onely suspended from their children for a time, being afterwards brought forth; and other pledges of his Grace being in the meane season supplied unto them. With *Calvin* agreeth *Vasquez* herein, and *Masius* and *Peterinus* upon *Gen. 17.* saying, that their being in travaile upon the way continually, could be no reason of deferring, because *Hippura* circumcised the sonne of *Moses* upon the way, *Exod. 4.* and stayed not for his healing. *St. Augustine* and *Comestor* say, that the men that perished in the wilderness, were rebellious & disobedient, and would not circumcise their children. But if so, *Moses* would certainly have reproved them therefore, which we do not read that he did. *Jerome*, *Theodore*, and *Damasen* say, that the reason why they circumcised not in this time, was because Circumcision was a note of distinction to distinguish the Israelites from other peoples of the World; wherefore in Egypt, when there was danger of mingling with others, they diligently circumcised all their children, and when they came now into *Canaan*; but in the wilderness there being no such danger, they circumcise not any of them. *Lyra*, *Tostatus*, *Masius*, & *Tho. Aquinas* render the first reason, because of their travail, against which *Calvin* and *Vasquez* doe argue so earnestly, shewing, that the offence taken by the Lord at the rebellion, could not bee the reason.

1. Because they being all consumed, their posterity should then doubtlesse have been circumcised, which was four or five months before this.

2. Because the Levites were not in that rebellion, and therefore it could bee no cause why their children should not be circumcised.

3. The children of all that were under 20 yeares of age at the time of that rebellion, should not have been suspended from Circumcision all this time, if that had been the reason, because God was not so offended with them for their minority; but when he threatned their Fathers with consumption in the wilderness, he promised that they should possesse the land of *Canaan*. Rejecting then this reason, I hold, that neither their being in travaile was the sole cause, nor because Circumcision was not necessary for a note of distinction all this time, because there was more in Circumcision then to distinguish, viz. to signify Gods Covenant of Grace, and to seale it unto them. But partly for this reason, and partly out of a Fatherly indulgence towards them, that the children borne in the time of their travaile, might not bee put in danger of their lives; but chiefly because all this time they were under the cloud, a new pledge of Gods favour, so that whilst that remained, they had no need of any other outward right to seale it up unto them, but so soone as it was taken away, then Circumcision must be used againe. Their being under the conduct of that cloud, is by *Saint Paul* called a being baptized in the cloud; wherefore to shew that

*Vasquez* in 3  
Part. Disp. 64.  
c. 2. A. *Masius*.

*August.* qu. 6.  
*Schol. Historia.*

*Hieron.* in Gal. 6  
*Theod.* qu. 2. in  
*Job.*  
*Damas.* lib. 4. de  
fide, c. 26.

*Lyra*, *Tostatus*,  
*Masius*, *Tho. A.*  
*quin.* part 3. qu.  
7. art. 4.

that Baptism comming, circumcision should give place unto it, and then cease, It ceased now all the time of this baptizing. *Burgeni*, saith *Lyra*, objecteth against the former determination, that this is called the second times circumcising, with reference to *Abrahams* circumcising, because it is said, Circumcise the children of Israel the second time, whereas then there were no children of Israel; and saith, that there were many out of an inordinate love to their children, fearing lest death should ensue, that did not circumcise them in *Egypt*, as is intimated in *Moses*, who circumcised not his Son till hee was forced to it; therefore before the Passeeover kept in *Egypt* they were all circumcised, and in respect of that is this called the second time. But *Lyra* answereth well, that this is but an imagination, and that Israel was in *Abraham* when he circumcised.

But to returne to the matter in hand: *Ferus* rendreth the two former of these reasons, and approveth also of that of *Augustine*, taken from the pertinacy of their parents; and finally addeth another, *viz.* to beate downe the glorying of the Jewes in their Circumcision, and to commend Gods grace towards the uncircumcised: For what were they, when God shewed so many favours unto them, and gave them victory over the *Midianites*, and the two Kings of the *Amorites*, and brought them miraculously through *Jordan* into the very land of *Canaan*, but an uncircumcised people? Wherefore it was hereby taught, that Circumcision is nothing, neither were they hereby commended, as deserving any thing, but grace alone is that from which all favours flow, and which bringeth to the heavenly *Canaan*. When *Joshua* is said to circumcise the people, it is to be understood, that it was done by his direction; for he alone could not possibly in this time circumcise so many, being most probably 1000000, and the time to doe it but one day, for they came up out of *Jordan* the 10 day, and three dayes they must have to heale them againe before the Passeeover, and the 14 day they kept the Passeeover, *v. 10.* before the eating of which they must needs be circumcised, for no uncircumcised person might eate thereof. Once onely doe we read of their keeping of it, since their comming out of *Egypt*, *viz. Numb. 9.* which was within one yeare, but never after, till this time, and then there were none uncircumcised to eat of it, for such as had been born since their comming out of *Egypt*, till that time, were but sucking Infants: and this may be another reason of the delay of their Circumcision hitherto: *viz.* because Circumcision was a preparative to the Passeeover, to make men fit to eate it, but in this regard there was no need of it all that time. If it shall seeme that there was all that time then a great defect in the Church, they being without a Passeeover 39 years, it is to be understood that they had a more divine Sacrament in stead of it, *viz.* the Manna which came from heaven, and the waters flowing out of the Rock, touching which it is said, they did all eate of the same spirituall meat, and dranke of the same spirituall drinke, *1 Cor. 10. 2, 3.* If a question be made, how so many thousands could be circumcised all in one day? It is easily answered, some circumcising themselves, as *Abraham*, and all, both men and women helping to circumcise the rest, the women, infants, and men those of a greater age.

Touching the sharpe Knives which he is bidden to take to circumcise withall, enough hath been spoken upon *Exod. 4. 25.* whether they were sharp stones, as the Septuagint have it, or sharpe knives, as in our Translation. The words here used are *חרבות צוריות*, *gladii acierum*, or *gladii petrinor*, and for knives made of sharpe stones out of the rock, *Theodoret* rendreth 2 reasons. 1. Because the Hebrews after this long travaile, had but few knives amongst them, but sharpe stones were obvious every where in the wilderness. 2. Because Christ our rock was most aptly set forth hereby, in whom we are circumcised with a circumcision not made with hands. But his literall reason is of no force, because if there had been such a scarcity of Swords at this time, how should they have armed themselves to fight? And it is of as little force, which is brought by *Bonsferius* the Jesuite, that although wee are ignorant of knives of stone, yet amongst the *Americans* they are altogether used, and *Catullus* maketh mention of gelding with a flint. *Devolus ipse acuto sibi pndera filice*, and

*Ferus.*

*Theod.*

*Canul Carm. de Berecinthia.*

*Juvenalis*



Calvin.

Note.

Ferus.

Col. 3. 5.

Joh. 83.

V. 9.

Lyra.

Hugo Cardin.

Ferus.

*Juvenalis* with a shell; *Mollia qui rupta secuit genitalia testa*; and *Pliny* likewise lib. 35. c. 11. *de Gallis Sacerdotibus*; and *Arnobius*, lib. 5. *contra gentes*, and in the Epigrams of the Greeks we read of Pens to write withall, made with sharpe stones. For seeing the Jews used not stones, but rasors to circumcise withall, as appeareth by their practice at this day, nothing can bee inferred upon those testimonies for circumcising with flints. Touching the time of their circumcising, when they were now entred into *Canaan*, and their enemies were neare unto them, to prepare them to battell, by making them unfit to defend themselves if they had beene assaulted, is strange. But thus God would prove their faith, saith *Calvin*, and teach them to trust in his aide onely, and not in their owne strength. Wherefore hee let all the time of their being in the plaines of *Moab* passe without circumcising, and now calleth them to it; neither did they disobey, for feare of being thus exposed as a prey to their enemies, but through faith submitted themselves to his command; which shewes that they had well profited by the judgements of God upon their rebellious parents; and we are taught by their example, not to consult with flesh and blood, but in all things to obey God commanding us, as being the safest for us. *Ferus* saith that they were now circumcised for three Reasons: 1. To shew that they held, and would continue in the same faith with their Father *Abraham*, to whom this signe was first given. 2. That they would be separated from the wicked manners of the heathen *Canaanites*, into whose Land they were now come, and would have nothing common with them. 3. For the mystery which was chiefly respected herein, viz. our Jesus his bringing of us into the Land of life, by our drawing the sword, and fighting as it were with our selves. For as they first cut their owne bodies, and shed their owne blood, and then the blood of their enemies; so must we fight against our selves, and mortifie our members upon earth; for there lurk within us most wicked enemies, pride, lust, covetousnesse, hatred, and luxury, these must first be mortified, or else we shall never get the victory over the Devill, and come into the possession of the promised Land. It is true, it is painfull by penitency thus to subdue our selves, so it was painfull to be circumcised, but it is thus irrecoverably decreed, either the paine of circumcising thus the heart must bee indured with the Israelites, or else we must perish with the *Canaanites*. And this second circumcising, shewed a second washing to be necessary for every one that would be saved, of which the Lord speaketh, saying, *He that is washed, needeth not save to wash his feet*. We must not wash by being againe baptized, but by cleansing us from the filthinesse of sinne by repentance from time to time continually. And this circumcising cannot be made but by Christ, and his Word and Spirit, set forth in the sharpe stones now prepared to circumcise withall; thus *Ferus*, following that translation, *Take thee sharpe stones*,

*And the Lord said, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal.*

What is meant here by the reproach of Egypt divers conjecture diversly. *Lyra* having mentioned some, goeth with the Hebrews, saying, that before the going of the people out of Egypt, the Astrologers of Egypt said unto them, Miserable people, whither will ye goe from us? for we doe find, that if ye goe, your blood shall be shed: so that hereupon they were condemned as doing foolishly to bring themselves to destruction by their going out: but now their blood was shed in Circumcision to their honour, and so they could no more be cast in the teeth herewith. *Hugo* by the reproach understandeth originall sin, a remedy against which was Circumcision, which the Egyptians wanted, and therefore it was their reproch. Or their servitude under the Egyptians, from which they were not fully delivered, til they were circumcised, and therefore the place is called *Gilgal*, signifying liberty. But this of expounding *Gilgal*, liberty, is rejected both by *Lyra* and *Calvin*, although taken from *Iosephus*, seeing it signifieth no such thing, witnesse both *Jerom* and *Remigius*. *Ferus* hath none other exposition but mysticall, I have taken away sin from you, which is the reproach of the wicked: who shall be upbraided hereby, but the truly circumcised not, be-

because none of their finnes are imputed unto them. *Calvin* saith, that some hold their uncircumcision hitherto to be meant by the reproach of *Egypt*, and of other Gentiles, because this was by the Hebrews held to be ignominious in them and others, that the *Egyptians* hitherto might object unto them, that they went not out to serve the Lord, but other Gods, which reproach was now done away, by this their so ready submitting to Gods ordinance. But he preferreth another; *viz.* That it was held by the *Egyptians* to be reproachfull to them, to goe rebelliously away from under their King, this reproach was done away by renewing the old signe of their subjection to the Lord, it being hereby declared that they were not *Pharaohs* servants, but wrongfully by him subjected, and that of old, long before their coming into *Egypt*, they were the Lords inheritance, and his peculiar people; so that this signe hereof being againe renewed at this time, the same was publicly testified, and none could henceforth any more impute rebellion unto them, and justly blame them thereby. To mee it seemeth rather, that by this reproach was meant the *Egyptians* traducing them, that howsoever they pretended piety to their God in their going out of *Egypt*, yet this was but a pretext, and that by conjuration *Moses* wrought those wonders to deliver them, as appeared hitherto by the sequel: for when they were gone forth, they sacrificed not to God, as they pretended, but to other Gods, as is testified *Act. 7. 42.* Neither did they now any more circumcise their children, as they said before they had commandment from him to doe; and therefore the Lord accordingly dealt with them, consuming them in the Wildernesse, and not bringing them to the promised land, which they boasted of. For these things might all this while seem most ignominious to Israel; but now they being brought through *Jordan* miraculously into *Canaan*, when *Moses* was dead, and religiously circumcising themselves and their children, this reproach was taken away. As for that of the *Hebrewes* and *Lyra*, it is grounded upon a fable; The second of *Hugo* hath been already confuted, and his first, as that of *Ferus* is rather allegoricall then literall. For the first mentioned by *Calvin*, uncircumcision could not bee meant by the reproach of *Egypt*, because, as *Herodotus* hath it, and *Origen*, they also circumcised, as I have shewed upon *Gen. 17.* The second is the same briefly with this of mine. The last, which is *Calvins* owne, is not so probable, because their bringing out of *Egypt* with so mighty an hand, ringing in the eares of all men, did sufficiently vindicate them from the imputation of a rebellious revolt, that being not their act, but the act of the Almighty. For the name [*Gilgal*] given to this place, it is so plainly taken from גלגל *I have rolled*, that it is a marvaile that any should seeke out any other derivation, as from גלגל a Spheare, or a wheel, for the round figure of the foreskins cut off, or from liberty; as was before noted. This name *Gilgal* was the second name of this place, being called, *Verse 3.* the hill of Foreskins.

And the children of Israel encamped in *Gilgal*, and kept the *Passover* the 14 day of the month at even in the plaines of *Jericho*. This was the time appointed at the first institution, *Exod. 12.* and that they should eate it with unleavened bread, as here it was done. Some inquire here whether the people left on the other side of *Jordan* did now also eate the *Passover*, and whether they were circumcised before as these were, because nothing is said of them? And it is answered, that they did not, neither was it yet required of them, because it must be eaten onely in the place which the Lord should choose, after the state of the Church settled in *Canaan*, that they might know whither to resort to eate it. And for circumcising, that it is not to bee doubted, but that now, or soone after, order was taken that they also should be circumcised, as their brethren had been.

Further, it is inquired with what bread the *Passover* was now eaten? *Thomas* answereth, they might eate it with *Manna*; but the Text saith expressly, *That they eate unleavened bread, and parched corne, of the old corne of the Land the morrow after the Passover:* And therefore most probably they wanted not such corne at this time to make unleavened bread. If they did, it

was

*Calvin.*

V. 10.

*Qu.*

*Qu.*

V. 11.

V. 12.

was celebrated with such as they had, as before at Mount *Sinai*, *Numb. 9.*

Note.

Calvin.

V. 13.

Ferus.

1 John 4. 1.

V. 14.

Ephes. 6. 12.

Gen. 17.

2 Sam. 7.

V. 15.

Calvin.

Lira.

Mafiu

And the *Manna* ceased on the morrow after they had eaten of the old corne of the Land, &c. That is, the 16 day of that moneth, for the Passeeover was kept the 14 day at even. They erre then, who will have this cessation of *Manna*, to be the 15 day, when as indeed the 15 day was the day of eating the Passeeover, the even at the end of the 14 day being the beginning thereof, as hath been shewed upon *Exod. 12.* And herein the great mercy of God appeared, that howsoever they were rebellious against him, yet as long as need required, he supplied them with bread from Heaven; and therefore hee will much more provide for all that put their trust in him. And by the cessation of *Manna* at this very time, saith *Calvin*, the Lord taught them, that *Manna* fell not by any naturall meanes from the clouds, but that he by his singular providence gave it them.

And when Joshua was by Jericho, he lift up his eyes, and looked, and behold there stood a man over against him with a sword drawne in his hand, &c. Joshua, saith *Ferus*, now expecting further direction from God what to doe, this Angel with a drawne sword appeareth unto him for his comfort, by the very apparition shewing that it was not the sword of man, but of God, whereby the *Canaanites* should be destroyed; as it is not ours, but the power of God, whereby the Devill is subdued. And he noteth, that the Lord at divers times appeared diversly, as the condition of his people required. 1. When they were in *Egypt*, in a flame of fire to *Moses*. 2. In the Wildernesse in a cloud. 3. In this place with a sword. Joshua goeth to him, and asketh, *Art thou for us, or for our adversaries.* Wherein the boldnesse of the just appeareth, and that they feare nothing; and in his example we are taught to try the Spirits, whether they be of God or no. He answered, *As a Captaine of the Lords Host am I come:* teaching both that the Angels of God are over Countreys and peoples to defend them, and that they are Warriors to fight for them, and that all the faithfull are Souldiers under them, and to fight against their spirituall enemies. And Joshua fell on his face to the earth and worshipped. Thus the servants of God, seeing his great care over them, ought in thankfulnesse to humble themselves, and worship before him, so *Abraham* did before, and *David*. And not onely to worship, but to be ready to obey, as Joshua was; wherefore hee saith, *What saith my Lord unto his Servant?*

And the Captaine of the Lords Host said, Loose thy shooe from off thy foot, &c. Of this see before, *Exod. 3. 4.* This is commanded for reverence, and as a signe of humility, and resigning a mans selfe to the will of God, to be guided by him. Calvin thinketh that Joshua now went out alone to view Jericho, and to see in what part he might best assault it, but not unprepared to fight if he should meet with any enemy: At this time Christ appeared unto him in the shape of a man, for otherwise he could not have called himselfe a Captaine of the Lords Host, which is both in heaven and in earth. And this apparition was not onely for the present, but ever after to teach the people, that they gat the possession of the land of *Canaan*, not by their owne sword, but the Lord fighting for them. His bidding Joshua to put off his shooes was for reverence, and in saying, that the ground whereupon hee stood was holy ground, hee commended that Land in speciall, as sanctified to the pure Worshipping of God there. And he saith, that Joshua lifted up his eyes and saw a man, to note the certainty of the Vision, Joshua being herein graced, as *Moses* had been, with familiarly conferring with the Lord, to procure more hono ur to him before the people.

This Angel, say the Hebrews, was *Michael*, *Dan. 10.* called their Prince; and his affirming of that ground to be holy, saith *Lira*, was in respect of the apparition of the Angel in the likenesse of a man. I hold with Calvin that he was the Sonne of God; and his appearing now like a man, was a *preludium* of his future incarnation, for otherwise he would not have suffered Joshua to worship him, as an Angel appearing to *Daniel*, and to *John*, straightly forbade it: Thus also *Mafiu*, and *Origen*. And *Chap. 6. 2.* hee is called יהוה

by



by a name proper to God; when being demanded whether he were on *Joshua* his side, or his enemies, he answered, nay, it is commonly expounded, I am not on your enemies side; but by *Calvin* and some others, I am not either of the Hebrews or *Canaanites*, for I am no mortall man. But the common exposition agreeth better, seeing the question was not, whether hee were of them, or of their enemies, but of what side he was. For these words, *When Joshua was by Jericho*, Hebr. is in *Jericho*, which *Jerome* expresseth thus, in the field or *Jericho*, which is called *Jericho*, as the ground belonging to any other City is called by the name of the City.

Mytically, the terrour bricken into the *Amorites* and *Canaanites*, when *Joshua* had led the people through *Jordan*, shewed the weaknesse of our spiritual enemies before us through *Jesus*, who is more mighty then they all, so that we may confidently fight against the Devill, being sure through him our leader of the victory. The Lords appointing Circumcision before they fight with their enemies, shewed, as hath been already noted, that we must fight first with our selves, and cut off our evill lusts, the enemies within us. *Joshua* his circumcising of them, that *Jesus* onely by his spirit can doe this, and by his Word, that we may seek to him. The second time of circumcising, before the promised Land could be possessed, a second washing after Baptisme by repentance. Their staying in *Gilgal* till they were healed, shewed the weaknesse of Christian people at the first, for which cause they must seek to be more confirmed, and not till then put themselves upon any great attempts, as the Apostles were bidden to stay at *Jerusalem*, till they had received the holy Ghost; and the Lord told *Peter*, thou canst not follow me now, but thou shalt follow me hereafter. The rolling away from them the reproach of *Egypt* shewed our deliverance from sinne, and the ignominy thereof, when we are circumcised in heart. The keeping of the Pascheover before they proceed to battell, our seeking to God and for his favour, before we goe upon any great enterprize. And this Pascheover was the third, which they kept, for they kept one in *Egypt*, when they were delivered from the bondage of *Pharaoh*. 1. At Mount *Sinai*, when they had received the Law. 3. Being now entred into *Canaan*, to shew that we must praise God; 1. For our deliverance by the blood of Christ. 2. For the holy Ghost sent downe to instruct us. 3. For the heavenly *Canaan* now made our possession. The ceasing of Manna when they had eaten of the Corne of *Canaan*, shewed the ceasing of the meanes of grace when we come to heaven. The Israelites were fed with three kinds of food; 1. With that which they brought out of *Egypt*. 2. With bread from heaven. 3. With the fruit of *Canaan*: and that which they brought out of *Egypt* failed, when they had Manna from heaven, and Manna failed when they had the fruits of *Canaan*: so wee are fed at the first with worldly wisdom, but this bringeth not to life, wee feed thus no more, when Manna commeth, then with the Word of God, all the time of our being in the Wildernesse of this World; lastly, with heavenly light and joy, when that which is in part, ceaseth, faith and hope vanish, and charity onely continueth.

The appearing of a man to *Joshua* with a sword did set forth Christ, the Captain of the Lords Armies, who being with us, we shal not need to fear who can be against us; his bidding *Joshua* to loose his shooes from off his feet, the charge given unto us, not to live after the manner of other Gentiles, as formerly we have done, and to humble our selves before God, and to resign our selves to his government, being hereunto moved, because the Church, of which we are is holy; otherwise as the polluters of his house, the Lord will whip us out, and this Land will prove a Land unto us devouring the Inhabitants thereof, if we live wickedly, as it was said of the Land of *Canaan*; thus *Ferus*. By circumcising the second time, the *Ordin. Glosse* understandeth the Gentiles conversion unto Christ, as the first, of their forsaking of Idols, and now truly is the reproach of *Egypt* removed; sinne, which is shamefull, is no more imputed; but if thou returnest to sinning againe, a farre greater reproach cometh upon thee, viz. the crucifying againe of the Lord of Life, and the ta-

D

king

The Myserie.  
Ferus.

Numb. 9.

1 Cor. 13.

Matth. 21.

Numb. 13.

Glosse Ordin.

Origen.

king of his member, and making it the member of an harlot. Their keeping of the Pascheover after Circumcision and the reproach of *Egypt* removed, saith *Origen*, shewed, that no unclean person can keep a feast unto the Lord, or come to his Supper. Their feeding upon bread brought with them out of *Egypt*, he also understandeth of the knowledge gotten by humane learning, which helpeth a little at the first towards Divine knowledge.

## CHAP. VI.

V. 1, 2.

**N**ow Jericho was shut up straitly, because of the children of Israel, &c. And the Lord said to Joshua, see, I have given into thine hand Jericho, &c.

V. 3, 4.

Jericho was two miles from *Gilgal*, being otherwise called the City of Palms for the abundance that grew there. It is said, that none went in or out. They durst not, saith *Lyra*, either goe in to defend Jericho, or they that were within flee out to save themselves. But the Lord now appearing to *Joshua*, instructed him how he should subdue it. He and all the men of Warre must goe about the City once a day, six dayes together, and seven times upon the seventh day, seven Priests blowing with Trumpets of Rams hornes before the Arke, promising that thus the walls should fall downe.

Jeru.

Note.

The men of Jericho, saith *Ferus*, omitted no worldly meanes to defend themselves, but all in vaine, seeing God was against them, against whose judgements they could not bee fenced, although they were fenced against men. And thus doe all carnall men, in the time of danger, they flee to carnall meanes, but that which should chiefly be intended, is by them neglected, viz. the pacifying of Gods wrath by repentance; and therefore all their preparations are in vaine. To expugne this City, no Warlike preparation is appointed, but onely to compass it about, that the Victory might bee acknowledged to come of the Lord, and so we must confesse doth every good thing. For these words Jericho was straitly shut up, Hebr. is *סוּרָה וּמִסְתָּרָה* shutting, and shut up; that is, as *Masius* hath it, shutting up those that were within, that none could goe out, and shut up against all others, that none could enter. The Chaldees, shut up with Iron doores, and strengthened with brazen barres. This, saith *Calvin*, is thus exactly set downe: that the miracle in opening the way, the walls being cast downe, might be the more magnified, and that the stupidity of that people might appeare, thinking that gates and barres could defend them against his power which dried up the waters of *Jordan*.

Masius  
Chal. paraphra.  
Calvin.

Lyra.

In compassing the City, the men of Warre went before, then the Priests with Trumpets, and after them the Arke, which all the people followed, v. 9, 10. and every of the six dayes they did thus once, the Priests onely sounding, but no voice else being uttered by any; but upon the seventh, having compassed the City seven times, at the last sounding with Trumpets, all the people shouted, and the walls fell downe. In mans reason this was no way to subdue a strong City, for what could going about it doe, and sounding with Trumpets, all the rest being silent, as though they were affraid; and the seventh day going seven times about, being a meanes to weary them, and to make them unfit for the assault? But herein God both tryed their faith and obedience, and provided the more for the glorifying of his owne power. The Hebrews, saith *Lyra*, by the men of War, understand only those of the two Tribes and an half; but the Text saith, All yee men of Warre; and therefore that assertion is without ground. Some others, because it is said, v. 9, The reverend came after the Ark, say that the *Danites*, *Asaph*, and *Nephthalim* are meant; and therefore all the armed men went not before, but *Judah*, *Issachar*, and *Zebulun*; according to the order prescribed, when they marched in the *Wildernesse*, *Numb.* 10. 15. halfe the Army going before the Arke, and the other halfe after, which half that followed, is set forth by the same word that is here used *סוּרָה*. But because this word signifieth the gathering, or Congregation shutting up the whole troope behinde, it may better here be understood of all the people; because it is ex-

pressely

precisely said, that all the armed, or Warriors should goe before. And whereas, *Numb. 10.* that part of the Army which followed the Arke, is set forth by this Word, it is because together with them went all the weaker sort, the aged, women and children. And therefore **סוּפְרוֹת** is here rendred by *Jerome, reliquum vulgus*. Yet *Lyr.* argueth against this, holding, that onely the Tribe of *Dan*, and the rest of the reeward of souldiers, are hereby meant; because the Lord biddeth that all the armed men should compass the City, and not the Women, &c. Let the Reader follow which of these he pleateth. Whereas it is added in our Translation, *The Priests going on and blowing with Trumpets*, Hebr. it is, *The reeward followed the Arke, going on, and blowing with Trumpets*. But because it is certaine that none blew with Trumpets but the Priests, the word *Priests* is inserted for more expression; or it may be rendred, *The Arke going on, and the blowing with Trumpets*, which was by the Priests going before it. For *Trumpets of Rams horns* wherwith they sounded, Hebr. is **סוּפְרוֹת וכלים** Trumpets of Jubilees, of which, that they were of Rams horns, see *Levit. 25*. Note here, how easie it is with the Lord to beat downe the Walls of any City, so that there is no resistance to be made against him. And when he caused such weake meanes to be used, the Inhabitants, when this was done from day to day, and nothing else, waxed now secure when their destruction was nearest, and so it is with all the wicked, when they thinke the evill day furthest off, it shall suddenly come upon them.

*The people shouted with a great shout, and the wall fell downe flat.* For these words *fall downe flat*, Hebr. is *fall downe under it*; and so it is rendred by the Septuagint and Chaldee, *fell downe, and was swallowed up under it*. Hereupon the Rabbins hold, that it sunke into the ground: But rather it is meant, that it fell, the foundation under it being dissolved, and falling away, or it fell into the ditch without it, said to be under it because it was much lower, and so the ditch being filled up with the wall, the passage into the City was made plaine. Now when the wall is said to have falne downe, it must not be imagined that every part of it fell, but so much as whereby a sufficient way was made for all the men of Warre immediately to enter in, for *Rahab* house stood upon the wall, which must needs be excepted from this ruine. And this was upon the seventh day, but whether upon the Sabbath day or no, as the Rabbins hold, is uncertaine, but in one of these seven dayes of compassing the City, it is certaine that there was a Sabbath, upon which no man might travaile; but God, who is above his owne laws, could at this time dispense with the rest of the Sabbath at his pleasure. For the seven Priests, seven Trumpets, seven dayes compassing *Jericho*, and seven times blowing with Trumpets upon the seventh day; this was all done to make the number of seven the more famous, that the day of this number sanctified from the beginning, might still be had in more honour.

When *Ioshua* had taken order for this great shout making, by all the people at the last sounding, he withall told them that the City of *Jericho* with all in it, should be accursed to the Lord, onely *Rahab* and her company excepted, warning them to take heed that they tooke not any accursed thing upon paine of making themselves accursed, and the whole Campe, and troubling it.

*But all the silver and gold, and Vessels of brasse and iron are consecrated to the Lord, and they shall come into the Lords treasury.* *Ioshua* could not speake to be heard, saith *Lyr.* when it is said he bade them shout, because the people were so many, and the Trumpets continually sounded; therefore it is to be understood, that he spake unto them by giving some signes. The word rendred accursed here, is **חָרָם**, cut off, so that the meaning is, it should be destroyed to the glory of God, the glory of his justice in taking revenge upon so sinfull a place, to the utter destruction thereof for ever; and if any presumed to take any thing in it to his owne use, it should bee a **חָרָם**, or cutting off to him. Of this word see more, *Levit. 27. 28.* and *Deut. 13. 17.* For the mettall, silver and gold, brasse and iron reserved for the Lords Treasury, the meaning is, that they should be brought into the Tabernacle to be used for the service therein, or to be laid up as Monuments of this miraculous victory, and that none should convert any

Note.

V. 20.

Rabbini.

V. 17.

V. 18.

V. 19.



of them to their private use, no not the Priests themselves, as they might doe other devoted things called by this name of חֶרֶם, *Numb. 18. 14.* Besides these mettalls, Tinne and Lead are mentioned, as reserved out of the spoiles of the *Midianites*, *Numb. 31. 22.* but that which was then reserved was for common use, this for the Tabernacle onely; and therefore there being herein, or in the Temple built afterwards no use of these mettalls, they are not reserved. The word חֶרֶם saith *Lyra*, signifieth both accursed and consecrated, and so it is here to be taken; for the best and most precious things were consecrated to God, the rest devoted to destruction.

V. 21.

Ferus.

*And they utterly destroyed all that was in the City, both men and women, young and old, &c.* They did not thus to other Cities of the *Canaanites* which they tooke afterwards, but preserved them for their owne habitation; why then was this severity used against *Jericho* above all other Cities? *Ans.* Because it is most probable that this place was the most wicked of all others; and here it seemeth were a miscellany multitude of all the peoples to destroyed, ready first of all others to resist the *Israelites*, as appeareth *Josh. 24. 11.* and because this was the first City of *Canaan* subdued, it was necessary that the richest spoiles thereof should be consecrated to the Lord, before they tooke any for themselves; and that all things that had life should be killed, and the rest burnt with fire for the greater terror of the rest; so *Ferus*. Here was a great temptation, saith *Calvin*, to the *Israelites*, in that expecting now to be enriched with the spoiles of *Jericho*, they are thus prevented, and likewise when they were made to goe about the City seven dayes, and to doe nothing but blow, and that not with the silver Trumpets, but Trumpets of Rams hornes, wherein they might thinke themselves mocked, but they obeyed in all things to prevaile.

V. 26.

Calvin.

*And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up, and buildeth Jericho, he shall lay the foundation thereof in his first borne, and in his youngest he shall set up the gates thereof.* This City was thus severely proceeded against, as for the reasons before rendered, so that herein the utter destruction of the wicked world for ever at the last day might be figured out. This prophesie is noted to have taken effect in *Hiel*, *1 King. 16. 34.* who was deprived of his children, when hee presumed to build *Jericho* againe, both eldest and youngest, and so most probably had his name put out in *Israel* therefore, according to the meaning of this curse against such a builder. To this effect *Calvin* saith, he shall lay the foundation in his first borne, being overwhelmed with the stones of this building, so audaciously erected without regard to so solemne a curse, &c. and thus he shall be deprived of his issue, and thus all others understand it also: For God would have *Jericho* to lye in the ruines for a monument of this miraculous overthrow, that his people might always hereby be put in minde of that which he had done for them, and bee accordingly thankfull. And touching *Rahab* and all hers now preserved according to the oath taken by the searchers, he saith that *Joshua* did nothing herein contrary to the will of God, for he acknowledged God moderating in all that businesse, and so although he was not sworne, yet that hee was bound by that oath to shew this humanity to her, in whom such faith had appeared: Whereas shee and her kindred being brought out from this destruction are said, *v. 23.* to be left without the Campe of *Israel*, this was because of their uncleannesse, they being yet Gentiles, till they should by being made Profelytes bee fit to come into the Assembly of Gods people, and bee made one with them.

The mystery.

Mystically by *Jericho* the world is set forth, as both *Lyra*, *Origen*, *Isidor*, and *Ferus*: for *Jericho* signifieth the Moone, like unto which the World is, for the mutability thereof, and therefore Christ restored to fight the blind in *Jericho*, and called *Zachaeus* the Publican there, and hereby he instituteth that parable of one travelling from *Jerusalem* to *Jericho*. This *Jericho* is strongly fenced with riches, power and glory, and hath for King, the Devill, for he is the God of this world. To subdue this *Jericho*, *Jesus* sendeth seven Priests to sound with

with Trumpets of the Jubilee, that is, base ones of Rammes hornes, and not with silver ones intituled *Numb. 10.* which was done, when the Apostles were sent out to Preach the Gospel to all Nations, which was the sounding with Trumpets of a Jubilee indeed, but this was counted as poore and ridiculous a meanes to subdue Nations to the Gospel, as going about *Jericho* with such blowing to overthrow the walls thereof, and after the Trumpets the Arke is carried, when Christ figured hereby is present to his faithfull Ministers, and is born by them in heart and mouth: Lastly, a shouting of all the people is added, when Prayers are made unto God by his people with one consent, and so the walls of this *Jericho* fall down, the pride, and pompe and errors of the world. That Preaching may well bee understood by blowing with Trumpets, wee may see in *Isa. Cry aloud, lift up thy voice as a Trumpet.* The people following the Arke must make no noise to bee heard, that is, no tumultuating noise, but in shouting the seventh day, that is, in Prayer; or they must not break out through zeale in any action, but by direction from the Word of God, as *Calvin* hath it. When the walls of *Jericho* fall down, all are destroyed, but *Rahab* and her house, because shee received the Spies, so when at the sounding of the last Trumpet the world shall fall, all shall bee destroyed, but the Church converted from spirituall whoredome with divers lusts to the true Faith, and these are such as receive the Ministers of the Word, they being sometime of the city of the devill are now joyned unto and inherit with the Israel of God. *Jericho* is made an Anathema to God, by killing all things living, and burning the rest, but dedicating the best things unto him, to shew, that whatsoever evill liveth in us must bee mortified, whatsoever is dead, must have the fire of the spirit put to it, and whatsoever is good, must bee offered to God. Nothing of *Jericho* is taken by us, when wee have no communion with the wicked world in the evill manners and fashions thereof. And lastly, the builder of *Jericho* again, is accursed, God would never have it built again, as neither *Sodome* nor *Babylon*, to set forth hereby the perishing of the wicked for ever in hell fire, as their sudden destruction, by the sudden falling of these walls. And morally hee is accursed, saith *Ferus*, that bringeth in Idolatry, cherisheth superstition, nourisheth impiety, defends injustice, or brings in carnall living. And in speaking of their compassing *Jericho* seven dayes, he saith also it is morally taught, how wee should compass the world to destroy it in our selves. 1. By meditating upon the vanity of worldly things. 2. Upon their instability. 3. Their brevity. 4. Their taking of us from God. 5. From a blessed life. 6. Upon the labour in getting them, and care in keeping. 7. By hearing the Word of God and Prayer.

## CHAP. VII.

**B**UT the children of Israel committed a trespasse in the accursed thing: for Achan the son of Carmi, the son of Zabdi, &c. took of the accursed thing, and the anger of the Lord was kindled against the children of Israel. Here was fulfilled, that which was threatned *Ch. 6. 18.* if any man should take of the accursed or consecrated thing, the whole Army should bee troubled. But how justly the sin of one is imputed to all, and all suffer for it, is the question; especially seeing in the Law it is determined, every one shall bee put to death for his own sin, and not the children for the Fathers, &c. *Augustine* answereth, that thoe Laws was made for men that are judges, the Lord reserving still a Liberty to himself, to extend his punishments further, as hee in his divine wisdom seeth cause, who seeth into all secrets, which are hidden from men. Hee knoweth by his high and invisable counsell, how farre to extend his temporall punishments, and wholsome terrour. For in the generall administration nothing hard befalleth mortall men, if they bee smitten with a bodily death, but through terrour thus stricken into them; Discipline is established, that one may seek to prevent sin in another, and as Members of one body, bee diligent and

V. 1.

24.

Deut. 24. 16.

August 24. 8.  
in Josh.

solicitous one for another. It shall not bee so in respect of everlasting damnation, none shall suffer this for another. 2. There is a community amongst men that are of the same Society, every one being a part of the body, and so what evill hee doth, hee doth not as one alone by himself, but as a part of the body whereof hee is a Member. *Calvin* saith, both the same with *Augustine*, touching *Achans* being a member of the body, and happily that they were not so carefull to prevent this sin, as they should have been, which made *Achan* bold to commit it, and thus became guilty; or if wee cannot perceive how, yet wee must beleve that they were guilty, because the Lord hath so pronounced of them. Lastly, by this example singularly hee would reach, that one mans sin maketh all guilty, that wee might all bee the more watchfull over one another. And, as *Ferus* hath it, that sinners may not bee spared, but diligently searched out and taken away from amongst us, that wrath come not upon us all therefore. It is cruelty and no pity to hide or to spare an offender, as to spare one member to the indangering of the whole body; for if the right hand offend, it must bee cut off, &c. wherefore Rulers and Magistrates ought to consider this, and to doe justice to every one, that this evill may bee rooted out from amongst us. Besides this, *Ferus* rendreth also two other reasons. 1. That it might appear, how heinous a known sin is, when any one presumeth to doe that which is expressly forbidden him. For this one thing only was given in charge, to take heed of the accursed thing, and therefore herein to transgresse, this charge being so fresh in every ones memory was most abominable. 2. That sinne committed in the Church of God, doth draw a farre greater punishment, then committed by any without. It is to bee noted here and admired, that amongst such a multitude all resisted the temptation of covetousnesse so, as that but onely one man was led hereby, and that to the shame of these times, wherein so many defile themselves with sacrilege.

But how are the children of Israel said to have committed a trespass, when as but one onely sinned? *Ausw.* It is a phrase common in the Scriptures, when one doth evill, who is of a society, to attribute it to that society in common, so when *Judas* onely envies at the costly ointment powred upon the head of *Jesus*, it is said, that the Disciples murmured at it, *Matth.* 26. 8. and when one Theef onely railed upon our Lord, that the theeves railed upon him, &c. so *Lyra*. But here more is implied, viz. that the guilt of this sin, overspread all the Congregation, and all were subject to wrath therefore, for the reasons before rendred, especially because they were no more vigilant one over another in a matter of so great moment.

*Achan*, that sinned, is described by his pedigree and Tribe *Judah*, the principall Tribe to aggravate the fault the more, and to humble them of his consanguinity, to whom hee was a blot and blemish especially, as *Calvin* hath it.

And *Joshua* sent men from Jericho to Ai, which is beside Bethaven, on the East of Bethel, &c. One place, saith *Lyra*, is thought by some to bee called by both these names, *Beibei* so named by *Jacob*, when God appeared there unto him, and *Bethaven*, for the calves of *Jeroboam* afterwards set up there, for *Bethaven* signifieth the house of wickednesse, as it was then made by Idolatry, and *Beibei* the house of God, as it was before. But hee rejecteth this, because the *Beibei*, where God appeared to *Jacob*, was not here, but at *Jerusalem*, and *Jeroboam* was long after *Joshua* his time, so that from his fact no place could have the name of *Bethaven* in his dayes. Wherefore hee determineth, that this *Beibei* was the place, where *Abraham* had worshipped, said to bee between *Bethel* and *Ai*, from his worshipping towards the West, to which part it stood, having this name, and the same place had the name of *Bethaven*, from the Idolatry committed by the *Canaanites* there, and therefore *Hos.* 10. 5. the Calves of *Bethaven* are spoken of, which *Jeroboam* is said to have put, the one in *Beibei*, and the other in *Dan*, implying both these to bee one. But this question touching *Bethel* by *Ai*, hath been before handled, *Gen.* 28. 11. and that opinion of *Beibei* and *Jerusalem* being all one confuted. Of the Wildernesse of *Bethaven*, and *Bethel* it is spoken, *Josh.* 18. 12, 13. as being upon the borders of *Benjamin*, said

Calvin.

Ferus.

Note.

Qu.

Joh. 12.  
Lyra.  
Matth. 27. 44.

Calvin.  
V. 2.

Lyra.



said to bee extended from *Jericho* thither, whereby it appeareth, that they were two places, but one a Wildernesse, the other a City, and *Bethel* was that so called by *Jacob*, but the name *Bethaven* is afterwards applyed unto it for the sin there committed, *Hos. 10. 5.* The dwelling of *Abraham* and serving God here, could bee no reason of the name *Bethel*: for hee dwelt not in *Bethel*, but between it and *Ai*, neither had it the name of *Bethel* then, but being written of *Moses* after *Jacobs* time, hee called it so according to the name given it by *Jacob*, by anticipation. *Ai*, to view which, *Joshua* sent men now from *Jericho*, was foure miles from *Jericho*. For *Joshua* to send to view the passage to *Ai*, saith *Calvin*, was a point of good policy, that thus hee might know, how the more safely to lead his Army thither, but to send only 3000 men, when the whole Army was by & by to passe on, was no policy, but a preparative to an overthrow, the enemies being by their paucity inboldned to come against them, which they durst not have done, if many thousands more had shewed themselves. But this doubtlesse came of God, for the castigation of the sin committed, and to drive him to search it out. *Ferus* having commended the policy of *Joshua* also in sending, and in his example circumspection to all Captaines, and the use of meanes to subdue their wicked Enemies, and not to cast themselves upon miraculous Victories, discommendeth the presumption of the men, that were sent by him, in that trusting to the power of man, they would have 3000 only sent, as deemed by them enough to have subdued *Ai*, and in their example hee condemneth mens presuming upon their own strength, which it is just with God to punish with making them to flee before their Enemies. For presumption upon their own strength was shewed in that they went without the Priests and the Arke. The 10 Tribes also going against *Benjamin* in this vain confidence were overthrown, and *Sennaberib* the proud King of *Asbur*.

And the men of *Ai* smote of them about 36 men, for they chased them from before the gate even unto *Shebarim*, and smote them in the going down, &c. In smiting the Innocent for wicked *Achan* God did nothing unjustly, for none are innocent before him. It was a great mercy in him, that no more were slain, and by this punishment of some to benefit them and us all, in making it an admonition to us to bee carefull to prevent sin both in our selves and others. Unto *Shebarim*, that is, as *Lyra* hath it, following the Hebrews *ad contractionem*, because either they were weary of pursuing, or the children of *Israel* fell down through faintnesse, as they fled before them. But hee saith, *Expositours* commonly holds *Shebarim*, to bee the proper name of a place. The Septuagint for these words, Unto *Shebarim*, have *ἐν οὐρεσι τῶν ὄρεων*, they brak them. But it is more probable, that the place, where this was done, had the name from breaking, because their hearts were by this defeat broken. And they are said to have smitten them in the going down, because, as *Adricomius* hath it, *Ai* stood upon a Mountain, whereby they fleeing down were smitten.

And *Joshuah* rent his clothes and fell upon his face before the Arke, untill the evening, &c. a right godly part, and the onely way to obtain help in the time of distresse, to humble our selves in Prayer, and to persevere, as they did untill the evening, and that in Faith, and being solicitous for Gods glory, as *Joshua* his Prayer shewed that hee was.

And what wilt thou doe unto thy great Name? Thus *Ferus*. But *Calvin* although hee praiseth *Joshua* for making the Arke his refuge, humbling himself in Prayer, and adding, as the manner amongst the people of God was, renting of his garments, and putting dust upon his head, in token of sorrow and repentance, and for his Faith beleieving, that this overthrow came not to passe without God, and for his solicitude about the glory of his name: yet hee saith, there was somewhat herein to bee taxed, viz. his expostulating with God out of troubled affections: Why hast thou brought us over Jordan, to deliver us into the hands of the Amorites to destroy us? when as only a few had yet been beaten back, and God had made such ample promises to bee with him, and his thwarting of God in his proceedings, saying, Would to God wee had been content, and dwelt on the other side of Jordan. Whereby it appeareth with what infirmities

Gen. 12. 8.

Calvin.

Ferus.

Judg. 20.

V. 5.

Lyra.

Adricomius.

V. 6. 7. 8

Ferus.

V. 9.  
Calvin.

the

Lyra.

the Prayers of the best are sometimes accompanied, but for his faith and zeale for Gods glory, all this is passed over, and his prayer is heard. *Lyra* likewise faith, that *Joshua* spake ill out of passion, as he would not have done otherwise, being so greatly favoured by the Lord. And hee feared that the name of God would be exposed to ignominy, the heathen objecting that he could not bring his people any further into that Land. Of rending garments see before, *Levit. 10. 6. Numb. 14. 6.* and of putting dust upon their heads, *1 Sam. 4. 12 Job 2. 12. Esai. 47. 1.* *Joshua* in praying thus, did no otherwise then *Moses* had done before, *Exod. 32. 12. Numb. 14. 13. Deut. 9. 28.* and what he said may bee interpreted so, as to free him from sinning herein, which is the rather to bee held, because he was heard, and is not taxed therefore. His expostulating with the Lord is onely to move him not to deliver them into their enemies hands, but as he had done mightily in bringing them over *Jordan*, so still to shew his power by defending them; it is the voice of one seeking counsell and helpe from the Lord. And whereas hee wisheth that they had been content rather to have dwelt on the other side of *Jordan*, the meaning is, rather then he should now withdraw his helpe from them, they would have preferred to have been pent up there in narrow bounds, and rather then any ignominy should come to his great and glorious name.

V. 10.

And the Lord said to Joshua, Get thee up, wherefore hest thou thus upon thy face? Ifrael hath sinned, and they have also trespassed my Covenant, &c. for they have even taken of the accursed thing, &c. The Lord biddeth *Joshua* twice to get him up here,

Ferm.

and v. 13. because, as is most probable, he lay still prostrate for reverence to heare the words of the Lord. And he greatly aggravateth the sinne, saying

Note.

1. They have sinned. 2. They have trespassed my Covenant. 3. They have taken of the accursed thing. 4. Stolne. 5. Dissembled. 6. Hid it amongst the stuffe. So that when God commeth to lay open our sinnes, we may see how many wayes sinfull hee will make any one of them to be. Wherefore the safest way is for us to confesse our owne sinnes, and to crave pardon that wee may escape his severe censure. But wherein did they dissemble. *Answ.* In that, when they were all so straitly charged not to take ought of the accursed thing, to which they seemed to consent, yet the contrary was now done, and happily being asked at the bringing in of the treasure for the Tabernacle, whether no man had taken ought, they all avouched their innocency herein. *Lyra* faith, they dissembled, because they had promised to obey the Lord in all things, wherein they were now proved dissemblers. And this promise is implied in that hee faith, *They have trespassed my Covenant*, intimating that they had Covenanted, that the spoiles of this City, as the first fruits of their prey in that Land, should be holy to the Lord. The word rendred *stuffe*, Hebr. is vessels, and so the Vulgar Latine hath it, but hereby all the instruments and stuffe in their houses are commonly signified. This was the cause why they could not prevaile, but fell before their enemies, even their robbing of God of his dues, whereby we may see what an hainous sinne Sacriledge is, they must never looke to prosper that are tainted with it. And no close carrying of the matter can hide it from Gods all-seeing eyes, *Gal. 6. 7. God is not mocked.*

Lyra.

Note.

V. 13.  
Exo. 19. 10, 15

Up, sanctifie the people, and say, Sanctify: your selves against to morrow, &c. When the Lord was to come downe upon mount *Sinai* to give the Law, *Moses* is commanded to sanctifie the people, the manner is there declared, the like is commanded, *Josh. 3. 5.* before the working of that miracle for them in drying up the waters of *Jordan*; so now because a miraculous discovery of sacriledge was to be made, they must sanctifie themselves, as to whom the most holy God meant to come neare by his power, and by whose approach they should bee indangered, unlesse they were sanctified. Besides the sanctifying by washing and abstaining from their wives: *Lyra* nameth two more, 1. By fasting, as *1 Kings 21.* 2. By Prayer, as *Acts 1.* and which of these wayes they were sanctified at this time, hee faith, is uncertaine. Some because the word used for sanctifying may as well be rendred *prepare*, understand it so, but this is worthily rejected by *Calvin*, holding, that because a guiltinesse was laid upon them all, they

Lyra.

should

should by a legall lustration, washing with water, &c. purge themselves. But this purging was rather, that they might bee fit to heare God speaking by lots, who it was that committed this execrable sinne. The tryall which the Lord saith hee would make, was first by the Tribe, then by the family, after that by the household, and lastly by the man, and hee that should bee found to have stoln the accursed thing, should bee burnt with fire, both hee, and all that hee had. For the meanes of finding this out, R. Solomon saith, that the 12 Tribes were brought before the brestplate of the High Priest, in which were 12 precious stones, with their names, and the stone of that Tribe which was guilty shined not, but waxed dimme, but after this the families, households, and persons were tryed by lots. This saith *Lyra* cannot stand, because of the Tribes, it is said, *The Tribe which the lot shall finde out*: but although the Vulgar Latine Translation hath it thus, yet Hebr. it is *The Tribe whom the Lord shall take*: so that *Lyra* his reason against that of R. Solomon is of no force, and with the Hebrew agreeth both the Chaldee and the Septuagint: yet I say not this, as justifying that of R. Solomon; for the common received opinion is, that Tribes as well as families were tryed by lots, there being no reason why there should bee divers wayes of tryall about the same thing, but one and the same, and lots have commonly beene used to finde out a particular person whom the Lord would have found out, thus *Jonathan* was found out by *Saul*, and *Jonah* by those in the ship with him, and *Saul* that hee might be made King, and *Mastibias*, that he might bee taken into the number of the Apostles. And of lots it is said, the whole disposition thereof is from the Lord, and that the lot appeareth controversies, and therefore lots must bee used in dividing the Land of *Canaan*, as hath bin shewed upon *Num. 26.* and the manner of proceeding herein. There is another invention of some of the Rabbins about the meanes now used, viz. that the Tribes being brought before the *Urim* and *Thummim*, that Tribe which was guilty comming, was made by a Divine power to stand still, so that they could not goe away, then the guilty family, and household, and person likewise, the rest going on, was made fast. But whether thus, or by lot, or any other way, God discovered the sacrilegious, it is uncertaine, for so much as the way is not revealed, and therefore I determine nothing herein.

So *Joshua* rose up early in the morning, and brought *Israel* by their Tribes, and the Tribe of *Judah* was taken, &c. *Joshua* being commanded to sift out the sacrilegious, is not slacke, but goeth about it with all diligence, noted in this, that he rose up early in the morning. Whereas it is said, V. 17. *The Zarbites were brought man by man*, it is meant every mans household of that family, as was before ordered; and *Zabdi* his household was taken, and of that household *Achan*, who is said, V. 1. *To be the sonne of Carmi, the sonne of Zabdi*.

And *Joshua* said to *Achan*, *My sonne, give glory now, I pray thee, to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done, &c.* It was a wonderfull stupidity in *Achan*, that he was not moved in Conscience before to come forth and confesse, when he could not but perceive that he should by and by be found out. But this is the senselesnesse of wicked men, they goe on in their sinnes, and have no remorse therefore, till judgement commeth. And thus certainly shall every wicked person bee found out when God commeth to Judgement, although he lurketh amongst many thousands. *Joshua* his handling of him to finde out the truth, is most remarkable for Judges and Kings, hee putteth him not to torment to make him confesse, but speaketh gently unto him, having herein a care of his soule. For happily if hee had terrified him, hee would have denyed it, and so have added sinne to sinne, as *Ferns* noteth, hereupon condemning that other way of extorting confessions by paine, as tyrannically, and causing miserable men oftentimes to confesse what they would have them, although most falsely.

Give glory to God, thou hast greatly dishonoured him, now confesse, that his Power, Justice, and Omniscience may bee known to all, and hee may have glory hereby. And that it may appear, saith *Lyra*, that the Host of *Israel* was justly smiten, and according to others, that men might hereafter fear God, and

Calvin.

V. 14.

V. 15.

R. Solomon.

Lyra.

I Sam. 14.

Jon. 1. 7.

I Sam. 10.

Acts 1.

Prov. 16. 33.

Prov. 18. 18.

V. 16.

V. 17.

Hugo Cardin.

V. 18.

V. 19.

Note.

Jcr. 23.

Ferns.



Calvin.

and the very speaking of the truth is a giving of glory to God, as lying to the devill, and confessions of sins are to the praise of God. In calling him son hee shewed a Fatherly affection, saith Calvin, even to a condemned man, that Judges might learn, when they condemn malefactours to death, yet not to put away the affections of humanity towards them, wherby they may bee won to repentance; Some, saith hee, speak kindly, and promise impunity to draw the offender to confesse, but having confessed, hee is straightway delivered to the hangman; but this is an unlawfull way, contrary to the course here taken by Joshua, for hee onely exhorts him, but promised no impunity unto him.

V. 21.

V. 22.

And. Masius.

And Achan answered, indeed I have sinned against the Lord, &c. When I saw amongst the spoiles a goodly Babylonish garment, and 200 shekels of silver, and a wedge of gold of 50 shekels, I coveted it, &c. Babylonish garments were the garments of Kings in time of warre, most curiously wrought, and of great price, Masius saith, the words may bee understood of a rich carpet of Tapettry. The words rendered a wedge of gold, Hebrew, is a tongue of gold, so called for the form thereof. These, hee saith, hee took and hid in the ground, in the midst of his Tent, most probably putting them in a box, because otherwise the garment would have been marred. What a shekel is, see before, Gen. 23. 15. Achan in confessing readily, and not hiding, but aggravating his sin against himselfe, may bee an example to us, saith Ferus, of confessing our sins, not fearing the punishment, but praising God, if our eternall punishments may bee changed into temporall. Yet Calvin saith, it may bee doubted, whether hee confessed out of penitency, or being astonished and terrified at his being thus taken, seeing it vain for him to deny it: for so even Reprobates sometimes doe, being urged by their own consciences, thus laying themselves open to deserved punishments. But the more charitable opinion is, that hee repented truly, because hee speaketh so reverently of the Lord, and telleth by what degrees hee proceeded to sin; 1 hee did see; 2 hee coveted; 3 hee took; 4 hid it, and as willing to bee convicted, and to have his punishment by death, hee declareth, where the things stolne might bee found. And by these degrees are wee drawn to sin, about these worldly things; 1 the eye seeth; 2 the heart coveteth; 3 the hand acteth. Wherefore with Job let us make a covenant with our eyes. And to bee fenced against temptations in this kinde, let us think, that the best garment is innocency, the best riches Grace, and the most precious gold Faith.

Ferus.

Calvin.

None.

V. 22, 23.

After that Achan had confessed, Joshua hastned not the execution by and by, but sent to his tent, and the stoln things were brought forth, thus shewing, that hee proceeded not in wrath to shed his blood, but at the command of the Lord, the case being first made most plain, and so ought all Judges to doe, that by not being over hasty or wrathfull, they make not themselves guilty of murder, and much lesse by adjudging men to death at their own wills.

V. 24.

V. 25, 26.

And Joshua and all Israel with him, took Achan and his sons and daughters, his Oxen, Asses and Sheep, and tent, and all that bee had, and the silver, the garments, and the gold, and brought them to the valley of Achor. Now followeth Achans punishment, hee was stoned, and burnt, both hee and all that hee had, and a great heap of stones laid upon him, was made a monument of this judgement for ever. The Valley of Achor is so called, first, by anticipation, for now it had this name first given unto it, as is shewed v. 26. and the reason is rendred, because Achan, who was executed there, had troubled Israel, and was troubled in that place therefore: for אכר Achor signifieth to trouble, and hereupon some call Achan, Achar, and some by both these names, but erroneously, as Lysa sheweth upon v. 1. There is indeed an allusion to his name in the word Achor, but it is not the same.

Whereas his sons and daughters are said also to bee taken with him, the Hebrewes say that they were onely taken to behold this judgement, that they might be terrified, for which cause it is said, not that they stoned them, but him, and burnt them, that is, his goods before recited. But this is overthrowne, because

because it is added, they burnt them with fire, after that they had stoned them, and the Lord adjudged all that hee had to death, v. 16. If this shall seem to bee against that, *Ezech. 18. The son shall not dye for the sin of the Father, &c.* It is easily answered, as before, this is a rule to bee followed by earthly Judges, and it is also to bee understood of everlasting death, which no man shall suffer meely for the sin of another; see more upon v. 1. If any of his children, saith Calvin, were elect, their being put to death was but a castigation to them; if reprobate, they dyed worthily. The judgement extended thus generally to all that he had, made it the greater to him, and the cutting off of the dumb beasts for their Masters sin, was no cruelty, seeing they were made for the service of man, who being destroyed, it is not unjust to destroy them also. And all the Congregation stoned him, to shew their generall detestation of this impious fact. But why did they bring him out of the Campe to bee put to death? Answer. 1 That they might thus remove from amongst them the execrable thing. 2 That the Campe might not bee defiled by the dead. And the gold and silver stolne are also burnt, because God would not have any stoln thing brought into his Sanctuary to pollute it. But for so much as the Lord appointed onely burning, why were they both stoned and burnt? *Lyra* saith, that some answer, burning setteth forth any kinde of severe punishment, and some his burning in hell; and therefore it is not said, yee shall burn him, but hee shall bee burnt. But hee rejecteth both these, and determineth, that hee was double punished for his double sin. 1 of breaking the Sabbath, for which hee was stoned; 2 of Sacrilege, for which hee was burnt. *Hugo* following the Hebrews saith, that the things, which could not feel stoning were burnt, but the living stoned to death, others better, they were first burned, and then stoned were cast upon them, even unto a great heap, that the judgement might never bee forgotten, and if so, here is an *Hysteron proteron*. And that it was so done, the words in Hebrew doe not obscurely declare, for having said, they stoned him with stones, hee addeth, and they burnt them, and stoned them; herein declaring the order, burning them all first, as God had commanded, and then casting stones at them in detestation, wherein they exceeded so, that the stones cast by them grew into a great heap, and remained as a monument of that judgement for ever. And this casting upon them of such a multitude of stones, shewed, that the people both did and would alwayes abhorre and keep themselves clear from such a foule wickednesse, as Calvin noteth. The translation commonly followed, *They burned them after they had stoned them*, is indeed against the Exposition brought, but it differeth from the Hebrew, as hath been already shewed, and from the *Septuagint*, following the Hebrew in this passage verbatim. Some think, that the fire being put to, hee was stoned, not to aggravate his punishment, but to put him the sooner out of his pain, certain it is, as *Augustine* hath it, that *Iosua* would not goe one jot from the Lords sentence, and hee best understood his meaning. Whereas *Iosua* saith to Achan, *Because thou hast troubled us, God shall trouble thee this day*, some gather that because hee humbled himself and confessed his sin, it was pardoned unto him, and hee suffered not in hell therefore, but all his sufferings were finished that day: But Calvin, who thinketh more hardly of him, that *Iosua* spake thus roughly to him to pull down his stout stomach, which was moved, in that his confession was not accepted of for a satisfaction, but they proceeded notwithstanding to this most severe punishment against him. But I have already shewed, that it is more probable, that hee truly repented and was saved in the world to come, and therefore I think that this passage may not unfitly bee applied for the further illustrating thereof. And that Achan was saved eternally, *Fernu* saith, is the generall opinion of Expositours: Wherefore *Iosua* speaketh thus sharply unto him, not as insulting over him, as a cast-away, but as was necessary, that being castigated thoroughly, both in word and deed here, hee might escape hereafter, and others hearing it might fear.

Hee was burnt and his children, because happily they consented to his sin, and if not, that his judgement might bee the greater; and his beasts suffered, and

Calvin.

Qu.

Qu.  
Lyra.

Hugo Card.

Calvin.

Fernu.

Note.

V. 26.

The Myserie.  
Origen.

Isidor.

and all that hee had, because his sin was about worldly goods, to shew, what a man getteth, that through covetousnesse is tempted to commit sacriledge, is no gain, but losse, all that hee hath being hereby eaten as with a canker, and consumed as with fire, as experience hath shewed in many Church-robbers. Hee doth greatly against himself and his posterity, that thus seeketh to bee enriched, as *Achan*, and *Heliodorus*, *Antiochus*, and *Crassus*, who after the robbing of the Temple fell into much misery. Wherefore the *Romans*, if any thing were taken from Churches, have sometime restored it double. This judgement being executed, it is said, that God turned from the fiercenesse of his wrath against Israel, to shew, that as long as sin goeth unpunished, God is angry with all the congregation, because evill, that provoketh his wrath, is amongst them, and by punishment inflicted upon the Malefactor it is removed, but not otherwise. Mystically by *Achan*'s stealing of the tongue or wedge of gold, &c. saith *Origen*, wee may understand the golden sayings of Philosophers and Heathen Poets, to set forth superstition, these hee stealeth and hideth in the midst of his tent, that in reading of them hath his heart taken with such vanities, this is to the troubling of the whole Church, and therefore must bee sharply punished. Or else by this wedge of gold, &c. is set forth the eloquence and doctrine of hereticks. Or according to *Isidor*, the evill manners of the world brought into the Church.

## CHAP. VIII.

V. 1,2.

Calvin.

Qu.

Lyra.

August. si quis  
bellum justum  
susceperit, utrum  
aperta pugna  
vincat, an ex  
insidiis, non re-  
fert ad justitiam.  
Ferus.

Bonfrerius.

V. 3,4.

V. 9.

**T**He Host being purged by the destruction of *Achan*, *Joshua* is now incouraged to fight against *Ai*, being promised, that hee should take it, and bidden to doe to it, as to *Jericho*, but onely the spoile here is permitted to the people. They had burnt *Jericho*, and so they must doe to *Ai* in way of revenge for the losse and shame sustained by the men of *Ai*, that by burning the City the memory of that defeat might bee blotted out, and the spoile is granted to the Souldiers for their greater incouragement, so *Calvin*.

Lay thee an ambuſſo for the City behind it. The Lord condescending to their weaknesse, they being so much disheartned by their late overthrow, and because hee would not alwayes work by miracle, directeth *Joshua* here to use warlike policy, the more easily to overcome the men of *Ai*. And whereas a question is made, whether Treason against enemies bee lawfull, seeing it is not without dissimulation? *Lyra* answereth well, that lying is not lawfull, no not to an Enemy, for the Faith given to them must bee kept, but wee may for an advantage conceale our purposes from them, and by shewes deceive them, if wee can, it being alike lawfull in a just warre to overcome by open warre, or by secret stratagems of Warre, as *Augustine* hath it, for this is no vicious dissimulation, but military policy and commended in this place as taught by God. *Ferus* saith, that God taught them thus to proceed, that they might no more trust in their own strength, as they had done, and that the Enemies seeing them not onely to have strength, but policy also in making warre, might bee the more terrified. And just war, hee saith, is that which is made at Gods command, or to recover things unjustly taken away, and detained, or for great injuries offered. Other warres made out of covetousnesse to get more ample dominion or riches, or for vain-glory, are rather to bee called robberies. *Bonfrerius* moveth and answereth another question upon the first words, *Take all the people and goe up against Ai*, why all the people must goe up against so small a City, hereof the most probable reason was, partly that all their mindes before languishing, might bee erected with comfort through this victory, and partly that all having abstained from the spoiles of *Jericho* might have part in this prey. According to the Lords direction, *Joshua* proceedeth with all the men of warre, and out of them chooseth 30000 to goe by night, and to lye in ambuſh on the West side, behinde the City, v. 9. telling them that hee with all the Army would come before the City, and by fain-

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ning a flight, draw the people of *Ai* out of the City, and then they should arise and come into the City and set it on fire. And *v. 12.* hee is said to lay 5000 in ambush on the west side, &c. hereupon a question is made, whether two ambushes were laid, as it seemeth by the words, one of 30000, and another of 5000? *R. Solomon* saith, there were two. *Calvin* and *Masius*, that there was but one, of 5000 onely; that Company of 30000 being the Army appointed to assault the City. *Comestor*, and *Lyra*, and others, that 30000 were sent at the first to lye in ambush, but because so many could not bee hidden, 25000 returned, and 5000 onely remained; and this saith *Lyra*, is the common tenet of our Expositors. And it is not improbable, because they are expressly said to have been set in the same place; and the number of 5000 was sufficient. Yet if it bee held that there were two Companies set, the History agreeth, and it may bee conceived that the last ambush was set to meet with such as should flee, when the first entred the City, that none might escape. The second is directly against the Text, which saith, *Joshua with all the men of Warre went up against the City*, therefore not 30000 onely. In that such a multitude could passe and not be perceived by the noise of their motion, although in the night, was a point of Gods singular providence, making the men of *Ai* so secure, as not to set any scouts to espy them.

All things being thus ordered, the King of *Ai* with all his men commeth out against Israel, who fled, and by flying, draw all the men out of the City to pursue them; the ambush then entrench at a signe given by *Joshua* by stretching out his Speare, and burneth the City, then they that fled, returned and gat the Victory; the King being taken alive, and hanged till evening, and all both men, women, and children being destroyed, &c. In that God biddeth *Joshua* to stretch out his speare, saying, that hee would now give the City into his hands. *Calvin* gathereth, that it was a matter of great difficulty to winne this City, either because the Israelites were yet fearfull, or the City so strongly fenced, and therefore God appointeth the stretching out of *Joshua* his speare for a signe of his help, that they might not doubt, but fight confidently, and the speare held up towards *Ai*, was as a sign of triumph, as if the victory were already gotten, so certainly did the Lord by this signe or symbole assure him thereof, for which cause he continued stretching it out, till all were subdued. But that the stretching out of this speare was a signe to the men lying in ambush to arise and take the City, he denyeth, because it could not bee seene so farre off, especially *Joshua* being in a valley; whereas they are noted then to arise, this was, because by the clamour and noise made; they now perceived that the former propounded stratagem had taken effect; thus *Calvin*; who is also seconded by some others, who say, that the sounding of the Trumpets, was a signe to the ambush to arise, and not *Joshua* his speare, which could not be seen by them so farre off, and God also, who spake to *Joshua* to hold out his speare, could at the same time bring them of the ambush by a Divine instinct out of their lurking place into the City. And that the holding out of this speare appointed by God was the cause, when the Israelites fought, of their getting the victory over the men of *Ai*, God secretly working therewith by his almighty power, as by the hands of *Moses* lifted up against *Amalek*. And therefore it is noted that these words, *Into thy hand I have given it*; may otherwise be rendered, by thy hand *I have given it*, that is, not fighting, but holding up thy speare. Moreover, no such signe being formerly given to the men laid in ambush, how could they know it? and if it had been held out for a signe to them when they had taken the City, he would not certainly have held it out still as hee did, *v. 26.* yet *Iosaphat*, *Lyranus*, *Theodoret*, and *Tertullian* will have the holding out of this speare to be for a sign to the ambush; and as *Lyra* hath it, some Banner to bee put upon the top of it, that might be seen. But I rest in the former as most probable, although the Rabbins are for this also. The word כִּידֹן rendred a speare, is sometime used for a shield, and sometime for a speare or javelin, and for a speare it is most commonly taken in this place, as by the Chaldee and Septuagint, but by the Vulgar Latine for a shield, yet

V. 12.

Qu.

R. Solomon.  
Calvin, Masius.Scholast. Hist.  
Lyra.V. 14, 15, 16.  
&c.

V. 18.

Calvin.

V. 26.

Exod 17.

Joseph. Theod.  
Lyra.

V. 17.

even *Jerome* rendreth the same word, a speare, *Job* 41. 20. and here both *Arim*, *Montanus*, *Pagninus*, and *Tigurini interpretes*, and a speare was fittest to be lifted up in the view of all about it, and not a shield; unless as *Lyra* hath it, a shield were put upon the top of a speare or pole, that it might be seen. But the words used to *Joshua*, intimate no such thing, but onely a stretching out of that in his hand towards *Ai* to destroy it. The people drawne out upon the feigned flight of the Israelites to pursue after them, are said to be not onely all the men of *Ai*, but of *Bethel* also; but it may bee doubted how this could bee, the ambush lying between *Bethel* and *Ai*? *Answe.* It is most probable, that the men of *Bethel* were before this come into *Ai* to helpe to defend it, as being under the King of *Ai*, and so it is not meant that they came now out of *Bethel* to pursue, but out of *Ai*, being before set there in a readinesse when the Enemy should come. And whereas all are said to have come out, and that a man was not left in *Bethel* or *Ai*, it is to bee understood of such as were able to beare armes: for all the weaker sort were slaine afterwards in the City, v. 24.

V. 19.

They entred into the City and tooke it, and hasted, and set it on fire. This is not to be understood of all the City, but the north part onely, which the enemies seeing, might quail in their courage, and the Israelites seeing, might be encouraged. For *Ai* was all burnt, v. 28. and the spoiles were first taken, v. 27. after the destruction of all the people, which could not have been if much of the City had been burnt before. They set on fire then some house onely that stood most fit to shew by the flame, or smoke thereof, their taking of the City, and so went out on the back of their enemies to fight against them, some happily being left to carry out and preserve the stuffe and goods therein from burning.

V. 20.

The men of *Ai* seeing the smoke, had no power to flee any way, which happened through their sudden great amazement.

V. 25.

Masius.  
Tostatus.

All the men and women of *Ai* now smitten were 12000, which was the whole company in all that City, whereby the finalnesse of it appeareth. *Masius* will have the men of *Bethel* also to be numbred amongst them; but *Tostatus* that the people of *Ai* onely fell, and they escaped; but this last is improbable, seeing that in the warre they were mixed together, and so fell together, or else more would have been spoken of *Bethel* afterwards, which is not; so that it is most likely that they all perished together, and are all called the people of *Ai*, when they are summed up, because under the same King.

V. 28.

And *Joshua* burnt *Ai*, and made it an heap for ever, &c. This seemeth not to have been so, for *Ezra* 2. 28. wee read of the men of *Bethel*, and *Ai*, and *Nechem*. 7. 32. Wherefore it is to be understood that it remained desolate a long time; and his meaning was, that it should so continue alwayes, as *Jericho*, but as that City was built againe many yeares after; so it seemeth that *Ai* was rebuilt also.

V. 29.

And the King of *Ai* bee hanged on a tree till eventide, &c. Because the King was the chiefe in fighting against the people of God; hee hath a more shamefull death then any of his subjects, being first hanged and then taken downe, and stones cast upon him unto a great heape at the entring of the gate, as *Achan* in the valley of *Achor*. Hee and his subjects had put the children of Israel to ignominy by their overthrow, to the emboldening of the *Canaanites* against them, therefore now he is thus ignominiously dealt withall, that it being spoken of amongst the *Canaanites*, they might bee terrified, as indeed they were, *Josh*. 9. 3. and *Cb*. 10. 1. But his body is not suffered to hang any longer then till even, according to the law, *Deut*. 21. 23.

The Mystic.  
Ferm.

Mystically, saith *Fermus*, by *Joshua* his fighting against *Ai*, we may understand *Jesus* his fighting against the Devill, for hee assaulteth him by open Warre, when as he casts Devills out of the possessed, and closely hee laid an ambush against him and his kingdome, when hee fled from the Jewes persecuting him, and fled into *Egypt*, and suffered himselfe to bee taken and crucified, but his Deity that lay hid, returned upon him, and destroyed all his power, and his whole City of the wicked world shall bee by him adjudged to bee burnt with fire. The world indeed is secure, and goeth on in fighting against his Saints, even

even till the judgement cometh, but then they shall see the smoke of their torment ascending, but none of them shall escape, or have any power to flee away, because as this City, so the world their City, shall be suddenly set on fire, when they promise to themselves most prosperity and peace.

Then Joshua built an Altar, &c. in Mount Ebal, as Moses the servant of the Lord commanded, &c. Mount Ebal was over against Gilgal, Deut. 11. 30. wherefore Joshua now went back againe from Ai 4 miles to build an Altar there, so H. Bunting, Patriarchs travailes. Of the charge hereabout given by Moses, see Deut. 11. 29. and Deut. 27. at large, where all things concerning this passage have been already explained. Onely whereas Joshua may seeme not to have done altogether according to the direction of Moses, because hee appointed the Levites to pronounce the curses, and generally the Priests were to blesse the people, but Joshua is said here to have blessed them, and to have read the curses: Lyra and others answer well, that Joshua did it by the Ministry of the Levites. This building of an Altar and sacrificing at this time, was for thanksgiving for the former victories, and to consecrate the Land now entred upon, unto the Lord.

V. 30.

Deut. 27. 14.  
Numb. 6. 23.  
V. 33, 34.

CHAP. IX.

AND it came to passe, when all the Kings on this side Jordan, in the hills and the valleys, &c. heard thereof, they gathered themselves together, &c. In this chapter the divers effects of the preceding judgements are set forth in divers peoples, some hearing of them, harden themselves, and come to fight against Joshua, others come and subject themselves to the Lord, but they are destroyed, these preserved. And so it falleth out still, some are made worse by hearing, and some yeeld, the one sort to their certaine perdition, the other to their salvation. It is strange that all should not bee made to yeeld, hearing of such an unresistable power, against which there was no striving. But their eyes were blinded, and their hearts hardened by a just judgement, this being in them the forerunner of ruine, and so likewise it is in all others, both Princes and common people. Calvin here observeth the singular providence of God in holding these great Forces hitherto from comming against Israel, and that they sent no succours to Jericho, or to Ai, for which they had time enough, since their arriving in that land: but herein hee shewed great favour to his people, not being yet so courageous till they had gotten heart, and such is his providence over his Church in dissipating oftentime the great Forces of their enemies, and insatuating their counsells, that his servants may bee the better able to resist them, and lesse indangered by them. In the hills and the valleys, this land was full of hills, especially where the lot of Judah lay, Deut. 1. 24. Judg. 1. 19. And by the coast of the great Sea, that is, the Mediterranean sea, which was on the West, where the Zidonians, Tyrians, and Phenicians dwelt, being of the Canaanite kind, and the Philistims, over against Lebanon, which was on the North, so that here is described a generall uniting of their forces all over the Land to come against Joshua; but how, and in what order this was done, is further declared, Chap. 10. 1. Ch. 11. 1.

V. 1, 2.

Note.

Note.

Calvin.

And when the inhabitants of Gibeon heard what Joshua had done to Jericho, and Ai, they did worke wilyly, and made as if they had been Ambassadors, &c. Gibeon, saith one, was 12 miles from Gilgal, where Joshua now was, and 4 miles from Jerusalem, it was a great City, Ch. 10. 2. and seated upon an hill from whence it had the name, for Gibeon, or Gibeon signifieth a curled hill. It was within the lot of the tribe of Benjamin, Ch. 18. 25. and was given to the Priests, Ch. 21. 17. it stood upon the hill Shiloh, saith Borchardus and Adricomius, so that all the memorable things said to have been done in Shiloh, were done in this City, here the Tabernacle continued a long time, and here Saul was made King, &c. In the Gibeonites the wonderfull mercy of God appeared even towards some that were condemned to die, saith Fermus, so that some, even in Countreys that are

V. 3.

H. Bunt, Patriarchs Trav.

Borchard.  
Adricomius.

Fermus.



Calvin.

Deut. 20. 15.  
16.

Lyra.

Ferus.

Deut. 20. 16, 17

Qu. 1.

Ch. 11. 19.

Exod. 23. 22.

most wicked, are made vessels of mercy, as *Rahab* also before in *Jericho*. And he doubteth not but they were brought by the Spirit of God to submit themselves to *Ioshua*. And whereas they lyed to save themselves, hee saith, that being Gentiles, this was easily forgiven them. *Calvin* both derideth the device of the *Gibeonites*, as needlesse and vain, to come in this dissembling manner: needlesse, because the *Israelites*, before that they assaulted any City, were to offer conditions of peace, and vain, because it could not bee thought that *Ioshua* could by such poore meanes bee deceived, because they had mouldy bread, &c. to belevee, that they came from asfarre, because they might have such things, although not by accident in a long journey, and the device having taken effect, the Oath obtained was frustrate, because made to a people that had no being in the world, but as it were, to a *Phantasma*. But it was onely to Cities asfarre off, and not to any of the *Canaanites*, that conditions of peace should bee offered: and their case being desperate, it was not vain for them to use the poorest meanes of escape, referring the successe to God, and because this policy sprung from the fear and terrour of the Lord, hee made it successfull for their preservation, when all others were destroyed. And they beleved that *Ioshua* made such conscience of an Oath, that being once taken, hee durst not breake it, although taken to them under the name of farre dwellers, seeing they were the men, to whom hee was bound. Again, *Calvin* condemneth *Ioshua* for his credulity, when as hee might easily divers wayes have found out the deceit, and for his grosse neglect of Gods Ordinance, in that before hee gave them any resolution, hee went not to the High Priest, with the *Urim* and *Thummim*, to enquire of him what hee should doe. This last indeed is spoken of by way of taxation, v. 14. but *Lyra* saith, that the *Gibeonites* came thus to submit themselves, not onely through fear, but in Faith, as hee gathered from these words, v. 9. *In the name of the Lord thy God are we come*, that is, to bee joyned with his people, and to learn how to worship and serve him aright. So likewise *Ferus*, they knew that all in that Country were adjudged to dye, yet they against hope beleved, that thus seeking peace, and submitting themselves, they should escape with their lives, and therefore happily if *Ioshua* had consulted with the Oracle, the like resolution should have been given, seeing God rejecteth none that humbly seeke unto him for mercy, and hee confirmed what was now done, when for their blood unjustly shed in blinde zeal by *Saul*, hee sent a famine, and declared this to bee the cause, 2 *Sam.* 21. And therefore God now wrought so for them, that they being brought by his fear and Faith should not perish, and so the temerity and imprudence of *Ioshua* was the more excusable, this thing being noted *Ch.* 11. 19. to have come of the Lord. Whereas the *Gibeonites* are said there to bee a remnant of the *Amorites*, but *Josh.* 11. 19. of the *Hivites*; the word *Amorites* is to bee understood at large for all the people of *Canaan*, being of divers sorts, and so the *Hivites* were comprehended under it.

Two questions here offer themselves; 1 How *Ioshua* could lawfully save these *Hivites* alive, seeing the charge given by God was utterly to destroy them all? 2 Whether *Ioshua* were bound by his Oath, to which hee was by them drawn through fraud, to save them? To the first it is answered, that it was not unlawfull to save such as submitted themselves, and yeelded to become profelytes, as *Rahab* and her house, and these *Gibeonites* did: for the charge of destroying all was doubtlesse to bee understood with this condition, except in some extraordinary case, when any of them should voluntarily yeeld from their possessions and religion, and bee at their disposing, which case God foresaw would bee very rare, for by his spirituall judgement hee hardned all others, that none yeelded, that hee might bring their deserved punishments upon them. For the reason why the Lord would not have them to save any alive, was, lest the children of *Israel* should bee intangled with Idolatry by their meanes, but when any shewed themselves to bee taken with the fear of God, and ready to turn from this wickednesse, there was not in preserving them the like danger, and this was the case of the *Gibeonites*. Yet I doe not think

think, that if they had come directly to sue for mercy, they should have been saved, but the tie of an oath concurring. For the second question, divers hold diversly: *Augustin*, *Tostatus*, *Masius*, *Magallanus*, &c. That *Josua* was not bound by this oath, as also *Calvin*; of whom before their reasons, 1. Because the oath was made about a thing unlawfull, and contrary to the expresse charge of the Lord. 2. Because the Oath was no more in effect, but if yee bee such farre dwellers, as yee say, yee shall live; yet the Oath was kept, both because they took themselves to bee bound hereby, viz. *Josua* and the Princes, and it was afterwards allowed by the Lord. The first of these reasons falleth by that, which hath been already said: and the second, because although *Josua* being deceived took them to bee farre dwellers, yet this condition was not expresse in the oath, but it was made to them there present, and therefore hereby *Josua* was bound unto them, whatsoever they were, as a man that marryeth a woman, which saith shee is *English*, although shee bee *French*, is bound to her, and hee that promiseth money to a *Spaniard*, who to draw him to it, affirmeth himself to bee an *English* man. And that they were bound by this Oath appeareth both because *Josua*, who had the spirit of God, took himself and them to bee bound hereby, and God afterwards shewed, that it was an Oath that bound, when hee sent a judgement upon the Land for *Sauls* breaking of it. Wherefore others hold better, that it was a validous oath, as *Ambrosius*, *Lyra*, *Dionysius*, *Carthus*, *Gratianus*. If it bee demanded then, whether an Oath touching a thing unlawfull bindeth? It is answered no, by no meanes, for when *David* had sworn to destroy *Nabal*, having met with *Abigail*, hee repented and did it not. Wherefore to spare any of this Country was not absolutely unlawfull, whatsoever the case should be, but generally. In this case *Josua* knew, that it would bee more pleasing to God to spare then to kill, 1. Because God is more inclining to mercy to such as ask mercy, then to judgement, although his sentence bee past for judgement, as in the case of the *Ninevites*. 2. For the avoiding of scandall after this Oath made; for if *Josua* had not kept it, the Nations round about would have thought vilely of Israel, as not regarding an Oath, and so that their God cared not, whether Oathes taken were kept or not. If it bee said, this was an encouragement to others to deceive. *Ans.* It was not for their deceit, that they were saved, but because they feared God, and for other reasons already rendred, thus *Hugo*.

And the men took of their victuals, this is thought by some to have been done to eate thereof, and in eating to make a Covenant, as the manner hath in some places been, but it is more probable, that they onely took and beheld, and smelt unto them, to see whether they were indeed so old or no, using no other means of tryall, either by consulting with the Lord, or questioning with *Rahab* about them, or observing their manner of speech, as they might have done.

*Josua* and the Princes having sworn unto them here, within three dayes, that they had deceived them, wherefore hee called them, and accurseth them to servitude, and to bee hewers of wood and drawers of water for all the Congregation. When the Israelites came to their Cities, the Princes could hardly keep them from smiting the *Gibeonites*, v. 17, 18. but they were pacified by telling them, that they should all bee their servants. If it bee demanded, how justly they could alter the oath, bee condemned to servitude? It is commonly answered, that the League barred not *Josua* from this, for they offered themselves, as servants, v. 11. Their Land and Houses then, might notwithstanding bee taken from them, and all their possessions, their lives onely being spared, and they might bee put to any service appointed them. And if the Oath had been taken otherwise, it had been unlawfull, because that whole Land was given to the children of Israel for an inheritance. And accordingly their Cities were given *Gibon*, *Coaphira*, *Boeroth* to *Benjamin*, Joth. 18. and *Chirashbirim* to *Judah*, Joth. 21. and these are said to bee their Cities, v. 17. And this sentence of being servants was just for their former sins

Qu. 2.  
August. qu. 13.  
Joth Testat.  
Masius.

Ambros. offic. li.  
3. c. 10. Lyra,  
Gratian. qu. 22.  
c. 4.  
1 Sam. 25.  
Hugo Cardin.

V. 14.

V. 23.

Qu.

Q<sup>n</sup>.

and the fraud now used. *Calvin* saith that the oath was kept but in part, their lives being spared, but their liberty which was dearer then life, being for ever taken from them, that they might have little benefit by their fraud, and mockage, yet they quietly submitted themselves, there being no remedy. But it is plain by that, which hath been already said, that the Oath, was not broken in any part, neither durst *Josua* certainly have done against it in any thing, for fear of Gods wrath, before whom an Oath is most sacred. But what was their service? *Ans<sup>r</sup>*. *Josua* saith, *None of you shall bee freed from being bondmen, and hewers of wood and drawers of water, for the house of my God, thus explaining that v.21. they shall bee hewers of wood, and drawers of water to all the Congregation.* For hereby it was not meant that they should bee servants to particular men to doe common works, but to the Tabernacle, providing and bringing wood for the sacrifices, by all the congregation there offered, and water to wash the Priests and sacrifices, and to seeth the flesh brought thither, and whatsoever servile work else they should bee put unto about the Tabernacle and Temple, when that was built as cutting and sawing stone, &c. so that their bondage was to the Levites, to serve under them continually Wherefore the strangers appointed by *So.omon* to doe these works about the Temple, *2 Chron. 2. 17, 18.* being 153600 were most probably a great part of them Gibeonites. Whereas at the end of this Chapter. *v. 27.* it is said, they should bee hewers of wood and drawers of water for all the Congregation, and for the Altar of the Lord, the last words serve to explaine the former, herein, they should serve all the Congregation by doing those publick works, which concerned all. And because their service was about the Temple, they are spoken of amongst the Levites, Porters and singers, by the name of *Nethinims*, *Ezra 7. 24.* which by the Kings Decree were made free from toll and tribute, the word *Nethinim* comming of *Nathan*, to give, which word is used here, *v. 27. Josua gave them, &c.* for these were the men given for this service; and of this name wee read again, *Ezra 2. 58. Nehem. 7. 60.* and that they could not shew their Genealogies to bee of the children of Israel, whereas *Josua* doth not onely condemn them to servitude, but saith that they were accursed, it implyeth nothing else here, as *Calvin* noteth, but this temporall judgement upon their persons, as contrariwise it was a blessing to bee free, and to inherit in that Land, or as *Junius*, yee are accursed, that is, yee are of the people who are accursed, and appointed to destruction, so that if your lives bee spared, yee may think your selves well dealt withall, though yee bee made servants. If it bee demanded how they were maintained, and how so many could bee placed for habitation and service about the Tabernacle onely, seeing they were foure Cities? It is answered, that all were not continually at all times employed at once, but onely so many as were necessary, one company comming to serve after another by course, as the Priests growing numerous were distributed in *Dauids* time into 24 courses. For their habitations, they might have them sparsedly amongst the children of Israel, that dwelt near about the Tabernacle, and their maintenance, when they served, must needs come from the Temple, out of the contributions of all the Congregation, or out of the Levites meanes, to whom they immediately ministred, and amongst whom it seemeth that they dwelt, *Ezra 2. 70.* and some of them in Ophel, *Nehem. 11. 21.* Wherefore *Ferus* was mistaken in writing, that when *Josua* might justly have taken away these foure Cities of the Gibeonites, and the spoile of them, yet hee did none of these things for his Oathes sake; for although hee took not happily their goods, yet their Cities were taken, as was before shewed.

Ferus.

The Mystery.

Mystically the combining of all the Kings against *Josua*, shewed the seeking of the Kings of the Earth, by a joynt content to overthrow the Gospel of Jesus, by stirring up most hot persecutions against Christians: but as Israel is increased even at this time by the accession of many of that Land unto them, and all their combining against *Josua* was vain; so the more Christians were persecuted, the more they increased, gaining some in those tyrants Countries, and all their attempts against Jesus and his Gospel are frustrated, for they fall



all at length before him, and hee by his people possesseth their lands. Thus *Origen*, who also thinketh, that by the Gibeonites were figured out some that live in the Church, and are kinde and serviceable to the Saints of God, but they have old garments, and shooes, &c. that is, live still according to the old man, these shall bee saved, but not without some note of disgrace. But *Isidor*, better, they enjoy a temporall life in the Church, but not eternall. But I rather follow *Ferus*, who by the Gibeonites in their old cloathes comming to *Joshua*, understandeth penitent sinners, that come to Jesus, there is nothing in them to commend them, but vilenesse by reason of sin, yet hee saveth them, and onely imposeth the crosse upon them, which they must bear and serve in the house of God, this is called a curie, but is turned to the faithfull into a blessing, in which *Paul* gloried above all things: Thus hee upon *Chap. 9.* but upon *Ch. 10* maketh them a figure of such as living in the Church, yet continue in their old sins, they serve others but neglect themselves: These are permitted to live, but are not taken into the society of the faithfull, as *Rahab* was: These are most miserable, labouring onely for things temporall, but losing the eternall.

Origen.

Isidor.

Ferus.

Gal. 6. 14.

## CHAP. X.

**I**N this Chapter *Adonizedek* King of Jerusalem, having heard that *Gibeon* had made peace with *Joshua*, and that *Jericho* and *Ai* were destroyed, hee feared greatly, and sent to call *Hoham* King of *Hebron*, *Piram* King of *Farmoth*, and *Jabin* King of *Lachish*, and *Debir* King of *Eglon*, to goe with him against *Gibeon*, which they did. But the Gibeonites send to call *Joshua* from *Gilgal* to their succour, who hasteneth thither, and is encouraged by the Lord, promising to deliver them into his hands, and so he smote them and chased them, and the Lord cast hailstones upon them fleeing, whereby more perished then by the sword. *Adonizedek* signifieth the Lord of righteousness, as *Melchizedek*, *Gen. 14.* King of Righteousnesse. This is thought by some to have been the common Title of the Kings of that City, as *Pharaoh* of the Kings of *Egypt*; *Abimelech* of the *Philistines*; and *Cesar* of the *Roman Emperours*. Which if it were so, the present King was much degenerated from the vertues of his Ancestours, having nothing in him but the bare Title, which yet hee gloried in as a Title of honour, as the Kings of *Spain* in the Title of *Catholick*; and the *French Kings* of *Christianissimi*. It was said *Ch. 9. 1.* that all the Kings about combined themselves against *Joshua*, now the History proceedeth to shew how this was done. 1 By the instigation of the King of Jerusalem, as being nearest the danger, these foure Kings are called together; first, to take revenge upon the Gibeonites as Traitors to their Countrey, and hereby terrour being stricken into others, to proceed with the more courage against *Israel*, as *Calvin* noteth. 2 Their overthrow being heard of, by the instigation of *Jabin* King of *Hazor*; all the rest of the Kings were gathered together from all parts, *Ch. 11. 1, 2, 3.* And God suffered these five Kings first to come against *Gibeon*, that being the second time delivered out of danger, they might the more willingly bear the yoke imposed upon them. This is by *Ferus* well turned into this Morall; So soon as any submit themselves to God and to his service, they shall bee sure to have Enemies, the devill and his instruments, that will attempt their destruction, but let us not fear in this case, but seek for help of our *Joshua*, *Jesus*, who will undoubtedly save us. 2. *Gibeon* is said to have been a great City, as one of the Royall Cities, and all the men thereof to bee mighty. That is, although it had no King, yet it was not inferiour to a City that had a King. This is added, to shew that the forces of the Enemies were not a little impaired by the revolt of this people. In that no King yielded to *Joshua*, but this people only, that had no King: *Ferus* noteth, that Kings, who have no feare of God in them, are proud, and think their power to bee so great, that none are able to withstand it, no not God himself, as *Pharaoh*, *Senna-*

V. 1, 2.

V. 3.

V. 5.

V. 8, 9, 10, 11.

Comestor Hyr-  
nim, &c.

Calvin.

Ferus.

Note.

2 Tim. 3. 12.

Note.

Psal. 82.

Senna-

The mystery.

*Sennacherib*, and *Nebuchadnezzar*, but they shall fall like men. And herein was not obscurely figured out the resistance made by all Kings and Emperours at the first going out of the Gospel, against *Jesus*, was prophesied *Psal.* 2. for the common people onely submitted themselves, and suffered cruell persecutions therefore, for the space of 300 years.

Of the foure Cities under these foure Kings, wee shall read more afterwards, *Gb.* 14. 15. they fell to the lot of *Judah*, and so were not farre off from *Jerrusalem*. Of *Laschiff*, where that stood, see in this Chap. upon v. 31. Of *Eglon*, v. 34. And of *Hebron*, v. 36.

Calvin.

Whereas the Enemies comming against *Gibeon*, is first set down, and then their sending to *Josbua* for aid, *Calvin* thinketh that the order is inverted, and that they stayed not so long, before they sent; but so soon as they heard of their preparations against them, which is not improbable. But whereas hee saith, that *Josbua* was three dayes in comming to their succour, it both seemeth contrary to the Text, which saith, that hee came suddenly, and went all night, v. 9. and against reason, seeing *Gilgal* was but 12 miles distant from *Gibeon*, as was shewed *Ch.* 9. 3. yet I hold with him, that *Josbua* first consulted with the Lord, as is intimated, v. 8. when God bade him not to fear, for this implied his seeking to God for direction herein, that hee might erre no more, as formerly hee had done, when these *Gibeonites* first sought unto him for peace; Yet *Augustine* saith, that God unconsulted, spake to him, intimating that if it had been his will that the *Gibeonites* should not have been preserved before, hee would have told *Josbua* who they were, although hee asked him not.

V. 10.

And the Lord discomfitted them before *Israel*, Hebr. *והחם*, in the Vulgar Latine, hee troubled them, and the word *חם* signifieth to trouble, from which it may be derived, the affix *ו* signifying them, but if the word them be understood, it commeth of *חם* *Comterere*, but because it is added, and *(smote them with a great slaughter)*: The first word may better be understood of the feare and trouble caused amongst them, by *Josbua* his sudden comming with his Army, God working herewith, that the *Israelites* might the more easily overcome them; for feare taketh away all courage to resist. And chased them along the way that goeth to *Bethoron*. There were two *Bethorons*, the neather and the upper, both built by *Sherah*, the Daughter of *Ephraim* the Patriarch, *1 Chron.* 7. 24. but they were not yet built: for how could shee come to build there, before the Land was conquered, this place therefore was called *Bethoron*, as some think, by anticipation, or rather being now an obscure Village and decayed, but called by this name, shee enlarged and new built it, the same name being still retained. It was eight miles from *Jerusalem*, Northwest, not farre from the Castle of *Emmans* the upper, 16 miles further towards the North. But if wee consult with *Josb.* 16. 5. wee shall finde that *Bethoron* the upper lay Eastward. Both these are said again to have been built by *Solomon*, and fenced with walls and gates. See more of *Bethoron* the neather, *Josb.* 16. 3. And of the upper, v. 5. And smote them to *Azekah*, and to *Makkedah*. *Azekah* was a City eight miles also from *Jerusalem* Westward, and near this, stood the City *Makkedah*, both which fell afterwards to the lot of *Judah*, *Josb.* 15. 35. 41. so that the Enemies fled, some one way and some another, to save themselves, but all in vain: for the Lord cast down great stones upon them, as they went to *Bethoron*, and as they fled from thence to *Azekah*, and with these hailestones more dyed then with the sword. That these hailestones were not ordinary, comming of naturall causes, but extraordinary and miraculous, appeareth both by the effect and the directing of them upon the heads of the Enemies, the *Israelites* escaping, who were so near unto them, even at their heeles, eagerly pursuing them, and killing them. *Josephus* saith, that it thundered and lightened also, *Exod.* 9. 24. There was haile and fire mingled with it, sent upon *Egypt* by the same divine power, at the word of *Moses*. Also thunder and lightning is said to have been sent against the Enemies of *Marcus Aurelius*, a Roman Emperour, at the Prayers of a Christian Legion in his Army,

H.B. Patriarchs  
Travailes.

2 Chron. 8. 5.

V. 11.

Army, when all the Army was ready to perish for thirst, and for their comfort a gracious raine. And those hailstones are said to have been sent at the prayer of *Joshua*, *Eccles.* 46. 5, 6. of strange stones falling out of the aire at sundry times, some of iron, some of brick, some of chalke, and some fiery, write *Pliny*, lib. 2. c. 56. *Livy*, lib. 1. Decad. 1. and lib. 10. Decad. 3. and *Putarch* in *Fr-bio*. But many such relations are fabulous, this most true and certain.

Then spake *Joshua* to the Lord, &c. and hee said in the sight of Israel, *Sunne stand thou still upon Gibeon, and thou Moon in the valley of Aialon, &c.* It may be thought, saith *Calvin*, that by *Joshua* his speaking to the Lord, is meant his speaking before him; because when a man prayeth to God, hee is not said to speake unto him, for this were too unreverent, but to pray or to call upon him; but by his speaking here, is undoubtedly meant his praying to him, and hee is said herein to speake to the Lord, because hee propounded what hee desired of him power to doe; and after this being certified of his grant, hee speaketh before Israel to the Sun to stand still, nothing doubting, but that both Sun and Moone should now obey his command. For if hee had not first sought to the Lord, and been made privie to his will, it had been temerity in him thus boldly to speake to the Sun and Moone before all men, and being able to effect nothing, it would have been to his great disgrace. *Lyra* saith, hee spake to the Lord by thanksgiving for the favour already shewed, and then being confident, seeing God had given one signe out of the aerian Heaven, hee desired another in the starry Heaven. The Chaldee Paraphrast, and the Rabbins speake to the same effect with *Lyra*. But I rather subscribe herein to *Calvin*; and *Augustine* acknowledgeth a wish and a prayer in this his speaking to be implied: and *Ferus* saith, it is as if hee had said, I thanke thee O Lord that thou hast already thus shewed thy power, I would to God that all the world might see thy power. When it is therefore said, he spake to the Lord, the meaning is, that he spake secretly, praying in his heart for this thing, & then by faith believing it, in zeal for Gods glory, he saith before Israel, *Sun stand thou stil, &c.* for whatsoever, saith our Lord, yee shall aske in faith it shall be done for you, & who so shall in faith say to this mountain be removed, it shall be done. The word rendred here, stand still, is *דום* *um*, be silent; but metaphorically it is put for move not, because when a man is silent, he moveth not his tongue to speake; and to shew that standing still is meant, the word is varied, v. 13. into *דמד* *stood*, in speaking of the Moone, that stood still in *Aialon*; wherefore the Septuagint render it *stand*, and *Jerome*, *move not*. The Rabbins are over-bold here, to vent their one imaginations, saying, that the Sunne stood not still, but moved with a very slow motion, that could not bee perceived; but the text saith, it stood, which was by a strange and miraculous stay, the like to which was never heard of but onely in *Hezekiah* his time it went backward ten degrees upon the diall of *Ahaz* at the word of *Isaiab*. But a question is here moved, at what time of the day *Joshua* spake thus? *Comestor* answereth, when hee saw the Sunne now ready to goe downe. *Lyranus* and *Serrarius*, when the Sun was now in the Meridionall point, because it is said, v. 13. that the Sun stood in the midit of heaven: Unless, saith *Lyra*, by the midit of heaven wee may understand whatsoever is above the horizon. And so *Tostatus* and *Magalianus* will have the midit here to bee understood of any part of the heaven somewhat above the horizon. But *Bonsferius* confuteth this, because the word *מצפ* *here* put for midit, signifieth precisely that part which hath two equall portions on either side thereof, although the word *תוך* upon which *Tostatus* insisteth, bee of a more large signification. And yet going from this, hee determineth, that this was spoken soon after the Sun rising, because it was too hot at noone time to labour in the pursuit of the enemies; and because *Gibeon* was eastward from the place where *Joshua* now was, seeing *Bethoron* & *Azekab* were west & south from *Gibeon*. And for the taking away of that, which may seeme to make against his opinion, viz, the Suns standing still in the midit of the heaven, he saith, that by the midit may be understood the midit betwixt the horizon and the verticall point, to which hee would have the Sun now to be come; and to confirme this, hee saith, that

*Engl. Hist.* 16  
5 c 5. *Terull.*  
*apol.* c. 5.

V. 12.

*Calvin.*

*Lyra.*

*August.* lib. 22  
*de Civit.* c. 8.  
*Ferus.*

*Isai.* 38. 8.

*Qu.*  
*Schol. Hist.*  
*Lyra.* *Serrarius*

*Tostatus.*  
*Magalianus.*  
*Bonsferius.*



Euseb. de locis  
Hebr.

Qu.

Obj.

Turpin. de vita  
Caroli magni,  
c. 28.  
Lib. 2. de vitis  
patrum.  
Lib. 6.

V. 13.

Tostatus.  
Iunius.

Calvin.  
Deut. 32. 15.  
Ch. 33. 26.  
Lyra.

that *Aialon* where the Moon stood, was westward in the tribe of *Dan*, *Josb. 19. 42.* But *Eusebius* saith, it was eastward from *Bebel*, and the Author of the Book called the Patriarchs travailes, southeast; but *Borchardus* and *Adricomius*, make it west and south. The reason of this difference may bee, because there were two *Aialons*; and this, as *Euseb.* hath it, being but a little village, is not elsewhere named. That the Sun was not yet come to the noon point, is most improbable, because so much had been done that day; and it is against reason, that *Josbua* should so soone desire a stay of the course of the Sun, when as there was still day enough to follow the chase; and the like may be said against those that hold it now to have been about noon. I rest therefore in that of *Comestor*, the Sun was declining, and the Moone being at the full, rising, and so the night comming on, which might hinder the pursuit, therefore *Josbua* desired this stay, that hee might have the more time to make a perfect victory, and obtained it. And it is not absurd to hold, that the Sun being now declining, should bee said to bee in the midkt of heaven, seeing all the heaven appearing to our sight above the horizon, is the midkt in regard of all those parts hidden from us by the vast body of the earth. I determin then, that the Sun seemed now to stand over *Gibeon* westward, and the Moone eastward over *Aialon*, and here they were fixed an whole day more. But it is inquired here further, how long the day of this solstice was? It is most commonly held to have been as long as the space of time from the rising of the Sunne, to the Sunne setting in those parts, about the time of the summer solstice, when the days be at the longest, for about that time was this battell fought, and that was much longer then the longest of our dayes, viz. about 18 houres. Whereas it is further added, v. 14. *There was no day like this neither before nor after it.* If the day in *Hezekiah* his time be objected, when the Sun went 10 degrees backward; for if each degree was an houre, that day was lengthened 20 houres. It is answered, happily the days were at that time of the year shorter, viz. but 8 houres, and if so, it was not so long a day as this. 2. The motion of the Sun might then bee much swifter then ordinary, and so notwithstanding its going backward, the day little increased, to which I rather assent, because no annotation is made, as here, of the extraordinary length of that day. *Turpinus* in the life of *Charles* the Great, saith, that one day was made as long as three, whilst he was persecuting his enemies. *Mutius* is said, when hee went farre to visit one being sick, to have prayed, when hee saw the Sun ready to goe downe, that it might stand still, and it stood till hee came to his journeyes end, and the like is said of *Bessarion*. But these and the like may well bee suspected to bee fabulous. That the Lord hearkened to the voice of a man; or it may bee rendred, for the Lords bearing of the voice of a man; that is, to doe such a miracle, in staying the two great lights of the world, contrary to the course of nature, for the like was never heard of before, nor after, neither hath any man ever desired it, that we read of, but *Josbua*, and therefore when the Sun went backward in *Hezekiah*s time, it was a signe voluntarily given by the Lord, and not desired by him. For the words inserted, v. 13. *Is not this written in the booke of Jasher?* Touching this booke, something hath been said already upon *Numb. 21. 14.* out of *Tostatus*, affirming it and the book of the Warres of the Lord there spoken of to be one and the same. *Junius* & *Tremelius* render it *liber recti*, according to the signification of the word *Jasher*, expounding it of the book of Annals, which is lost. *Calvin* not much differing understandeth by the just, *Israel*, sometime before called *Ishurun*, here *Iasher*, holding it to have been a book setting forth the gests of *Israel* that is not now extant. *Lyra* calling it *liber justorum*, reciteth the opinions of others, and rejecteth them; As 1. That it was a book never translated, and so came not to us. 2. The book of the small Prophets, because *Hab. 2.* it is said, that the Sunne and Moone stood still; and then hee followeth the Hebrews, holding that it was the book of *Genesis*, so called for the just ones, *Abraham*, *Isaac*, and *Jacob* there written of, wherein *Chap. 48. 19.* *Jacob* in blessing *Ephraim*, saith, a multitude of Nations shall come of thee, therein pointing at *Josbua* that came of *Ephraim*. But all this, and whatsoever else can bee said,

is but a conjecturing about that which cannot certainly bee known. *Masius* thinketh, that there was some Prophetical Book, like the *Apocalyps*, thus called, wherein these things were before spoken of; this book of *Jasber*, is againe cited, 2 Sam. 1. 18. some think, that it was a book in Meeter, setting forth the most notable things in the sacred hiltory, because in Hebrew, here are three sentences that seem to bee Metricall. And so although it bee not now extant, yet wee have no want in the sacred history, because that was but a setting forth in Meeter of the same things which are here and there contained in the Bookes that wee have. To mee it seemeth to have been a Book of the annalls of Israel, begun happily in the time of *Moses*, and continued in *Dauids* time, &c.

Myſtically by the Suns standing still, that the day might bee prolonged by the meanes of *Joshua*, *Origen* understandeth the prolonging of the time to the end of the world at the request of *Jesus*, that the Nations might bee subdued unto him. For when the Gospel was first preached, it is said, this is the last time, but ask of mee, faith God to his Son, and I will give thee the Heathen for thine inheritance, &c. Whilest then the fulnesse of the Gentiles bee come in, hee asked and obtained a prolonging of the time, for still the Sun shineth, light is in the world, and goeth not out. Onely let us make use of it, and bee subdued by this *Jesus* to our Salvation, as the *Cananites* were to *Joshua* to their destruction.

And *Joshua* returned and all Israel with him to the Campe to Gilgal. This, saith *Lyra*, is put down hereby by anticipation, for *Joshua* was yet encouraging his Souldiers to pursue his Enemies, and returned not till the Victory perfected, and many Cities taken, v. 43. till which time the Campe was at *Makkedah*, v. 21. The Septuagint, because it seemeth to bee superfluously set down here, leave it quite out. *Masius* saith, hee returned, that is, prepared to return; but that cannot stand, because they went on in the fight long after this. Others hold that this verse crept in here by the fault of the Scribe. But there is no need, neither is it safe to grant that. The meaning is, hee returned with all Israel to *Gilgal*, but first, as followeth v. 16. hearing of the five Kings hid in a Cave, hee took order about them, and prosecuted his Victories to the full, and then returned thither, v. 43. To make this yet more plain, wee may thus conceive of the relation here made. 1 It is done briefly, the Sun stood still till the people had avenged themselves upon their enemies, after which, some Annotation being made upon that day, it is said, *Joshua* returned, &c. 2 More largely, as if hee had said, I have given you the bricfe of the gests of Israel, and *Joshua* at that time against their Enemies, after which they returned to *Gilgal*, now I will relate all things in order, before their return, v. 16, 17, 18. &c. And then finally hee telleth of his return, v. 43. Here tidings are brought to *Joshua*, that the five Kings were hid in a Cave at *Makkedah*, then hee biddeth to stop them in with great stones, and to goe on in the pursuite of their men, which they did, and smote many of them, but some escaped into fenced Cities.

Then all the people returned to the Campe to *Joshua* at *Makkedah* in peace, none moved his tongue against any of the children of Israel. This Cave was nigh unto *Makkedah*, not in the City, which was not yet taken, till v. 28. By rolling great stones to the mouth of it, they imprisoned the five Kings, that they might afterward bee brought forth to execution. Whereas they are said to return to the Campe at *Makkedah*, it is to bee understood, that there was a pitch Campe there, for that was at *Gilgal*, but here was the place appointed by *Joshua* for them to return unto when they had done smiting their enemies, that they could come unto, that from thence they might proceed together against their Cities. And all the people of Israel are said to have come hither againe in peace, to intimate that none of them was slain in this battail, so that it was rather a going out to kill men condemned and disarmed, then a fighting against the Armed. And to shew a perfect Victory now obtained, all their Enemies in the way being destroyed, it is added, *None moved his tongue*, that

is,

A Masius

The Myſterie.  
Origen.

Psal. 2.

V. 15.  
Lyra.V. 13.  
V. 14, 15.

V. 16, 17. &amp;c.

V. 21.

- is, there was none left to attempt the least hurt against any of Israel. A like speech to this is had, *Ex. d. 11. 7. Jud. 11. 15.*
- V. 22, 23, 24. *Joshua* and all the Army being again at the Cave at *Makkedah*, the five Kings are brought out, and the Captains put their feet upon their necks, and they are slain and hanged upon five trees. *Joshua* would have them to set their feet upon these Kings necks, not out of insolency, but in token of subjecting likewise all their Enemies unto them, that they might be the more courageous against the rest. They triumphed thus, saith *Calvin*, over all the rest, as if they had been already subdued. This putting of their feet upon their necks may seem to be prophesied of *Deut. 33. 29.* where the Septuagint have it, *Thou shalt ascend upon their necks*, and the Vulgar Latine, *Thou shalt tread upon their necks*, but Hebr. it is *Upon their high places*, see *Expos.* Thus *Tamerlane*, but with more pride, made *Bajazet* his footstool, when hee took horse, and *Justinian* having recovered his Empire again, from which hee had been put by *Tiberius* and *Leontius*, set his foot upon their necks, and having made them a publick spectacle, caused their heads to be cut off in hunting. Hee killed them, and then hanged them up, saith *Calvin*, for greater ignominy, that other Kings of the Countrey being enraged at it, might come against him, and so bring destruction upon themselves the sooner. For his commanding, that they should be taken down at the Sun going down, see the like before, *Josh. 8. 29.* but this is not so to be understood, as if *Joshua* stayed their taking down, but only appointed it to be thus done by some left for the purpose, for hee went the same day and took *Makkedah*, and destroyed the people, and from thence to *Libnah*, and served it likewise, v. 28, 29. For on the second day *Lachish* was taken, v. 32. and other Cities, from whence most probably this Army was raised.
- V. 28, 29. Mystically by the treading of these Kings under their feet, was set forth our treading of our spiritual enemies, which, before Faith commeth, reign as Kings, under our Feet; and accordingly the phrase is used, *Rom. 16. 20. God shall tread Satan under your feet.* For this is done by the power of Jesus, when sin is mortified in us, and doth not reign in our mortall bodies: to this effect *Origen*. And morally the mightiest of the wicked, shall be most mightily tormented. *Libnah* was a City within the lot of the Tribe of *Judah*, it fell to the Priests, *Ch. 21. 13.* And lay between *Makkedah* and *Eglon*, 10 miles from *Jerusalem*, but two from *Makkedah*, *Libnah* signifieth white Frankincense, whereof plenty was found there, and from hence it is thought to have taken the name. These Cities were doubtlesse fenced with walls and gates, wherefore it was no lesse miracle, that they were both in the latter part of a day subdued, then that the Enemies were before destroyed with stones cast upon them. *Joshua* did but come and Conquer, for God presently opened the way, and took away all power of resistance, and the like is to be held for the Cities here following, all are said to have been subdued at one time, for God fought for Israel, v. 42. they returned not to the Campe at *Gilgal*, till they had finished all these expeditions. Morally the wicked, whose punishments are deferred, are in no better case then they that are presently cut off, but rather in a worse; they are reserved for greater judgements, as these in fenced Cities, not onely to be slain, but to see the destruction of their wives and children, neither is any defence of force to resist, when God will judge.
- Note. *Lachish* the first City taken the second day, was within the lot of *Judah* also, *Ch. 15. 39.* and was eight miles from *Libnah*, and lay Northwest; of both these Cities, see 2 *King. 19. 8.* Here *Horam*, the King of *Gezer* was also smitten with his people, for hee came hither to help the King of *Lachish*.
- V. 33. From *Lachish*, *Joshua* went to *Eglon*, and smote it the same day. This was also in the lot of *Judah*, *Ch. 15. 39.* and was eight miles from *Lachish*, standing Southward from *Jerusalem*.
- V. 34. From *Eglon* they went to *Hebron* and smote it, and the King thereof: this was done another day; it stood 16 miles from *Eglon*, and was also in the lot of *Judah*, *Ch. 15. 54.* and was given to the Priests, *Ch. 21. 11.* of *Hebron* see before, *Gen. 13. 18.* Here



Here two questions are moved; 1 How the King of *Hebron* could now be said to be slain, seeing hee was one of the five Kings that were slain and hanged, v. 26? To this *Lyra* answereth well. It was another new King, either succeeding his Father, or presently elected. 2 How it can be justified, that *Joshua* now smote it, and all the soules therein, when as *Ch. 15. 14.* *Caleb* is said to have taken it, and likewise *Judg. 1. 10.* *Jadab* is said to have smitten it, after *Joshua* his death? *Answe.* *Lyra* saith, that *Joshua* took the nether *Hebron*, and *Caleb* the upper, held still by Giants, the Sons of *Anak*, there being happily a Castle, which hee hastening to other places would not stay to take. But this is both against the Text, hee left none remaining, but smote all the Cities thereof, and all the soules thereof, and against that, *Ch. 11. 21.* *Joshua* cut off all the *Anakims* in *Hbron*, *Debir*, &c. and left none remaining, saving in the Philistims Countrey. It is therefore to be held rather, that *Hebron* being subdued at this time, was repossessed again by *Anakims*, coming out of the Philistims Countrey, against whom *Caleb* fought. For it was not one work onely to subdue all those Cities, but the Enemy entring into some of them again, caused more expeditions against the same.

From *Hebron* *Joshua* and all *Israel* returned to *Debir*, and smote it likewise. This City lay Northwest from *Hebron* about a mile, and it is also said to have been taken by *Othniel*, *Josh. 15. 17.* and *Judg. 1.* but that was likewise upon a repossessing of it again by the Enemies. It was also called *Kiriath schar*, the City of Scribes, because such as studied the Law dwelt there, and *Debir* cometh of *Daber*, hath spoken, it signifieth an Oracle. It stood in the lot of *Judah*, *Josh. 15. 49.* and was a City of Priests and Levites.

So *Joshua* smote all the Countrey of the Hills, and of the South, of the Vales and of the Springs, and hee smote all their Kings, and destroyed all towns breached, &c. Here for brevities sake, other particulars being omitted, it is shewed in generali, what a large tract of ground *Joshua* ran over, destroying all, before his return again to the Campe at *Gilgal*, wherefore v. 41. it is said, all these Kings, and all their Land did *Joshua* take at one time, that is, prosecuting his Victories begun from day to day, till that hee had fully subdued all that tract of ground which lay from *Kadesh-Barnea* to *Gaza*, and from *Goshen* to *Gibeon*, that is, from the South to the West; for *Kadesh-Barnea* lay Southward, being the limit of the lot of *Judah* that way, and *Gaza* of the Philistims, was the utmost limit of the land of *Canaan* Westward towards the Sea. *Goshen* also was a large Countrey lying Southward. All this tract is thus described by *H. B.* It lay towards the South, bordering Eastward upon the dead Sea, South: upon *Kadesh*, West: upon *Gaza*, North: upon *Gibeon* and *Gilgal*, containing in circuit 156 miles. And because those parts were some Mountainous, some barren, through the parching heat of the Sun, some plain, and some watery, hee distributeth the parts conquered accordingly into foure. For towards the South, the Sun lying hot upon it parched the ground, and made it more barren. For Vales, and Springs, the vulgar Latine hath *Campestem*, & *Asedon*; so likewise the Septuagint; But מְדִינֹת signifieth the flowings down of Waters, and therefore may well be rendered Springs, and by the other word, all plain places are meant. By every thing that breathed, understand with *Lyra* all mankind, for the beasts they were permitted to take for a prey, *Ch. 11. 14.* All this being done, *Joshua* and all *Israel* with him returned to the Campe at *Gilgal*, v. 43. Thus they did because here they had left, as in a place before subdued, their wives and children, for their safeguard, with some company doubtlesse to keep the Campe.

## CHAP. XI.

THE Enemies on the South being subdued, and their Cities taken, now is shewed, how those on the North, and on all sides from thence, East, West, combined together against *Joshua* by the instigation of *Jabin*, King of

F

Hazor,

Qu. 1.

Lyra.

Qu. 2.

V. 38.

V. 40.

Numb. 34. 4.

Josh. 15. 3.

Josh. 15. 51.

V. 1, 2.

Ferus.

*Hazor*, but with as ill successe as the former five Kings, for they were all destroyed and their people, none being spared throughout all their Lands. If this shall bee thought cruelty, saith *Ferus*, that so much blood should bee shed, it is but as all sinners, when they come to bee punished, are ready to object that God is cruell towards them. But they truly were worthy of these severe proceedings; for when as *Nebuchadnezzar* was moved at one miracle to give glory to God, they were nothing moved by divers, unto the dividing of *Jordan*, and the falling of the walls of *Jericho*, the standing still of the Sun being added in the sight of all men, wherefore they were most desperately wicked, and worthy to bee all cut off, for that still they banded themselves together against the Lord.

The Mystery.

Mystically hereby was figured out how the Enemies of Jesus should joyn against him, first the Jews, and they being overcome, heathen persecuters, and they also being put down, Hereticks in greater numbers, but none shall ever bee able to prevaile against his Church, but finally bring ruine upon themselves, as these did. Thus *Ferus*; but whereas in speaking of the Kings, that now combined against *Joshua*, hee saith, that they were 24. and *Comestor* likewise, and that seven onely were slain before, according to the capitulation made *Ch. 12.* of 31 Kings, the contrary appeareth, because 11 perished before, and moreover *Ch. 10. 40.* some others, whose number is not particularly there set down, but if 11 onely, here could bee no more then 20.

H. B. Patri-  
archs trawales.

*Hazor* was a great and Metropolitan City, within the lot of *Nephtalim*, *Ch. 19. 36.* towards Mount *Libanus*, and not farre from *Cysarea Philippi*. And here another King *Jabin* reigned afterwards, *Judg. 4.* much afflicting the *Israelites* with his *Canaanites*. It lay 80 miles from *Jerusalem* towards the North, and the ruines of it are to bee seen at this day. *Jabin* the King of this City, was over all the other Kings, *v. 10.* and therefore by his authority might call together the rest to this warre. *Johab* the King of *Madon*; where this *Madon* lay, it cannot bee said by any thing spoken in the sacred History; but *Josephus* calleth these the inhabitants of *Libanus*: This was the first King for whom *Jabin* sent; the second was the King of *Shimron*, this hath an addition, *v. 20.* *Shimron Meron*; this was in the Tribe of *Zebulun*, *Ch. 19. 15.* neare to the lot of *Nephtalim*, towards the south. The third was the King of *Achsaph*, which *Achsaph* lay in the lot of *Asher*, *Ch. 19. 25.*

V. 2.

And hee sent to the Kings that were on the north of the mountaines, and of the plains, south of *Cinneroth*, and in the borders of *Dor*, &c. For the Kings on the north, the Septuagint have the Kings towards *Sidon*, happily taking צפון for צידון, as *Masius* conjectureth, or rather because *Zidon* is mentioned, *v. 8.* as the place towards which *Joshua* chased them. *Cinneroth* was the same, that was afterward called *Genesareth*, and so the Chaldee paraphr: readeth it in this place. *Dor* was a City in the lot of the halfe tribe of *Manasseh*, neare the Sea, *Chap. 17. 11.* *Judg. 1. 27.*

V. 3.

And to the *Canaanite* on the west and the east, and the *Amorite*, *Hittite*, and *Perizzite*, &c. This seemeth to bee an enumeration of divers others sent for, besides the forenamed; because it is said, and the *Canaanite*, &c. but in *Hebr.* there is no *and*, whereby it seemeth rather that the people hitherto sent for, before described by their Cities and coasts, are here onely further shewed to bee *Canaanites*, *Amorites*, *Hittites*, &c. onely the *Jebusites* in the mountaines, which were towards *Jerusalem*, are added; and the *Hivites* under *Hermion* in the Land of *Mizpeh*. *Hermion* was a mountaine neare to *Libanus*, 122 miles from *Jerusalem* towards the northeast, it bounded all the north part of that Countrey, the same is called Mount *Baal Hermion*, *Judg. 3. 3.* Besides this, there was another *Hermion* on the other side of *Jordan*, called also *Shenir*, *Deut. 3. 9.* of the former this here is to be understood. *Mizpeh* signifieth a Watch-tower, whereby is intimated, that it stood upon a high place. One *Mizpeh* was in the Tribe of *Ludab*, *Ch. 15. 38.* another in the tribe of *Benjamin*, *Ch. 18. 26.* But *Adricomius* will have both these to be one, standing upon the border of these two tribes. This *Mizpeh* was famous for the peoples assembling thither together against

Adricomius.

Benjamin.

*Benjamin, Iudg. 20. 1.* and for *Samuels* assembling them to make *Saul* King, *1 Sam. 10. 17.* Another *Mizpeh* was on the other side of *Jordan* in the tribe of *Gad, Ch. 13. 26.* Of the first of these, the City here named must needs bee understood, because that *Mizpeh* where *Gad* dwelt in *Gilead*, was before conquered; the Land about, even to *Hermon*, seemeth to have taken the name from this *Mizpeh*, being therefore called the land of *Mizpeh*: in the other *Iephthah* the *Gileadite* dwelt, *Iudg. 11.*

And they went out, and all the hosts of them, much people, at the sand upon the Sea shore, and their Chariots and horses. This speech is hyperbolicall, and setteth forth a very great Host; and the addition of Horses and Chariots must needs bee the more terrible to the Israelites, who were all on foot. *Iosephus* saith, that the horsemen were 10000, the chariots 20000, and the footmen 300000.

They came and pitched together at the waters of Merom, &c. This was a lake not farre from *Dothan*, 44 miles from *Ierusalem* towards the north; from *Gilgal* above 22 miles. This Lake is made a great part of it by the overflowings of *Jordan*, being 60 furlongs long, and 30 furlongs broad, but when *Jordan* overfloweth not, it soon waxeth almost dry; it is also called *Samaconitis*, neare to this was *Hazor*, where the great King *Iabin* reigned, to whom the rest here assembled; but *Iosephus* calleth the place of their meeting the City *Berotha*. *Lyra* saith, that *Merom* was between the head of *Jordan*, and the sea of *Cimmeroth*.

And be Lord said to Ioshua, Bee not afraid of them, for to morrow by this time I will deliver them into thy hands all slaine; and thou shalt hough their horses, and burne their chariots with fire. The Vulgar Latine, *tradam omnes in manus tuas vulnerandos*. The word חלילים *chalilim*, here used, signifieth either wounded, or slaine; but this last is to bee preferred, for it is shewed immediately after, that *Ioshua* slew them all, *v. 8.* that is, as *Lyra* hath it, all that saved not themselves by flying into fenced Cities: but this was a long time in doing, *v. 18.* that is, as shall bee further shewed there, five or six yeares; for the escape of *Iabin* into *Hazor*, and of other Kings, is intimated, *v. 10, 11, 12.* Wherefore these words, *To morrow by this time*, are not to be understood, as if they should all bee slaine in one day, but they should then bee all discomfited, and begin to fall; neither would the Lord cease fighting for Israel, till they were all slaine that they could meet withall. From hence *Calvin* gathereth, that *Merom* was not farre from *Gilgal*; or that these Forces were coming against *Ioshua* in *Gilgal*, and were now not farre off. And because God biddeth him againe, not to bee affraid, that notwithstanding the like encouragements formerly given him at divers times, hee needed now to have the same repeated againe. *Iosephus* saith, that the people of Israel hearing of their mighty Forces despaired through feare, till the Lord againe gave them this incouragement. For the charge of houghing their horses, and burning their chariots with fire; this saith *Ferus*, was, lest if they should have kept these horses and chariots, they should afterwards have trusted in them, and not in God onely; for the Heathen that were thus furnished, trusted in them, *Psal. 20. 8.* but Gods Angels are about his as Horsemen and Chariots of fire, and God is as a fiery wall about them. 2. To shew the greater indignation against the wicked in making all their pompe and pride to fall together with them. 3. To teach them that Horses and Chariots are of no power in Warre against God. 4. To prefigure how *Iesus* should destroy all his enemies, as the Jewes by taking away their Temple, and Land, and his Word from them, which were as their Horses, whereby they were puffed up with pride, and persecuting Kings, by destroying their power and greatnesse, which were as their Horses; and Heretiques by confounding their wit and eloquence by his Word, for these were as their horses wherewith they warred against the truth. 5. To shew how wee should warre against the devill to overcome him, viz. by houghing his horse, which is the flesh, and subduing it by fasting, praying, and labouring. *Lyra* yeeldeth none other reason of this charge, but that it must be done in token of a perfect victory obtained by the Lord; but others generally say the same with the first reason of *Fe-*

V. 4.

*Iosephus.*

V. 5.

*H. B. Patriarches*  
*travailler.**Ioseph. lib. 1. c. 1*  
*de Bell. Iud.*  
*Ioseph. lib. 5. c. 6.*  
*Aniiq.*

V. 6.

*Lyra.**Calvin.**Ferus.**2 King 6.*  
*Zechar. 2. 3*

The Mysterie.

*Lyra.*



Calvin.

2 Chron. 18.  
V. 7. 8.Ioseph. lib. c. 6.  
Aniq.H. B. Patriarches  
travailes.

Lyra.

Vatablus.  
Pagninus.  
Mofius.

V. 9.

Note.

V. 10, 11, 12.

Toftatus

Ioseph. lib. 5.  
c. 6. Aniq.  
V. 15.

V. 16.

Bonfrerius.

rus, and Deut. 4. 17. 16. the King is forbidden to multiply horses to himselfe. Calvin besides this addeth another reason, viz. that not being furnisht with horses, they might containe themselves within their owne bounds, and not seek out to enlarge their dominions; farther then they were allowed. And wee read not, that the Israelites went to the Wars after this with Horses and Chariots, but if sometimes they did, it was with ill successe.

Here is fulfilled what was promised, the enemies were cut off by Israel and chased to great Zidon and to Misrephothmaim, and to the valley of Mizpeh. Zidon, saith Iosephus, was a great City of the Phœnicians, built by Zidon the first born of Canaan, lying by the Sea, and not lying farre from Amilibanus, say Adricom. and Borchardus. This Amilibanus, saith H. Bunting, was one part of the same mountain, called Libanus, for that part towards the West, near Zidon, was called Amilibanus, the other upon the East towards Damascus, Libanus. Touching this chasing of the Enemy, hee saith, that it was to Zidon 612 miles, and yet hee maketh Zidon from Jerusalem but 16 miles, so that herein was a great escape, and in that hee addeth, from Zidon, hee returned againe to Hazor 32 miles. It is more probable, that the way which hee chased them, was 62 miles to the furthest part of the land of Canaan Northward, at the end of the Land of Zebulon and Naphtalim. Touching Misrephothmaim, in the Vulgar Latine, the waters of Misrephoth, it is a name compounded of burning and waters: which Lyra following the Hebrews, thinketh to have been so called, because being also near the Sea, and salt waters flowing thence into it; Salt, which is of an hot burning quality was there made: but Vatablus and Pagninus more probably, because those waters were hot, as the waters of Bathes. Musius because glasse was made there by a long decoction of sand. Of Mizpeh see before v. 3. the meaning is, that some of them fled Eastward, to the valley of Mizpeh, and some Northward and Westward towards Zidon and Misrephothmaim, and were pursued all these wayes.

And Joshua did unto them, as the Lord had him, hee houghed their horses, &c. Hee considered not, that their horses and chariots might bee now usefull for him in his Warres, but neglecting all worldly benefit, hee was altogether led by Gods commandement, herein giving ex ample to every of us, that the love of temporall gaine sway us not against Gods precepts, for hee is able to give us much more.

The enemies being destroyed all that had not escaped into Cities, now Joshua returneth to deale with them, and first he beginneth with Hazor the head City of all the rest, to which it seemeth that Jabin the King had escaped, for having taken this City, hee killeth the King and all the people, and burneth the City with fire: which execution was done upon it singularly, because the King thereof had made the greatest resistance. For the Cities of the other Kings under him, he destroyed both Kings and people therein, sparing none, young or old, but he burnt not any more of them, but let them stand still and took all their goods and cattell for a prey to the children of Israel. Of Hazor and Jabin, a King thereof wee read againe, Judg. 4. against whom Barak fought; which although Toftatus would have it to be another Hazor in the south part of Judah, yet it is rather to be held that it was this same City rebuilt; because as Iosephus saith, it stood in Galilee neare the lake Samachonitis, and that it was the same; and Thabour where the battell was then fought, was in Galilee. And all this Joshua is said to have done, as God commanded Moses, and Moses commanded him. Then reckoning up the Countreys subdued by him, it is said, Hee took all that land, the hills, and all the South Countrey, and all the Land of Gishen, and the valley, and the plaine, and the mountaine of Israel, and the valley thereof, &c. Here is a capitulation made, not onely of the Countreys now subdued at their going out against Hazors King and his confederates, but also before, as we may see, Ch. 10. 40, 41. Onely in this verse the mountaine of Israel, and the valley thereof are more added. But what place this was, divers conjecture diversly. Some thinke that it was Beibul, because Jacob who was called Israel worshipped there, both at his going into Mesopotamia, and at his

his returne, *Gen. 35.* some, that it was mount *Gerizim*, neare *Samaris*, where *Jacob* bought a piece of ground, and where he dwelt and worshipped, of which the woman of *Samaris* said, Our Fathers worshipped upon this mountaine: and to this doe I assent, because it must bee a place called by this name when *Josua* lived, which could not be, but from *Israel* the Father of this people, and no place can so probably bee thought to have the name from him, as this which he bought, and so was his proper possession. Thus *Rab Kimchi* faith also in generall, that it was some place where *Israel* dwelt: and *Masius* a mountaine by *Samaris*, but he will have it so called from the ten Tribes, going afterwards by the name of *Israel*, who held this mountaine; but then it should not have been so called at the writing of this booke, but long after onely. Of the mountaine of the height of *Israel* wee read afterwards, *Ezek. 17. 23.* and *20. 40.* but that is nothing to the giving of light into this. *Calvin* rejecting all particular explications here, holdeth that nothing else but the mountaines in generall now possessed by the *Israelites* are meant, by a word collective, being called together the mountaine of *Israel*. But because the mountaines are here reckoned apart, and then this mountaine of *Israel*, that cannot stand; yet because, *v. 21.* wee read of all the mountaines of *Judah*, and the mountaines of *Israel*, the mountaine of *Israel* may be here so called by anticipation, the mountaines being meant, which were afterwards proper to the ten Tribes, as by the mountaines first named those in the lot of *Judah* and *Benjamin*.

Even from mount *Halak* that goeth up to *Seir*, unto *Baalgad* in the valley of *Lebanon* under *Hermion*. For mount *Halak*, the *Vulg.* Latine hath, part of the mountaine, because *פלח* signifieth a part; and *Aquila* hath it, a monte dividente, the *Chaldee* and *Tygrine* interpr. a monte divisim; *Symmachus* a monte *Levi*; *Vatablus* and *Masius*, a monte glabro; the *Septuagint*, as if it were a proper name, ἀπὸ ὀψις ἀλλαν. That rendring it glaber, smooth, is followed by *Junius*, and seemeth to be best, as answering to *Seir*, rough, abounding with bushes and trees, whereas this beginning of it was without them, and so smooth, neither doe I any where find *Halak*, put for a proper name. *Seir* was on the South where the *Edomites* dwelt; and *Baalgad* Northward, being a City beneath mount *Libanus*, see *Ch. 13. 5.* of *Hermion* see before, *v. 3.* So that here is set forth the longitude of the Countrey taken from the South to the North, as before the latitude from the East to the West, *v. 16.* the circuit of this conquest, faith *H. Bunting* was 280 miles. But all these parts were not subdued at once, for it is added, *Josua* made warre a long time with these Kings. How long a time this was, may be gathered from the age of *Caleb*, *Ch. 14. 6, 7.* For hee was 46 years old when hee was sent to view the Land, and the Warres being ended, 85 years old. Now before his going out at that time, one year, and somewhat more was spent of the 40, which they wandred in the wilderness, which being added to the 5 above 80, maketh 6 yeares and upward; so that the Warres lasted 6 yeares and somewhat more. This delay was not made for want of power in God to give them the whole Land instantly, but partly to exercise their faith, and to make it the more evident that God fought for them; and that the Countrey being long in subduing, they might be more affected with the benefit; and partly, lest all being subdued at once, the wilde beasts should multiply upon them in such places as they had not yet people enough to inhabit, as was said before, *Deut. 7. 22.* to this effect *Calvin*. But at length all these Kings and their Cities were destroyed: for it is noted that none of them made peace with *Josua*, saving the *Gibeonites*, but were hardened to come to fight against him, that they might all bee cut off. If it be objected here, their seeking of peace had been vaine, seeing they were all destined to the sword for their abominable sinnes: and therefore hardening seemeth not rightly to be imputed to them as a fault. To this *Calvin* answereth, that the scope of this place is not to taxe them, but to shew how the Lord by his singular providence tooke away all impediment, and so made way for the execution of his judgement appointed. For if any had submitted themselves, this must needs have bred some demurre

*Cajetan.*  
*Salianus.*  
*Joh. 4.*

*Calvin.*

V. 17.

*Junius.*

V. 18.

*Calvin.*

V. 19, 20.

*Obj.*

in the Israelites what to doe, but they all contrariwise comming madly to War against them; and so being destroyed, there was no shew of cruelty, but a most just execution done upon them. But I thinke rather, as was said before touching the *Gibeonites*, if any City else had submitted it selfe, and turned to God as the *Gibeonites* did, it might have been preserved. And therefore their not yeelding is noted, as comming from a just judgement, God giving them over for their sins to this obduration, and so to destruction, as he had done to *Pharaoh* and his Egyptians.

V. 21.

Then came Joshua and cut off the Anakims from the mountaines, from Hebron, Debir, and Anab, and all the mountaines of Judah and Israel, &c. Of the Anakims see before, *Numb. 13. 23.* They were Gyants, which in the taking of these Cities, *Ch. 10.* happily saved themselves hitherto in some Forts which could not so easily be overcome; and therefore to avoid delays, being hither-to let alone, whilst Joshua was busied in his Warres in the North parts; now they being ended, hee commeth against them, and cutteth them all off also: so that those words, *Ch. 10. 37.* Hee left none remaining, are to be understood, not as if all without exception had been destroyed at the first, but partly then, and partly now. Of *Anab* nothing was said before, but it was a City not farre from the other two in the lot of *Judah*, *Ch. 15. 50.* Out of all these Cities, and out of the mountaines of Israel all the Anakims were destroyed, that is, out of all the Land, called henceforth the Land of Israel, as is expressed, v. 22. There were none of the Anakims left in all the Land of Israel, onely in Gaza, Gath, and Ashdod there remained: these were Cities in the Philistims Countrey neare the Sea, which the Israelites could never subdue.

V. 22.

V. 23.

Qu.  
Calvin.

So Joshua tooke the whole Land, &c. How can this be verified, seeing *Ch. 13.* it is said, much Land yet remained to be possessed, and *Judg. 3. 2.* Answ. Calvin resolveth this, by saying, according to the next words, as the Lord had said unto Moses; that is, not all the Land promised without exception, but all which was needfull for the present, that the people of Israel which then were, might have competent possessions for their use; for to this effect the Lord had spoken *Exod. 23. 29.* Moreover, it may be said, according to others, that Joshua tooke all the Land which hee attempted to take; and the forces of the enemies were so broken by him, that in the places remaining untaken, there was no such power to resist, but that they might easily have been taken afterwards, if the people had persisted in obedience to God. The reasons why some parts still remained unconquered, besides that before going of the beasts multiplying, were two, *Judg. 3. 2, 4.* 1 That they might be exercised with Warre in after times. 2 That by them the Israelites sinning might be scourged, and living amongst them proved, whether they would be drawn to idolatry. And the Land rested from Warre; that is, as *Lyra* hath it, from generall Warres, but particular Tribes, and men made Wars, as is afterwards shewed.

## CHAP. XII.

V. 1, 2, 3, 4, 5, 6.

Here is 1. a capitulation made of the Kings, and their Cities and borders on the other side of Jordan subdued by the Israelites under the leading of Moses, of which see before, *Dent. 2. & Ch. 3.* For there be the same bounds of both their Lands in generall, *Dent. 3. 8.* From the river Arnon to mount Hermon. And in particular of the Kingdom of *Sibon*, *Numb. 21. 24.* From Aroer upon Arnon to the river Jabbok: But here it is a little more fully described, From the middle of the River, that is, the river Arnon, and half Gilead, and the parts given in possession to the *Reubenites* and *Gadites*, *Dent. 3. 16, 17.* are here shewed to have been of the Kingdom of *Sibon*. The plain also, and Jordan, and the coast thereof from Cinneroth to the sea of the plain, even the salt Sea under Ashdodh Pithah eastward, of all which see upon that place. Touching the other Kingdom, viz. of *Og*, he is said to have dwelt in *Ashteroth* and *Edrei*, *Dent. 1. 4.* at *Ashteroth in Edrei*, *Iosh. 13. 12.* he reigned also in *Bashan* and *Salcah*, and Mount Hermon to the border of the *Geshunites*, and

of



of the Maachathites, and half Gilead, &c. Of all these, see before upon Deut. 3. 10. 14. but onely Mount Hermon, in part of which onely it seemeth that hee reigned, it being the bound of his Kingdome, and part being possessed by the Canaanites was taken by Joshua, Josh. 11. 17. thus some: But by that which is said Josh. 11. 17. and v. 3. The Canaanites that dwell under Mount Hermon; it appeareth rather that they possessed no part of this Mount, but the valley near unto it; and that all Hermon was taken and given away by Moses, is plainly affirmed, Ch. 13. 12. All this being taken by Moses, was given to the Reubenites, Gadites, &c. as is further shewed, Deut. 3. 14. 15, &c. Now all these Conquests, and those of Joshua are here briefly propounded in one view together, saith Ferus, that the people of Israel might the better take notice of the mighty Acts which the Lord had done for them, according to his promise long before made to Abraham, Isaac and Jacob, and after to Moses and Joshua, and the more confidently beleve in him, and obey and serve him for all time to come. For it seemed sometime impossible to the children of Israel, that so many, and so strong Cities and people should bee subdued unto them; wherefore this being now done, there was great reason why they should not bee doubtfull, but confident touching the performance of all other promises for ever hereafter. And the same ground of faith should wee build upon for all promises of the Churches prevailing at last, of Christs second comming, &c. because all things hitherto promised, which were as hard to be beleaved, have been accomplished in their due times.

Here 2 is a capitulation made of the Kings on this side Jordan smitten by Joshua, whose Countreys are described and bounded, as before, Ch. 10. 40 & Ch. 11. 16 The King of Jericho one, the King of Ai one, &c. This tract of ground taken by Joshua, saith H. Bunt, was 160 miles long, from Baalgad to mount Seir, & 28, or 32 miles broad. And touching the fifth King of Jarmoth here numbred, he saith, that his name was Perkam, and that Jarmoth was 20 miles from Jerusalem westward, but he is called Piram, Ch. 10. 3. The 8 King of Gezer, hee calleth Horam, so also Ch. 10. 33. hee is called: Gezer was 16 miles from Jerusalem westward, in the tribe of Dan. Gedir the seat of the 10 King, was 14 miles Westward from Jerusalem, in Judah. Harmah of the 11 King, 40 miles from Jerusalem, upon the borders of Arabia deserta South-west, in Judah also. Arad of the 12 King, 22 miles from Jerusalem Southward. Tappuah the seat of the 17 King, not farre from Jordan and Jericho. Heber the seat of the 18 King, 6 miles Northward from Jerusalem. Aphek the seat of the 19 King, 44 miles from Jerusalem Northward, within 2 miles of Iezreel. Lazaron of the 20 King, 18 miles Northwest from Jerusalem. Nadan of the 21 King, 14 miles Northwest. Simron of the 23 King, 68 miles from Jerusalem Northward, and neare Nazareth. Achsaph of the 24 King, 88 miles Northward in the tribe of Asher. Taanach of the 25 King, 44 miles from Jerusalem, and 6 from Iezreel. Meziddo of the 26 King, 4 miles from Taanach. Iokneam of the 28 King, 27 miles from Jerusalem Northward in the tribe of Zebulun. Dor of the 29 King, 48 miles from Jerusalem North: upon the Sea coast, between the hill Carmel, and Cesarea Stratonis. Gilgal of the 31 King, was neare Jordan. Tirzah of the 31 King, 24 miles from Jerusalem in Manasse. Thus hee of most of these Kings, of the rest hee saith no more then is in the History of Joshua, Ch. 10. Ch. 11. and Ch. 12. But whereas hee saith, the Gilgal of the 30 King was that neare Jordan, between it and Jericho, this is most improbable, because there was no City thus called before, but upon occasion of the foreskins there cut away, as is shewed upon Josh. 5. neither doe wee read of any King there to be cut off, but of the people of Israels comming to it the same day that they passed over Jordan, and pitching there, which they could not have done so quietly, if it had been before inhabited by the enemy. Moreover, this King is called the King of the Nations of Gilgal, arguing, that he had divers peoples under his dominion. Masius following one Copy of the Sept. for Gilgal hath Galilee. But although Galilee bee called גליל it is no where called גלגל; that exposition therefore falleth, and so must remain uncertain where this Gilgal was.

Ferus.  
Note.

V. 7, 8, 9, 10.

H. Bunt, Patri-  
archi Trau.

Masius.

## CHAP. XIII.

V. 1, 2, 3, 4, 5,  
6, 7.

Ferm.

V. 2.

Bonfrerius.

V. 3.

Sebol. Hist.  
Cajetan.  
lunius.Calvin, Lyra,  
Masius, Tigarini  
interpr. R. So-  
loma. Chimchi,  
&c.

**H**ere the Lord biddeth *Joshua* to divide the Land of *Canaan* to the 9 tribes and an halfe, and to deferre no longer, although all that was to be divided, was not yet conquered and taken, because hee was now old and had not long to live, and by him the Land was to be divided before his death; and the parts yet untaken are reckoned up. In that God telleth *Joshua* that hee was old, and *Abraham* is singularly spoken of before, that he was an old man, *Gen.* 25. 8. *Ferm* noteth *Joshua* to have been hence commended, but not simply because he was old in yeares, but in wisdom and good manners. How old he was at this time, is not said, but *Ch.* 24. when hee dyed, that he was 110 yeares old, happily he was now 100. It seemeth, that after the Land conquered, and a quiet abode there obtained, *Joshua* went not by and by to dividing the Land, but waited till he had direction from the Lord so to do. In all things hee was guided by the Word of God, as every of us also ought to be.

The Land not yet taken, is said to be *all the borders of the Philistims, and all Gesburi, &c.* For all the borders, the Vulgar Latine hath *all Galilee*; but this is plainly an error, as the Jesuite himselfe confesseth, because the word signifying borders, is גלילות, and גליל is *Galilee*, whereupon some have thought *Galilee* to bee here meant, and so have written it. But *Galilee* was taken before *Ch.* 10. for *Hazor* and *Kadesh* there spoken of, were in the lot of *Naphtali*, and *Simron* in that of *Zebulun*, both which tribes were placed in *Galilee*, *Ch.* 19. & *Ch.* 20. 7. In describing the borders of the *Philistims* he saith, there were five Lords of them, viz. of the *Gazathites*, *Ekronites*, *Asdodites*, *Eschalonites*, *Gittites*; these last having their name from *Gath*, of a King whereof we read afterwards, *1 Sam.* 37. 2. Of most of these places, and where they lay, see before, *Ch.* 11. 22. Touching *Geshuri*, see *Ch.* 12. 5, and *Deut.* 3. 14. From *Sihor* which is before *Egypt*, to the borders of *Ekron* northward. This is not the description of the land of *Geshuri*, as it may seem, but of the *Philistims* Countrey, the Lords whereof are immediately after numbred. For *Sihor*, the Vulgar Latine hath a troubled River, according to the signification of the word; but what River is hereby meant, divers think diversly; some, that it is not *Nilus*, but another River mentioned, *Gen.* 15. 18. lying nearer to the Land of *Canaan*, and *Amos* 6. 14. called the River of the Wildernesse. *Junius* saith, it is thought by some to bee a River, which comming through *Arabia Petraea*, floweth into the marish *Sirbonis*, and divideth *Egypt* from the promised Land: but hee following *Epiphanius*, judgeth it to be the River *Rinocorura*. *Calvin* rendreth it *Nilus*, and for *Nilus* it is taken by many others; not that the land of *Canaan* extended to *Egypt* where *Nilus* lay; but because there was nothing but a vast and uninhabitable Wildernesse between it and *Canaan* Southward, so that it may be said, from this River, because there was no more land habitable between *Canaan* and it; their reason, because *Nilus* is the most noted troubled River, for the black slime stiffe which it bringeth with it, and *Jer.* 2. 18. it is plainly called by this name *Sihor*: and because according to the phrase here used in Hebrew, upon the face of *Egypt*, *Nilus* overfloweth that Land. And to this doe I subscribe. This is the length of the *Philistims* Countrey, lying from the South to the North, as the land already conquered, lay from *Jordan* on the East, to the West. Whereas it is added, which is counted to the *Canaanite*, whereby it may seeme not to bee of the *Philistims* Countrey. It is answered, this approveth it rather to bee out of the *Canaanites* possession at this time, but counted their Countrey, although possessed by the *Philistims*, because otherwise it would rather have been said, this was also the *Canaanites* Countrey: But it is said to be counted to the *Canaanite*, to intimate the right that the *Israelites* had to it, to whom God had promised onely the land of *Canaan*, that is, of his children, and not the land of any of *Hams* other Sonnes. Although then the *Philistims* now held this tract of ground, yet it was first the *Canaanites*, and by the *Philistims* taken from them, as is shewed, *Deut.* 2. 23. to the borders of *Ekron* on the

the North; for this was the furthest Northward of all the Philistims dominions, as Gaza was the most southerly, which is first numbred, so Calvin, who rendreth it *Aza*, by *ז* in *אזא* is not pronounced, so likewise Junius. Five Lords of the Philistims; Hebr. five Lordships, and thus Calvin and Junius also translate it, and this reading standeth with better sense: and for *Gazathites*, in the singular number is the *Gazathite*, that is, the *Gazathite* Lordship, and likewise of the rest. But besides these, the *Avites* are added, these were the old inhabitants of this Countrey, *Deut.* 2. 23 and it seemeth hereby, that some of them dwelt still therein, although they had no rule, as the Philistims had, but were under them. These words, and the *Avites*, are by the Vulgar Latine left out here, and placed in the next verse thus, *But to the South are the Evites, all the Land of Canaan.* This is against the Hebrew verity, wherein it followeth *and on the South all the Land of the Canaanites*; the *Avites* being added, *v. 3.* as in our Translation. The Septuagint for further explication have all the Land of the Canaanite from *Gaza*. For the South, Hebr. is *תֵּמַן* *teman*, which word the Septuagint retaineth, and *Teman* was a Royall City in *Idumea*, South from *Canaan*, which is the reason why it is rendred South. And *Mera* that is beside the Sidonians unto *Aphek*: Hebr. *Marab* of the Sidonians, or *Meara*, which is of the Sidonians, as Calvin rendreth it word for word. *מַעְרָה* signifieth a denne, and so it is rendred by the Chaldee, and *Arian Montanus*, and not as a proper name; but *Ierome* and *Pagninus* make a proper name of it; and *Junius* calleth it *Magorah*, saying, that it is a River lying under *Libanus*, between *Zidon* and *Berytus*, referring for this to *Pliny*, *lib. 5. c. 20.* *Adricomius* saith, that there was an admirable, and inexpugnable den in *Sidon*, which seemeth to bee most probably here meant, this denne, as a place of greatest strength, being put for the whole Countrey of *Sidon*. *Aphek* was a City where the lot of the tribe of *Asher* lay, *Ch. 19. 30.* but the *Asherites* could not expell the inhabitants thereof, *Judg. 1. 31* There was also another *Aphek* in the tribe of *Issachar*, *Ch. 15. 53.* and of this it is spoken againe, *1 Sam. 4. 13.* of one of these the King was slaine, *Ch. 12. 18.* but if it were of this, the City held out still, and was not taken. Unto *Aphek* is added also to the borders of the *Amorites*, which borders, what they were, is uncertaine. *Masius* will have them to bee those on the other side of *Jordan*. *Tostatus* the Philistims, but without all colour of reason. *Bonsferius*, some *Amorites* dwelling Westward, but uncertaine where; to me it seemeth, that it was some place beyond *Aphek*, held still by the *Amorites*, because it is said, unto *Aphek* unto the borders of the *Amorites*.

And the land of the Gileads; the Vulg. annexing this to the former hath it, and the confines thereof, but erroneously; for although *גִּבְלֵי* signifieth a confine, yet that word is not here used, but *גִּבְלֵי*, of *גִּבְלֵי* the name of a City, *Psal. 8. 3.* from whence the inhabitants are called *גִּבְלֵי* *Giblites*, *1 Kings 5. ult.* *Ezek. 27. 9.* and if it be rendred confines, here were a redundancy, because the borders were mentioned before. It was a City then from whence this name cometh, and that in *Phoenicia*, neare to *Tyrus* and *Sidon*, called *Gebal*, as both *Ierome* and *Adricomius* consent, and may be gathered in the places forecited. And all *Lebanon* towards the Sun rising, from *Baalgad* under mount *Hermon*, to the entering in of *Hamath*: unto *Libanus* *Iosua* had taken, *Ch. 11. 17* and to *Baalgad* under *Hermon*, but *Libanus* it selfe remained yet untaken to *Hamath*, which *Hamath* was a City northward from *Libanus*, inhabited by the Canaanites, even in *Dauids* time; *2 Sam. 8. 9.* This same is repeated againe, *Judg. 3. 3.* with the reasons why they were left untaken.

All the Inhabitants of the hill Countrey from *Lebanon* to *Misrephothmaim*, and the Sidonians, &c. Of *Misrephothmaim*, see before, *Ch. 11. 8.* There was beyond *Libanus* to this place, *Antilibanus*, having divers mountaines, even to the Sea, and a Countrey called *Abylene*, *Luke 3. 2.* The Sidonians are here againe named, that it might not be thought, that no more belonging to them was untaken, then *Mearab* their strong denne. All these parts hitherto holding out, God promiseth to cleare, saying, *Them will I drive out before the children of Israel onely divide thou it by lot, &c.* This promise was conditionall, if the people should continue in obedience, *Exod. 23. 22. 23.* &c. but because they did not,

Calvin.  
Junius.

V. 4.

Junius.  
Adricomius.

Masius.  
Tostatus.  
Bonsferius.

V. 5.

V. 6.

this



- V. 7, 8, 9. this was never performed, for the Countrey of the *Philistims*, and *Phanicians*, and *Libanus* were never possessed by the Israelites, although in the time of *David* and of *Solomon* they were made Tributaries; yet *Joshua* must divide them to the nine Tribes, and a halfe of *Manassah*, the other halfe with the two of the *Reubenites* and *Gadites*, having their parts already on the other side of *Jordan* from *Aroer*, that is upon the banke of the River *Arnon*, &c. of these limites see before *Ch. 12. 2.* and all the plaine of *Medeba* unto *Dibon*, of these two see *Numb. 21. 30.*
- V. 10. And all the Cities of *Sihon* which Reigned in *Heshbon*, to the border of the Children of *Ammon*; that is, to the River *Iabbok*, *Ch. 12. 2.* for that was their border of *Heshbon*, see *Numb. 21. 30.*
- V. 11. And *Gilead*, *Ch. 12. 2.* halfe *Gilead* unto *Iabbok*, for *Gilead* was not onely that under *Sihon*, but also beyond *Iabbok*, the limit of his Kingdom, to the border of the *Geshurites* and *Maacathites*, see *Ch. 12. 5.* and all mount *Hermion*, *Bashon*, and *Salcah*, see also *Ch. 12. 5.*
- V. 12. And all the Kingdom of *Og*, &c. see *Ch. 12. 4.*
- V. 13. But the children of *Israel* expelled not the *Geshurites* and *Maacathites*, &c. this is added because it is said before, that they possessed to their borders, lest it should bee thought that they were now destroyed. Only to the Tribe of *Levi* bee gave no inheritance, &c. This is added that the *Levites* might bee content, although they were neglected in this division, partly because it was done, as *Moses* had appointed, who was of their owne Tribe; & partly because they had a better part, viz. the sacrifices of the Lord, the tenths and other offerings being also understood, from *Numb. 18.* and other places in the Books of *Moses*. After the description of the Land in generall, given to the two Tribes and an halfe, now follow their parts in particular. First, to *Reuben* from *Aroer*, and the City in the middt of the River, and all the plaine by *Med. ba.* And *Heshbon*, *Dibon*, *Bamoth-Baal*, &c. Of *Dibon* it is said, *Numb. 32. 34.* that it was built by *Gad*, how then is it here ascribed to *Reuben*? To this *lunius* and others answer, that it was a bordering City between *Reuben* and *Gad*, and so common to them both. In like manner *Heshbon*, which is here reckoned to *Reuben*, and *Numb. 32. 37.* is said to bee of *Gad*, *Ch. 21. 39.* because in the confines of either Tribe. Of the other Cities, or most of them, it was spoken before, *Numb. 32. 35, 36, 37.* &c. and *Iosh. 12. 3.*
- V. 14. All the Kingdom of *Sihon*, whom *Moses* smote with the Princes of *Midian*, &c. This was not done all at one time, but first *Sihon* was slaine, *Numb. 21.* and after, *Ch. 31.* these Princes of *Midian*, there called Kings, but here Princes and Dukes of *Sihon*, happily because they were Tributaries to him.
- V. 15, 16. *Balaam* also, &c. Of whom, see *Numb. 31. 8.*
- V. 17. The part of *Gad* is described, their coast was *Jazer*, and all the Land of *Gilead*, &c. Of *Jazer*, see *Numb. 21.* But whereas all *Gilead* is here reckoned to *Gad*, v. 31. halfe of it is reckoned to *Manasseh*, and likewise *Numb. 32. 40.* To this, I know not what better may bee said, then that divers Regions were called *Gilead*, so the tribe of *Gad* may bee said to have had all one *Gilead*, and *Manasseh* another. For *Sihon*, whose Land *Gad* possessed, had not all which was called *Gilead*, but half of it, *Ch. 12. 2.* the other part, or the other *Gilead* which the *Manassites* possessed, was of the kingdom of *Og*, as is expressed, v. 30. The *Gadites* then held all the Land of *Gilead* that was *Sihon's*, and the *Manassites* all that of *Og*. And half the Land of the children of *Ammon*, &c. That is, which *Sihon* King of the *Amorites* had before taken from them, *Numb. 21. 26.* for with the *Ammonites* land they were forbidden to meddle, *Deut. 2. 16.* neither did they take ought thereof, *Iudg. 11. 15.* Unto *Aroer* that is before *Rabbah*. *Aroer* was upon the River *Arnon*; *Rabbah* the chief City of the *Ammonites*, still in their possession, but afterwards subdued by *David*, *2 Sam. 12.*
- V. 18. From *Heshbon* to *Ramoth Mizpeh*, otherwise called *Ramoth Gilead*, *Ch. 20. 8.* as *Debir* is also called *Kiriath Sepher*, *Ch. 15. 15.* Of other Cities, see *Numb. 32.* This part also extended to *Jordan* eastward, where it met with the part of *Reuben*, and to the Sea of *Cinneroth*.

Hieronymus de locis Hebr.

Here

Here the part of the halfe Tribe of *Manasseh* is described, From Mahanaim all Bashan, all the Kingdome of Og, and all the Towns of Jair, &c. Of this Kingdom, see *Deut.* 3. 13, 14, 15 and how it was given to half *Manasseh*, and of the Towns of *Jair*, *Num.* 32. 40. Whereas, *v.* 31 it is said, to the children of Machir the son of Manasseh, even to the one half of them; it is to be understood, that the children of Machir alone made all the Tribe of *Manasseh*, for he had none other sonne; see *Numb.* 26. 29. so *Bonsferius*. But who so shall see into *1 Chron.* 7. 14. may thinke that there were more sonnes of *Manasseh*, and *Deut.* 3. 15. *Numb.* 32. 40. *Gilead* onely is given to Machir, and therefore that there were other families of *Manasseh* to possesse the rest of *Og's* Kingdome, viz. *Bashan* and *Argob*. But here *Gilead*, *Ashteroth* and *Edrei* are said to bee given to the children of Machir, to half of them, because many Families came of him, a part of which received possessions on this side *Jordan*, see *Josh.* 17. 1. but there it is commemorated, that Machir had *Gilead* and *Bashan* given him, and therefore not *Gilead* alone, as it might seem by the places before cited. To conclude then, if Machirs children, yea, halfe of them, had all the kingdome of *Og*, and yet a lot remained to be received by them on this side *Jordan*, either they were all that came of *Manasseh*, or so many, that the rest in comparison of them were very few. And if they were all, these other sonnes said to be of *Manasseh*, *Josh.* 17. 2. and *1 Chron.* 7. 14. were not his immediate sonnes, but Grandchildren by Machir. And indeed *Joshua* saith, that they came of *Gilead*, Machirs son, for the names differ not from *Numb.* 26. 31. but onely for *Jeczer*, *Joshua* hath *Abiezer*. Here it is remembred againe, that to *Levi*, *Moses* gave none inheritance, but a new reason is added, for the Lord was their inheritance, yet more abundantly to satisfie them, as was said, *Numb.* 18.

Mytically, *Joshua* dividing inheritances to the children of Israel, figured out *Jesus*, who distributeth gifts to his faithfull people, both which now they possesse, and which yet they attaine not unto, but shall afterwards inherit in Heaven, gifts of grace here, and of glory hereafter. Secondly, as those Lands yet untaken, were not to bee possessed, but upon condition of persevering in obediences; so hee onely that endureth to the end shall bee saved. Thirdly, as *Joshua* tooke not this honour to himselfe, but being called to it; so *Jesus*. Fourthly, as all the Tribes had not inheritances in *Canaan*, but some being taken with the love of *Bashan* and *Jaazer*, on the other side of *Jordan*; so all Christian people have not inheritances in the heavenly *Canaan*, for they that love the world, have their portion onely in this life. Fifthly, as some had greater parts then others, for *Judah's* portion exceeded any of the other Tribes; so in heaven there be divers degrees of glory.

CHAP. XIV.

Here *Joshua* proceedeth to declare, how the Land of *Canaan* was divided to the 9 Tribes and halfe, saying, *These are the Countreys which the children of Israel inherited in the Land of Canaan, &c.* but by and by speaking something that was necessary for preparation to this division, as who were the dividers, and how there could be 9 Tribes and an halfe, when as two and an halfe had received their parts on the other side *Jordan*, and there were but 12 in all, and the Tribe of *Levi* had no part; viz. by saying, that the children of *Ioseph* were two Tribes, *Manasseh* and *Ephraim*, *v.* 14. After this hee interrupteth the course of his History, till the 15 Chap. by telling of *Caleb*, how he came in for *Hebron*, and then prosecuteth this History of the Division againe, *Ch.* 15. The first words then, *These are the Countreys, &c.* are to be understood of the Countreys, the Division whereof followeth, *Ch.* 15. and all that followeth in this Chapter, as comming in by a Parenthesis. Wherefore *Bonsferius* is in an error, in taking them to be spoken of the Countreys divided to the two Tribes and an halfe, *Ch.* 13. as an Epilogue of all that is said there. And *Lyra* and *Calvin* are rather to be followed, who referre them to the Division following,

V. 29.  
V. 30.  
V. 31.

*Bonsferius.*

V. 33.

The Myserie.  
*Ferm.*

V. 1.

*Bonsferius.*

- as I have here done. Whereas *Eleszar* the High Priest is joyned with *Joshua*, and the Princes in dividing the Land, this was done, as God had appointed, *Numb. 34. 37.* and as here, so there *Eleszar* is named before *Joshua*. Touching the reason rendered, *v. 4.* why the tribe of *Levi* had no part; For the sonnes of *Joseph* were two Tribes; the Vulgar Latine hath, *in eorum locum successerunt filii Joseph in duas tribus divisi*, and is therefore excepted against by *Masius*; but the meaning is nothing else but that these two Tribes coming of *Joseph*, made up the number of 12, although *Levi* were left out in the partition, and amongst 12 and no more, all must be divided, therefore *Levi* could have no part, seeing *Manasseh* and *Ephraim*, the two sonnes of *Joseph* were expressly constituted two Tribes by *Jacob*, *Gen. 48. 10* *Lyrano*. *Calvin* moveth a question touching the men appointed to divide the Land, seeing the division was to be made by lot, how they could be said to divide it? and answereth, that when the lot had assigned the Countrey to each Tribe, where it should be, these men were to consider the number of people in the Tribe, if the part falling to any were too little, to enlarge it, if too great, to take some away, and to give it to another that wanted, see *Numb. 26. 52.*
- V. 6.* Then came the children of *Judah* to *Joshua* in *Gilgal*; and *Caleb* the sonne of *Jephunneh* the *Kenezite* said to him, Thou knowest the thing that the Lord said to *Moses*, &c. Here, before the division amongst the Tribes made by lot, *Joshua* breaketh off the course of that History a while, and telleth first of *Caleb*'s coming, and the men of *Judah* in his behalfe, to require *Hebron*, as *Moses* had long agoe promised unto him. This promise is not any where so particularly set forth, but *Numb. 14. 24.* it is said by the Lord in generall, *Him will I bring into the Land wherinto hee went, and his seed shall possesse it:* and *Deut. 1. 36.* *Lyra* following the Hebrews, that are ready to vent their owne imaginations, saith, that *Caleb* being in *Canaan* with the other searchers, perceived that they would dissuade the people from attempting the conquest of that Land, went alone into *Hebron*, and prayed that God would strengthen his heart, that he might not consent with them in that wickednesse, wherefore at his returne, hee constantly cleaving to the Lord, *Moses* sware unto him that it should be his inheritance. But it is more probable, that *Hebron* being a place of note for the *Gyants* inhabiting there, by the sight of whom the other searchers were terrified, but *Caleb* trusting in God, doubted not but to prevaile against them; *Moses* hereupon sware to him in private, no more being present to heare it but *Joshua*, that hee should have it for a possession: and therefore he saith to *Joshua*, *Thou knowest what the Lord said to Moses concerning me and thee in Kadesh barnea.* And *v. 9.* *Moses* sware on that day, *Surely the Land whereon thy feet have troden shall be thine inheritance and thy childrens for ever;* expressing doubtlesse this *Hebron* to be the land in particular, being famous for the buriall of *Abraham*, *Isaac*, and *Jacob* there. And now *Caleb* and the men of *Judah* come with him to desire the performance of this promise, not out of ambition, as *Ferus* noteth, but that the truth of God in his promises might the more notably appeare, that others might be encouraged constantly to follow the Lord, as *Caleb* had done. For two things he declareth here, had been promised unto him; the one, that hee should live, and come into the promised Land; all others from 20 yeares old and upward being cut off before that time for their rebellion; the other, that he should have *Hebron* for an inheritance. The first, he sheweth, was abundantly performed, for he did not onely live, but being now 85 yeares old, was as able to goe to Warre as at 40, which availed not a little to Gods glory. The other he now desireth to have performed unto him, that God might appeare to be true in every thing. And to shew his ability still for the Warre, and that hee had yet the same confidence in God to overcome the mightiest *Gyants*, he saith, *v. 12.* *Thou hearest in that day, that the sonnes of Anak were there: if so be the Lord will be with me, then I shall be able to drive them out.* And this hee is shewed to have done, *Ch. 15. 14.* for although the *Anakims* that held it before, were cut off by *Joshua*, *Ch. 11. 21.* yet others remained in the mountaines hitherto unexpelled, or came thither againe out of the *Philistims* Countrey, wherein onely it is said that

Masius.

Lyra.

Calvin.

V. 6.

Lyra.

Gen. 23. 19.

Ferus.



that some of them were, *Ch. 11. 22.* Touching the name of *Caleb*, the sonne of *Jephunneh* the Kenezite: *Iephona*, saith *Lyra*, some expound *divertens*, holding it to bee an Appellative, and not a proper name; and that hee was so called, because hee turned himselfe from the evill counsell of the other searchers; some prudent, and seeing, from פנה; but *Jephunneh* certainly was the proper name of *Caleb's* father, *1 Chron. 4. 15.* Indeed hee is not mentioned, *1 Chron. 2. 9.* where *Chelubai*, which probably was this *Caleb*, is numbred amongst the immediate sonnes of *Hezron*, the sonne of *Pharez*, the sonne of *Judab*. But *Caleb* by the very name used, is mentioned both *v. 18.* and *v. 42.* here he is said to be the brother of *Jephameel*, who is said to bee the first borne of *Hezron*, *v. 25.* and this *Caleb* is said to have had a daughter called *Achisab*, *v. 49.* of which daughter of this *Caleb* in question, see *Josph. 15. 16.* Of *Caleb* the sonne of *Jephunneh* yet we read not, till *1 Chron. 4. 15.* which maketh it questionable, whether there were not more *Calebs*; and touching this man, the sonne of *Jephunneh*, whether hee came of *Hezron*, or no; although *Lyra* saith, that it is constantly to be held that he came of *Hezron*, who had also another name, *Jephunneh*. But because *Caleb's* age doth not agree, this must be left as uncertain, yet not so much for that, as for the name *Jephunneh*, because *Pharez* being very young when they came into *Egypt*, might beget *Hezron* 80 yeares after, and he at 80 might beget *Caleb*, unto which *Caleb's* age of 40 at the going out of *Egypt* being added all together, make 200 yeares. Moreover, why *Caleb* is called the Kenezite, is a great question, but *Lyra* also resolveth it, according to the Hebrews, thus; *Jephunneh* being dead, the mother of *Caleb*, his widow, married with *Kenez*; from whom, because he brought him up, he was thus called. Some thinke that *Kenez* was the father of *Jephunneh*, and so one brother of his was properly thus called, *Josph. 15. 17.* Some that he was so called from some exploit that he did, But nothing can herein be said certainly.

And *Joshua* blessed *Caleb*, and gave him *Hebron*, &c. Hee blessed, both by publishing his deserved praises; and as a man of God, praying for his good successe in attempting to take this place againe, and to expell the *Anakims* thence. But because *Hebron* was one of the Cities given to the Levites, *Josph. 21. 11, 13.* it may be demanded, how *Caleb* had it to him and his for a possession? They had onely the houses to inhabit in, and the Suburbs, but hee all the lands about; his goodneesse in this appearing, that when he had obtained it, as a singular reward of his faith and prowesse, yet he was content to give part back againe to the Priests, and to be a City of refuge, *Ch. 20. 7.*

And the name of *Hebron* before was *Kiriath-arba*, who was a great man amongst the *Anakims*. *Kiriath-arba*, signifieth the City of *Arba*, the father of *Anak*, *Ch. 15. 13.* The Vulgar Latine for these words, who was a great man, hath *Adam maximus inter Anakim ibi situs est*. Whereupon many have held it to be called *Kiriath-arba*, for the buriall of foure there, *Adam*, *Abraham*, *Isaac*, and *Jacob*; but this is a most erroneous reading, as the Jesuites themselves acknowledg; but of this conceit see more, *Gen. 23. 2.* And the Land rested from Warre: this is repeated againe, from *Ch. 11. 23.* to shew, that they might now freely goe about this division of the land, because the enemies were now quiet, and none durst make head against them, to interrupt them herein.

Mystica'ly, saith *Origen*, by *Caleb*, who had a possession given him before all others, understand the heart, for *Caleb* signifieth, as the heart: and *Jephunneh*, whose sonne he is said to be, converting himself, the heart then turned from evill to good, shall surely have a possession in the heavenly *Canaan*, and bee blessed.

Calvin.

Bonfrerius.  
Calvin.

V. 13.

Qu.

Josph. 21. 12.

V. 15.

The Myserie.  
Origen.

## CHAP. XV.

Here is shewed, that by a singular providence of God, the lot came first up for *Judab*, and that in a most eminent and fruitfull place, and very large, that the prophesie of *Jacob* touching *Judab* his preference might appeare to

G

come

Gen. 49.

come from God, this his prelation in his part, being a *prælium* of his future eminency in the Kingdom.

Amongst all the Tribes, *Judab* hath his part in the Land of *Canaan* first, saith *Lysa*, because that was the Kingly Tribe, and *Joseph* next, Ch. 16. because he came into the place of the firstborne *Reuben*, who was dis-inherited, Gen. 49. Touching *Judab*, his part is described by the 4 sides, the south, the east, the north, and the west. For the first, it is said, *The wilderness of Zin, was his uttermost part southward*; to shew, that his lot lay most southerly of all the land of *Canaan*, see *Numb.* 34. 3. and this was nearest to *Egypt* where this tribe was placed, as being most warlike to resist the Enemy. And the South border was from the shoare of the salt Sea, &c. This was the dead Sea, lying in a corner, where the South and the East part met, and hence they began to measure to the west, all the coasts by which they went along, being said to be southward. For the second side, viz the east, *The East border was the salt Sea, even to the end of Jordan, &c.* that is, where *Jordan* entreteth into the salt, or dead Sea: and here it is to be conceived, that the line of measuring went northward, this being a description of all the east side, even to the north. For the third, viz. the north side, v. 7. And the border went up toward *Debir*, and from the valley of *Achor*, and so northward, &c. and the goings out thereof were at *Enrogel*. This *En*, or fountaine of *Rogel*, was neare *Jerusalem*, 2 Kings 18. being a fountaine, or water where Fullers washed their cloaths, from whence it had this name *Enrogel*, the Fullers pool, or well; so the Hebrews.

V. 8. And the border went up by the valley of the son of *Hinnom*, unto the southside of the *Jebusite*, the same is *Jerusalem*. In this part on the north, the lot of *Judab* was divided from the lot of *Benjamin*, for it came home to *Jerusalem*, but *Jerusalem* it selfe fell to the lot of *Benjamin*, where the Temple was afterwards built, but by it went up the northside of *Judab* from east to west.

V. 12. And the West border was to the great Sea, &c. This was the *Mediterranean Sea*, where the west side, and the north met, and this was the utmost part of the Land of *Canaan* westward; so that the whole length of that Land, from the south to the west, fell to *Judab*. Here againe the gift of *Hebron* to *Caleb* is repeated, being shewed to lye within the lot of *Judab*; and hee is said to have expelled the three sonnes of *Anak* thence. But this is not to be conceived now to have been done; for both this, and that of *Othniel* taking *Kiriath-sepher*, &c. were done after the death of *Joshua*, *Judg.* 1. 9. and therefore they are here put downe by anticipation, as Expositors generally agree, being inserted by some other man; that *Caleb*'s faith in God to drive out the *Anakims*, and to take this place, might soon appeare to the Reader not to have been vaine, and hee might not be left to seek farre off for the fulfilling of the thing given and hoped for, as touching the actually enjoying thereof, Ch. 14. But there it is said, that the tribe of *Judab* went up against *Hebron*, and slew the 3 sonnes of *Anak*, this being ascribed here to *Caleb*, with whom they went, as the chief in that expedition.

V. 21. Here the Cities of *Judab* lying south, and so about *Hebron* the possession of *Caleb*, are first reckoned up by name, and then are summed up, v. 32. twenty and nine; but if wee count them one by one, we shall finde 37, the reason of this difference yielded by the *Rabbins*, is, because eight of them were againe taken away and given to the *Simonites*, as may be seen, Ch. 19. and so 29 onely remained to *Judab*. *Mafius* and *Serrarius* thinke, that the walled Cities onely are put in to the summe; but together with them Villages also are reckoned, when they are counted one by one. But this last seemeth not to be so probable, because Villages are spoken of, as pertaining to these Cities.

V. 33. The second numeration of their Cities here followeth in the valleys, about which also the summe differeth from the number mentioned, for they are 15, but are summed up 14, v. 36. this, saith *Lysa*, was, because one was called by two names, *Tappuah* and *Enam*, v. 34. The third numeration of 16 Cities, and the fourth of 9 Cities, v. 44. and the fifth of 11 Cities, v. 51. and the sixth of 9 Cities, v. 54. and the seventh of 10 Cities, v. 57. and the eighth of 6 Cities,

v. 59. and the ninth of 2 Cities, v. 60. and the tenth of 6 Cities, v. 62. doe all agree. But out of these were subtracted to the *Danites*, *Eshaiol* and *Gares* in the second numeration, and to the *Simeonites*, *Ether*, and *Afan* in the third, Ch. 19. So that the whole number reckoned up, besides those deducted, was of 118 Cities with their Villages, and yet these were not all, for *Ekrón*, *Ashdod*, and *Gaza* of the *Philistims*, v. 45, 46. under which the other two Lordships also are to be understood, are not summed up, because in the enemies hands. But *Ekrón* was given afterwards to the *Danites*; and as *Iosephus* hath it, *Gath* and *Azotus*, *Ascalon* and *Gaza* onely remaining to *Judah*. Moreover, Ch. 21. 14, 15, 16. *Essemo*, *Holon*, and *Bethsheems* given to Levites are omitted here; and *Bethlehem* said to be of *Judah*, *Judg.* 19. 1. and unto it, upon v. 59. ten Cities more are added in the Septuagint Translation, *Theco*, *Phagor*, *Etham*, *Culon*, *Tamai*, *Sorin*, *Carim*, *Gallim*, *Baiber* and *Manocho*, all which are here left out, which *Ierome* conjectureth to have been done through the malice of the Jewes, razing them out of the Hebrew, that it might not appeare, that *Iesus* came of the Tribe of *Judah*.

Touching *Lachish*, v. 39. *Lyra* noteth noteth, that it was a diverse City from *Lachish* taken by the *Danites*, *Judg.* 18. for this stood southward, that north, and differed in the name being called *Laiſh*.

Touching *Kiriath-Sannath*, which is *Debir*: this was the City before called *Kiriath-sepher*, that is, *Civitas literarum*, and *D. bir*, *verbum vel eloquentia*. *Kiriath-Sannath*, *civitas a univ. in*, because *שן* signifieth *acuer*, to sharpen, and in the Syriack tongue *שן* *docte*, *vel acue dicere*. It is thought to have had this name, because it was an Academy of the *Canaanites*, wherein were Schooles of Learning.

Touching the City of Salt, v. 62. it was neare the Sea, most probably having the name from Salt made there, and not the same with *Bethsheems*, *civitas solis*, as some have thought.

As for the *Jebusites*, the inhabitants of *Jerusalem*, the children of *Judah* could not drive them out, &c. *Jerusalem* is called also *Jebus*, *Judg.* 19. 10. from whence, saith *Lyra*, the *Jebusites* had their name, being of the posterity of *Abimelech* King of *Gerar*, with whom *Abraham* had made a Covenant, *Gen.* 21. the time of which was not yet expired. Wherefore they held their one Fort still, even till *Dauids* time, who expelled them, but by reason of that Covenant, they could not yet be expelled. *Calvin* ascribeth the not expelling of the *Jebusites*, to the sloath of the *Israelites*, although *Jerusalem* was the most holy place of all the Land, and the most excellent, that sanctified all the rest, and was the glory of all, yet they through their owne negligence, and love of ease, forbore to fight with the *Jebusites*, in the strong Fort of *Zion* therein: so that this is spoken to their reproach, they could not expell them, because they laboured not to doe it, being content with some part of the City, and leaving the rest to the Enemy: for which cause it is said, *That the Jebusites dwell in this city with the children of Judah to this day*; that is, the men of *Judah* in one part, and they in another. For there being nothing yet to hinder Gods favour and help from them, if they had attempted the expulsion of these *Jebusites*, they should certainly have effected it. But I can see no reason why the not-possessing yet of all parts of *Jerusalem*, should be ascribed to the negligence of *Judah*, for then some such thing should have been intimated, and it would not have been said, they could not expell them. The Fort of *Zion*, which they held was high, and most strong by nature, and unaccessible; and therefore it is rather to be held, that God would not yet help them in the expelling of it, reserving that so difficult a worke to another Worthy, even *David*, whom hee would raise up afterwards, and make famous by this exploit, permitting the *Jebusites* to live here still, as other of the *Israelites* enemies in other places for their tryall, as is said, *Judg.* 3. 1, 6. especially, seeing they had for the present houses and land enough to dwell comfortably in, till they should be more multiplied. For that of *Lyra*, ascribing the *Jebusites* dwelling here still, to an old Covenant made by *Abraham*, as hee hath it from the Rabbins, so it may well be suspected as a tale

Ch. 19.  
*Iosephus*:

*Ierom.* in  
*Mich.* 5.

V. 39.

V. 49.

V. 62.

V. 63.

*Lyra*.

2 Sam. 5. 7.  
*Calvin*.



of their owne coyning: for how may it appeare that they came of *Abimelech*, sith the *Iebusites* are commonly reckoned as one of the seven Peoples destined to destruction? and if they were included in the Covenant, and this Covenant was not yet expired, how shal we know that it expired so soon as *David* was King? *Iudg.* 1. 21. and that which is said here of the children of *Judah*, is said of the *Benjamites*, but before that, v. 8. *The children of Judah had fought against Jerusalem, and taken it, and smitten it with the edge of the sword, and set the City on fire.* If it be here demanded, how could the men of *Judah* dwell here, and the *Benjamites* also? *Answ.* The south part of the City was within the lot of *Judah*, but the north part belonged to *Benjamin*, and herein the Temple stood, and it was the farre greater part, see *Ch.* 18. 28. If it bee further demanded, how it is said here, the children of *Judah* could not expell the *Iebusites* out of *Jerusalem*, when as *Iudg.* 1. 8. it is said, they had taken the City, &c. *Answ.* In part they had taken it, and destroyed the inhabitants, but in part they had not, viz. in that part, where the Fort of *Zion* stood. And this taking of it, saith *Josephus*, was after the death of *Josbua*. But happily being taken as *Hebron* and *Debir* in *Josbua* his time, the enemies re-possessed it againe, and were afterwards againe destroyed.

Mytically, by the *Iebusite* dwelling still in *Jerusalem*, saith *Origen*, understand the wicked in the Church; for the Tares cannot be separated from the Wheat til the last day. The *Iebusite* signifieth one treading under foot, they then, that with dogs and swine tread holy things under their feet, be the *Iebusites* in the Church, to expell whom, we must endeavour more and more unto the end.

## CHAP. XVI.

V. 1, 2, 3, 4.

**H**ere is described the lot of the children of *Joseph*: first, in generall, and then *Ephraims* part in particular. Their east limit was *Jordan*, and their west *Bechoron* and *Gezer*, to the *Mediterranean* Sea. Whereas it is said, v. 2. *And goeth out from Bethel to Luz*; it may be demanded how this could be, seeing the same City which was *Bethel*, was before called *Luz*, *Ch.* 18. 13. *Answ.* *Bethel* where *Jacob* lodged, *Gen.* 28. was neare unto the City of *Luz*, and was built after it, and then both being joyned together, had the name of *Bethel*; the going out then from one to the other, was from one part of the City to the other, distinguished by these two names. Touching the part of *Ephraim* in particular, the border thereof was *Ataroth-Addar*, unto *Bechoron* the upper, eastward, &c. And the separate Cities of the children of *Ephraim*, were amongst the inheritance of the children of *Manasseh*, &c. that is, as *Lyra* hath it, the line of the division reaching sometimes into the lot of *Manasseh*, and fetching a compasse to include here a City, and there a City, lying within *Manasseh's* lot, if the line of his lot be carryed straight from east to west, see *Chap.* 17. 8, 9, 10. Lastly, it is noted, that they drave not out the *Canaanites* in *Gezer*, one of their bordering Cities, but they served them under Tribute, which is generally held to have been a blemish to *Ephraim*, in that they would bee compounded withall for gaine, and not destroy all who were appointed to the sword, when as the Lord had given so strait a charge to make no Covenant with them, but utterly to root them out. The same fault is noted to have been in the children of *Manasseh*, *Ch.* 17. 13. This is by *Origen* Allegorically applied thus; the *Canaan* setteth forth the Flesh, the *Israelite* the Spirit, which when it cometh to bee strong, bringeth the Flesh under, but cannot utterly expell it in this life.

V. 5.

V. 9.

Lyra.

V. 10.

Origen.

## CHAP. XVII.

**H**ere is set forth the part of the halfe Tribe of *Manasseh*, in which, although it were lesse, more is written: 1. Because the lot of the other halfe on the other

other side of *Jordan* is again re-counted. 2. The families comming of *Manasseh*, which had possessions on this side *Jordan* are numbred, first the males who were six; then the females, the daughters of *Zelophebad*, who had no sons, and they were five. 3. Their request, according to the order made by *Moses*, is recited from *Numb. 27*. 4. Their lot is described, *v. 7, 8, 9, 10, 11, 12, 13*, together with the Lands of *Ephraim*, where they lay within it. 5. Both these Tribes doe jointly complaine that their lot was too little for them; and *Joshua* alloweth them to take in the woods of the *Canaanites* and *Perizzites*; and to cut them downe, adding words of encouragement against the feare of the Enemies power. For the first of these, *Manasseh* is said to be the first borne of *Joseph*, to intimate the reason why he being none of the sons of *Jacob*, yet had the lot of a Tribe, as also *Ephraim* his other son, for *Jacob* had made both these as his owne sons, two Tribes, as was touched before, *Ch. 14. 4*. And although *Ephraim* was by *Jacob* preferred before *Manasseh*, the younger before the elder; yet because *Manasseh* was the first borne, he had an inheritance in part first on the other side *Jordan*. Moreover, it is added, For Machir the first borne of *Manasseh*, but *Ch. 13. 31*. he is mentioned as the onely sonne of *Manasseh*, and halfe his children are put for the halfe Tribe of *Manasseh*, of which see upon that place. And *Machir* is called the father of *Gilead*, whose children onely are recited, *v. 2*. as the children of *Manasseh*; whereby it seemeth, that as *Manasseh* had onely *Machir* to his sonne, that had issue living till now, so *Machir* had onely *Gilead*. Touching *Jair* said to be the son of *Manasseh*, *Numb. 32. 41*. it is to be understood, that he came of a daughter of *Machir* by *Ezrom*, of the tribe of *Judah*, *1 Chron. 2. 21*. and thus onely hee is called his son, as all that come of a mans children, are called his children.

But it is added, Because *Machir* was a man of Warre, therefore hee had *Gilead* and *Bathan*. In what Warre could he shew his valour, seeing hee must needs bee dead long before that the children of *Israel* came to make any Warres? *Ans.* It is most probable, that he fought manfully against the men of *Gath*, who are said to have come downe to take away their cattell whilst they lived in *Egypt*, *1 Chron. 7. 21*. and for that he had this commendation. Or by *Machir* we may understand the *Machirites* comming of him, who had done worthy service in the Warres on the other side of *Jordan*: for thus *Machir* is spoken of, *Numb. 32. 40*. when the *Machirites* are meant. Touching *Gilead*, the sonne of *Machir*, although all the other families reckoned up, *v. 2*. came of him; yet those on the other side of *Jordan* were peculiarly called *Gileadites*, because they inhabited *Gilead*, and were the children of *Gilead* also; wherein the Divine providence is to be noted, as directing it so, that *Gilead* should have the land of *Gilead*.

Touching the second and third, enough hath been said already, upon *Numb. 26. 30, 31*. and *Numb. 27*. onely, *v. 5*. because it is said, there fell ten portions to the sonnes of *Manasseh*: it may bee demanded how this could bee, seeing they were but six families? *Ans.* They had but six greater portions onely, for each family one: but of that part which fell to the family of *Hepher*, whose son *Zelophebad*, had no sons, but five daughters, five lesser parts being made, they were all together ten. If it be said, thus by subdivisions in other families also these portions were not ten onely, but twenty or thirty. It is answered, the Princes that were over the divisions, made not subdivisions for others, but onely for these women who were not so able to manage such a businesse, others; that came of other families, who were men, being left to agree amongst themselves in their subdivisions, because God had set downe a speciall order for those women in the time of *Moses*. And therefore these portions, although but parts of a portion, are numbred here together with the whole portions, set out by *Joshua*, *Eleazar*, &c. and not any other afterwards divided by others.

And the rest of *Manassehs* sonnes had the Land of *Gilead*: that is, on the other side of *Jordan*. For the fourth, viz. the description of the lot of this halfe tribe of *Manasseh*. First, it is shewed, how it went on the right hand,

V. 2.

V. 3.

V. 4, 5, 6.

V. 7, 8.

V. 14, 15.

V. 1.

Gen. 48.

Q<sup>a</sup>.

V. 5.

Q<sup>a</sup>.

V. 6.

V. 7, 8.

Bonfrerius.

V. 6.

V. 11.

Lyra.

V. 14, 15.

Bonfrerius.

Calvin.

V. 16.

that is, south to *Entappuah*, that is, the fountaine of *Tappuah*, but the City of *Tappuah* went to *Ephraim*, being taken out of the lot of *Judab*, as was noted upon Ch. 14. 34. But before this, it is said, the coast of *Manasseh* was from *Asher* to *Michmetha*, where by *Asher* the tribe is not to be understood, but a City so called, as *Bonfrerius* saith: but because, v. 10. *Manasseh* and *Ephraim* are said to meet together in *Asher* on the north, and in *Issachar* on the east; it is rather to be held, that by *Asher* here the tribe is meant, for the measure proceeded to the south, and therefore began at the north, towards the lot of *Asher*. Yet *Asher* is put downe here by anticipation, because he had no lot, till afterwards in *Shiloh*, Ch. 19. Next the River dividing *Manasseh* from the Cities of *Ephraim*, is spoken of, the River *Kana*, on the south of which lay the separate Cities of *Ephraim* before spoken of, Ch. 16. and *Manasseh* on the north, both being bounded by the Sea and by *Asher* and *Issachar*, north and east. Lastly, it is shewed that *Manasseh* had Cities within the lot of both those Tribes, *Bethshean*, *Ibleam*, *Dor*, *Endor*, *Taanach*, and *Megiddo*, that is, being contiguous to both these Tribes, his lot extended in divers places into them, to *Lyra*. Whereas in concluding, it is added, after this capitulation of six Cities, *even three Countreys*; the Vulgar Latine hath, *and the third part of the City Nopheth*: so also the Sept. and Hebr. it is *שלוש הנפה* being rendred *verbatim*, *the third of a Province*; and it seemeth to me, that the meaning is, these six Cities were the third part of a Countrey, and not three Countreys; nor, that *Manasseh* had besides them the third part of another City or Countrey, because in the Hebr. it is not, *and the third part*, but *the third*, &c. These words being added for further explication, how much the foresaid Cities and their Villages amounted to, being considered together. And it agreeth not, when six Cities have been mentioned, to adde, *even three Countreys*, for why should the three last be summed up more then the former?

Touching the fifth, the children of *Joseph* complaine that their lot was too little for them, saying to *Joshua*, That hee had given them but one part, and yet they were so increased by Gods blessing, that one would not suffice them. The meaning is, that they had too small a part, considering their multitude, for even the halfe Tribe of *Manasseh* alone, is said to have ten parts, v. 5. And this part containing many more by subdivisions; it is not meant, was too little for quantity of ground, but because much of it was Woody, and held by the *Canaanites*. Wherefore *Joshua* biddeth them, according to the power that they had through their multitude, to take courage to them, and to cut downe the Woods, and to expell the *Canaanites*, *Perizzites*, &c. and so to enlarge their habitations, not meaning yet, that they should cleare the ground, and take in possession any more then that allotted unto them. Some think that there is an Allegory in the word *Woods*, the *Canaanites*, *Perizzites*, and *Gyants* possessing those parts, being meant hereby, who as woods overgrowne, made them horrid and uninhabitable for them: and that by cutting downe, is meant the cutting of them off by little: But I see no reason to goe from the literall sense. He addeth, *If mount Ephraim be too little for thee*: that is, the Countrey assigned now to *Ephraim*, and already possessed, which was full of mountaines; where-by it should seeme, that the tribe of *Ephraim* was the chiefe in this complaint: but both tribes are spoken of, as comming together, and complaining of a wrong, as if they had been unjustly dealt withall; saying, that they had but one part, that is, as *Calvin* hath it, the lot but of one Tribe, when as they were one and an halfe. But this complaint was unjust; for although their parts lay together, yet by the descriptions going before it appeareth, that they had two, onely they made account, that the Land yet possessed by the enemy was nothing to them; whereas in the dividing of it to them, it was meant, that they should by military prowesse subdue the enemies, and take in that also, as others of their brethren did. Wherefore *Joshua* shapeth them an answer accordingly, to stir them up from this sloath and pusillanimity, taking advantage of their own words, that they were much people.

They reply, that mount *Ephraim* was not sufficient, and that the *Canaanites* dwel-



dwelling in the valleys, had Chariots of iron, both in *Bethshean* and *Iezreel*. *Bethshean* was within the lot of *Manasseh*, v. 11. but *Iezreel* a valley inhabited by the *Canaanites*, in the lot of *Issachar*, Ch. 19. 48. and because *Bethshean* lay into *Issachar*; it may be conceived, that the valley of *Iezreel* was upon the border, and so neare at hand to oppose and fight against them, if they should goe up to the woods, for these valleys lay about in their passage, and here were the iron Chariots which they so much feared. These Chariots were thus called, because they had sharp irons fixed to them before, and on the sides, upward and downward like speares, and swords, and hookes; so that the horses running with them, all that stood or lay in the way were cut in pieces and slaughtered hereby: Thus *Q. Curtius* and *Livie* and others describe the iron Chariots of *Antiochus* and *Darius*, which they used in their Warres; and it is most probable, that these of the *Canaanites* were like unto them; so that one man driving such a Chariot, could fight herewith, and destroy many. But against these *Josua* encourageth them, promising that they should have power to drive them out, and possesse their mountaines, and the out goings thereof, that is, the plaine places in the way, notwithstanding their power and preparations.

V. 17, 18.

## CHAP. XVIII.

**H**ere first is recorded the setting up of the Tabernacle in *Shiloh*. Where- as hitherto it had remained in *Gilgal*, and so the Campe lay about it: this remove was 12 miles, and almost within 4 miles of *Jerusalem*. *Shiloh*, say *Lyra*, and others, was in the Tribe of *Ephraim*, of which tribe *Josua* was. But how this may be gathered, I cannot tell, seeing it is no where set downe in what tribe it stood. Onely upon Ch. 9. 3. it hath been already shewed to have beene the same with *Gibeon*, which was in the lot of *Benjamin*, v. 25. and a City given to the *Levites*, Ch. 21. 17. as it is said of *Shiloh*. And if so, the Gibeonites that were to serve about the wood and water for the Tabernacle, might most conveniently performe this office. Touching the direction that *Josua* now had to remove the Tabernacle hither, although it bee not exprest, yet doubtlesse hee did it not without direction from the Lord, because this was a thing often spoken of, that it should bee set in the place that the Lord should choose. And here it stood till *Sannels* time, 1 *Sam.* 4. which was above 300 years: *Lyra* saith, till it was removed from thence to *Nob*. But we read no where of any such remove, but onely that *Nob* was a City of Priests, and that *David* came to *Abimelech* the High Priest there. The onely thing that we read of the remove of the Arke from *Shiloh*, is, that it was carryed from thence against the *Philistims*, 1 *Sam.* 4. and there taken by the *Philistims* and carryed away, and afterwards sent back againe to *Bethshean*, Ch. 6. and from thence to *Kiriath-jearim*, Ch. 7. to the house of *Abinadab*, where it remained 20 yeares, then *David* is said to have fetcht it from the house of *Abinadab* in *Gibeon*, 2 *Sam.* 6. and *Uzzab* being smitten for touching it, hee durst not carry it any farther, but left it at the house of *Obed-Edom* three months, and then fetcht it into *Zion*. In all which removes, no mention is made of *Nob*: but *Lyra* upon 1 *Sam.* 7. saith, that from *Bethshean* the Arke was carryed to *Kiriath-jearim*, and not immediately thence to the house of *Abinadab* in *Gibeon*, but first to *Mizpeh*, then to *Gilgal* againe, after that to *Nob*, and from thence to the house of *Abinadab*, as hee gathereth out of the *Hebraic. question*. and all this not without some ground in the sacred History; for *Kiriath-jearim* was a City of the Gibeonites, and *Sanniel* judged the people in *Mizpeh*, and in *Gilgal* the Kingdom was renewed, 1 *Sam.* 11. 15. and in *Nob* was the High Priest and Ephod, and Shewbread, although no mention bee made of these removes. For the time when they removed the Tabernacle from *Gilgal* to *Shiloh*, here is nothing expressly said, but it is generally held to have been seven yeas after their comming into the land of *Canaan*, because it is said, *The Land was subdued before them*, which was not in lesse time; but the Rabbins say, that it was done 14 yeares after their entrance, but this a-

V. 1.

H. E. Patri-  
arches & vailes.  
*Lyra*.*Lyra*.1 *Sam.* 21 & 22

gree-

V. 2, 3.

Calvin.

V. 4.

V. 5, 6.

Bonfrerius.

V. 7, 8.

V. 11.

Cb. 16. 7, 8.

V. 15.

V. 21.

greeth not with *Calebs* age, and the account made before hereby.

The Tabernacle being set up, *Joshua* reproveth the seven Tribes that had not yet received their parts for their slacknesse in going about it, and to expell the *Canaanites*, who yet, though subdued, lived there, where they should in herit, exciteth them to send out men to describe and part it, that hee might thefe before the Lord cast lots for them. Whereby is intimated, that their remiſſneſſe and backwardneſſe in going not to take their lots, but to drive out the enemies was the cauſe of this delay, and that the diſiſion begun in *Gilgal* went not forward, but was intermitted, till this comming to *Shiloh*, which ſome thinke was a yeare, but the Rabbins 7 yeares, although againſt all probability. By this ſending out of new meaſures, three of a Tribe, it may ſeeme, that ſome cauſe of their delay was, for that they did not think the former meaſurers to have ſufficiently done their office, wherefore others are ſent to view all things better, and to make a new deſcription of thoſe Lands where they ſhould have their parts; and the cauſe of this ſuſpition might be, for that in the lot of *Judah* already taken, there was ſo much land more then ſufficed, that the *Simeonites* had divers Cities out of it, &c. Now then *Joshua* alloweth them to chooſe three men out of each Tribe, and to ſend them to deſcribe it anew, that is, as is moſt probable, and the words ſound, out of the ſeven Tribes onely, being all together in number 21. Theſe are appointed to divide the Land into ſeven parts, and to returne to *Joshua*, that lots might be caſt for them; *Judah*, and the children of *Joſeph*, that had received their parts, the one ſouthward, and the other northward being confirmed therein. The Vulg. Latine, for theſe words, v. 6. *Ye ſhall deſcribe the Land into ſeven parts*, hath it, *the middle Land betwixt theſe yee ſhall divide into ſeven parts*: as if the ſeven Tribes that were yet to receive their parts, ſhould all lye in the middle betwixt *Judah*, *Ephraim*, and *Manaſſeh*, whereas it is certaine, that a great part of that Land lay more north; therefore that tranſlation is corrupt, as the Jeſuite himſelf acknowledgeth, and that hee hath nothing to ſay in the defence thereof.

Here the reaſon is further expreſſed, why the diſiſion ſhould bee made but into ſeven parts, viz. becauſe the Levites were to have no part; and as two Tribes and an halfe already ſpoken of had received their parts on this ſide *Jordan*, ſo two Tribes and an halfe had received theirs on the other ſide.

Whereas it is ſaid of the Levites, *The Prieſthood of the Lord is their inheritance*: hereby is meant, that the profits belonging to the Prieſts and Levites were theirs. V. 11. The diſiſions being made by thoſe that were ſent, and ſet down in a Book, now lots are caſt before the Tabernacle, and *Benjamin* hath the firſt between *Judah* and *Joſeph*. How long the meaſurers were in ſurveying, before their returne, is not recorded, but *Joſephus* ſaith that they were ſeven moneths.

The north border of *Benjamin* was the ſame with that of *Ephraim*, from *Jordan* eaſtward, to the Sea weſt. Here, beſide *Luz* or *Bethel*, v. 13. mention is made of *Beithaven*, a City neare unto it, by which name, for the idolatry ſet up there afterwards by *Ieroboam*, *Bethel* was inveighed againſt, *Hof.* 4. 5, 10. Here the ſouth border followeth, which was the north of *Judah*, of which ſee *Cb.* 15. And then the Cities of this lot are numbred, firſt twelve, then fourteen, ſo that it was very ſmall, whereupon it is ſometime called little *Benjamin*; although the quantity of ground was little, yet it was moſt fruitfull, and lay moſt ſafely; and this Tribe had the honour of the firſt lot amongſt ſeven, and of the holy City *Jeruſalem*, and Temple, and lay neare to his brother *Joſeph*. But neither were theſe all the Cities of *Benjamin*, for *Chap.* 21. 18. mention is made of two more, *Anathoth* and *Almon*. The double numeration firſt of 12 Cities, then of 14, ſeemeth to be, becauſe the former lay eaſtward, and the latter weſt.

## CHAP. XIX.

V. 1, 2, 3, 4, &amp;c.

THE ſecond lot here is ſhewed to have been of the children of *Simeon*, and this was within the lot of *Judah*, which had too much. Thus the proph-

ſie

He of *Jacob* was verified, *I will scatter them in Jacob and divide them in Israel*. Wherefore it was not without a singular providence, that the first dividers were suffered to erre so farre as to make the part of *Judah* so much more, then would suffice for them, and the desire of doing according to equity, appeared in the Princes set over the division, in that they so readily yeelded to correct this error being manifested, and of the men of *Judah*, that they withstood it not, having already the possession, but readily yeelded a part to their Brethren, necessity requiring it, for so much as the Land remaining would not otherwise have sufficed for the rest of the Tribes. The *Rabbins* say, that the men of *Judah* tooke it ill, that *Simeon* had so many of their Cities, and therefore in *David's* time they were againe expelled, which they gather from *1 Chron. 4. 31.* where it is said, they dwelt in these Cities, till *David's* time. But it is not said that then they were driven out, neither would it have stood with *David's* piety herein to have gone against Gods decree. Whereas their inheritance is said to be within the inheritance of *Judah*, the vulgar Latine hath it *in the midst of the inheritance*. But it was rather in their confines, for *Beershebah* here first named was furthest south, for which cause when the length of the land is set forth by the extreme parts, it is commonly said, from *Dan* to *Beershebah*. *Beershebah* and *Shebah*, which may seem to be two, are but one City, named by both these names, otherwise they were not 13 only, as they are summed *v. 6.* but 14. Wherefore *1 Chron. 4. 28.* when the Cities of the *Simeonites* are counted over again, *Beershebah* onely is named. Of these Cities of the *Simeonites*, there are two numerations. First, of 13. to *v. 6.* Secondly, of foure, *v. 7.* Which are thus distinguished from the other, because those had wals, but these not, as may be gathered from *1 Chron. 4. 32.* where they are called עָרִים villages. And all this lot is said to have lyen south. The third lot was of *Zabulun*, who came of the same Mother *Leah*, with *Issachar*, and was the yonger brother, yet here he is placed in his possession before him. Of this Tribe *Jacob* had said before, that hee should dwell at the haven of the Sea, and towards *Sidon*, and accordingly here it is said, *their border went up towards the Sea, v. 11. and reached to the river, which is before Jokneam*. Which is thought to be towards the border of the *Sidonians*, and the Rivers name is by *Geographers*, called *Pagis* or *Belus*, having sand, of which glasse was made. But this lot could not goe close up to the Sea, but neare it, because part of *Asher* lay betweene, but it is held to have extended to the Sea of *Genesareth*. For the Cities of this Tribe, they are summed up 12, but it is hard to determine which they were, because 16 or 17 are named, out of which the rest must be cast, as to which this lot reached onely, but included them not.

The fourth lot was of *Issachar*, whose Cities are said to be 16, but no description of this lot is made by the quarters of the World, happily because it lay betweene *Zabulun* and *Manasseh*. *Izreel* the first City here named is by *Adricomius* placed in *Manasseh*, because *Ch. 17. 16.* it is mentioned in describing that lot, but as was there shewed, it is not spoken as lying therein, but onely very neare it. In *Jezreel* the Kings of *Israel* afterwards dwelt sometime, *1 King. 21. 1.* Although in *Samarita* was their chiefe seat. *Tabor* here ascribed to *Issachar*, is said to be in *Zabulun*, *1 Chron. 6. 77.* wherefore it seemeth to have been betweene them both; one Tribe holding one part, and another the other part. *Bethshebess* is also ascribed to *Judah*, *Ch. 21. 16.* but it was another City of the same name. The Cities here named seemed not to be all, that fell to *Issachar*, for *Dabereh*, and *Jaramoth* are also ascribed to *Issachar* *Ch. 21. 28.* and *Aven*, *1 Chron. 6. 73.* But *Jaramoth* is supposed by some to be the same with *Ramoth*, and *Aven-Engannim*.

The fift lot was of *Asher*, consisting of 22 Cities, this lot lay furthest northward of all others to the sea; and southward extended to *Manasseh*, as was touched, *Ch. 17. 10.* It is described first by the west which way it reached to *Carmel*, and to *Siber-Libnah*, this *Carmel* was a mountain by the Sea, and not the City *Carmel* before ascribed to *Judah* of which mention is made

1 Sam.

Calvin.  
Gen 49.7.

Rabini.

V. 2.

V. 7.

V. 8.

V. 10.

Gen. 9. 13.

Masius.

V. 15.

V. 17, 18.

Adricomius.

V. 24.

V. 26.



V. 27.

1 Sam. 25. 2. *Nabal* had possessions there. *Sibor-Libnah*, the Septuagint call *Sibor & Libnah*, and some contend that they were two Cities; because *Sibor* signifieth black, and *Libnah* white. Many hold it to be one City, otherwise called *Ptolemais*. Secondly, this lot is described by the east, and turneth towards the Sun rising to Bethdagon, that is, the house of *Dagon*, the idoll of the *Philistims*, which had the name from a fish; it had the face of a young man, but downward it was like a Fish. Thirdly, by the north, and reacheth to *Zebulun*, and to the valley of *Jephthah* towards the north, &c. Of *Jephthah* see before, v. 14. Here also *Gibul* on the left hand setteth forth the north.

V. 28.

*Hamon* here mentioned to *Asher* is said to belong to *Nephtali*, 1 Chron. 6. 76. and *Rahab*, v. 75. but they were other Cities of the same name. *Kana*, was *Kana* the great in *Asher*, for there was another *Kana* in *Zebulun*, called the lesser, where Christ turned water into wine. For the number of 22 Cities, it is to be thought that they were not all which *Issachar* had, for *Abdon* is also ascribed to *Issachar*. Ch. 21.30.

V. 30.

V. 32, 33.

The sixth lot was of *Nephtali*, and here the measure beginneth againe eastward at *Iordan*, and then it proceedeth westward, and southward. On the east were five Cities, *Heleph*, *Allon*, *Adami-Nekab*, *Labneel*, and *Lakum*: So *Masius*, *Magallianus*, and *Adricomius*. But *Bonsiferius* will have them to lye in the north, and to reach to *Iordan* on the east; because their goings out are said to be at *Iordan*, and the north should otherwise alone bee left undescribed. 2. It proceedeth to the west and south, *Zebulun* lying on the south, and *Asher* on the west, and *Judah*. Their Cities were 19, but all the names in this description are 23; but some either were no Cities, but other places of note, or else foure of them were but Villages.

V. 34.

V. 38.

V. 40.

Judg. 18.2.

V. 41, 43.

V. 45.

The seventh Lot was of *Dan*, described only by his Cities, wherof some are famous; as, *Zorah* & *Eshthaol*, where *Samson* lived, and *Timnathah*, from whence *Samson* took a wife of the *Philistims*, & *Eckron* held by the *Philistims* being one of their five Lordships, which foure were within the lot of *Judah*, but taken out for the *Danites*. *Gath-rimmon* also, if hereby *Gath* be meant, as *Masius* thinketh, was another Lordship of the *Philistims*. Lastly, *Lapbo*, since called *Ioppe*, is a Sea town of great note to this day, for here they arrive, that travaile from hence to the holy Land, so that this lot lay neare the Sea, and was much disquieted by the *Philistims*, their neare neighbours, who held much of their Land from them.

V. 47.

And the coast of the children of *Dan* went out too little for them; therefore they went to fight against *Leshem*, &c. The words here are thus rendred in the Vulgar Latine, & ipso fine concluditur, this being referred to *Lapbo* before spoken of. But Hebr. it is, The coast of the children of *Dan* went out from them; that is, saith *Masius*, they going out and conquering further then this their lot, as is immediately shewed. *Uatablus*, a part of the lot assigned to them was held from them; therefore they went out and fought against *Leshem*. And this is rather to be approved.

Masius.  
Uatablus.

Lyra

*Leshem*, saith *Lyra*, according to the Hebrews, was the same with *Laisb*, Judg. 18. where the taking of it, and the new naming of it *Dan*, is set forth, but here it is spoken of by anticipation, as that of *Caleb* taking *Hebron* before, Ch. 15.

V. 50.

*Joshua*, after all these divisions ended, hath *Timnath-Serah* in mount *Ephraim* given to him, as he desired; and this is said to have been done according to the Word of the Lord. But it is no where expressed that the Lord made any such order; onely whereas *Caleb* said before, Chap. 15. Thou knowest what the Lord said to Moses concerning mee and thee in *Kadesh-barnea*; it may be gathered, that as *Hebron* was appointed then to *Caleb*, so it was promised, that *Joshua* for his constant cleaving to the Lord, should choose him a possession.

And herein the modesty of *Joshua* appeared, that hee distributed possessions to all the people, before that he demanded a possession for himselfe, when as hee was the Prince over all: wherein, he may be an example to other Princes and Rulers, to intend more the welfare of the people under them, then their owne private benefit; and he did notably typifie our *Iesus*, who neglected himselfe to enrich us with possessions in the Kingdome of Heaven. *Timnath-Serah*

is

is also called *Timnath-Cheres*, *Jud. 2. 9.* the first is by some rendred the image of superfluity, by some, the image of corruption: The second, the image of the Sunne; *Jerome* saith, that *Paul*'s admired, that *Ioshua*, who distributed to all their possessions, chose unto himselfe so rough and mountainous a place; whereby it seemeth, that he was not led by covetousnesse in this his choice, but contented himselfe to have a City in any place amongst those of his Tribe, and that not ready built, but in the ruines, for hee built a City here. This City was but six miles from *Ierusalem*, and was not that *Timnath* before mentioned in *Dan*, as some have erroneously held, saying, that it was that *Timnath* from whence *Samson* took a wife.

Here is the Epilogue of all the divisions, which is added, the more to ratifie them, as being made by *Eleazar* and *Ioshua*, &c. before the Lord in *Shiloh*, that there might never more bee any contention amongst the Tribes about their bounds.

*Hieron. Epitaph  
Paula.*

*H. B. Patri-  
archis novajiles.*

V. 51.

#### CHAP. XX.

**H**ere *Ioshua* is commanded to put in execution what was before ordained, *Numb. 35* and *Deut. 19. viz.* to separate three Cities of Refuge on this side *Jordan*; as three had been before separated on the other side, which are named, *Deut. 4. 41.* *Calvin* gathereth from hence, because *Ioshua* was called upon by the Lord, and so stimulated to doe this, before hee did it, that there was a faulty remission in him about so necessary a duty for the keeping of the land from the pollution of blood. But I thinke rather, that *Ioshua* who did all things at the word of the Lord, stayed onely till God should appoint the time, and then hee did it with all readinesse, which was rather to bee commended then taxed in him. Moreover, it is here againe briefly repeated, who should have the benefit of fleeing to these Cities, and in what manner: all which hath been already more largely set forth and treated upon, *Numb. 35.* and *Deut. 19.* so that I shall not need to adde any more here, either for exposition, or collections, morall or mytticall, because the Reader may find these things abundantly performed there.

V. 1, 2, 3, 4.

*Calvin.*

The three Cities appointed on this side *Jordan*, were, *Kedesh in Galilee in mount Nahtali*, *Sechem in mount Ephraim*, and *Kiriath-arba*, that is *Hebron*, in *Judah*. The first in the north, and the last in the south part of the Land, and the middle City between them both, that in what part soever blood should be shed unawares, the manslayer might have a City of Refuge not farre off to flee unto: thus graciously the Lord provided for the protection of the unwitting offender, although in the case of bloodshed, which otherwise hee so much abhorred. Of *Caleb*'s goodnesse in yeelding his *Hebron* to bee one, I have already spoken upon, *Chap. 18. 6, 7.*

V. 7.

#### CHAP. XXI.

**H**ere the children of *Levi* come and require Cities to be given unto them, as the Lord had appointed by *Moses*, and have 48 Cities with their Suburbs out of all the Tribes, as was appointed, *Numb. 35.* six of which, were the Cities of Refuge before mentioned. So that the Levites had not Cities, as the other Tribes all together, but in every part of the Land, that there might bee some in every Tribe to teach the laws of God, and to judge righteously: and that it might not be thought, that the Worship of God, and the maintenance of his Ministers pertained to one place onely, but to them all. For no Kingdom or County can prosper and stand, unlesse the Worship of God be therein maintained.

*Ferm.*

Myttically, by the dispersing of these into all the Tribes, *Iesus* his sending out of his Apostles into all the world was set forth; so *Ferm.* In that 48 Cities with

with

Calvin.

with their Suburbs were given to *Levi* alone, it appeareth that all the Cities of each tribe in the Catalogues before going were not mentioned, but many omitted, because otherwise there had been no due proportion kept in taking out thus many for one small tribe, seeing *Zebulun* had but 12 Cities, *Issachar* but 16, and *Nephthali* but 19. Thus *Calvin*, who also thinketh that no due order is observed in setting down this done to the Levites; but that it was before the Cities of Refuge set out, seeing they were some of the Levites Cities; and hee also taxeth it as a fault, that the tribe of *Levi* had no Cities given them, till they required them, and urged the commandement of God for it; but he saith it was a fault of neglect, not of wilfulnesse, for being put in mind of the Word of the Lord, they presently yeeld them Cities, as was appointed. I thinke rather, as *Josias* had no possession given him till he required it, and *Caleb* before that, so it was by course expected that the Levites should require Cities, before that they were given to them, and this they could not doe, till the foregoing divisions finished; neither doe I see any reason why this relation should be thought to be set downe out of order. For all the lots of tribes being set out the what was more necessary immediately to be next done, then to provide for the preservation of the innocent, by appointing Cities of Refuge? which if it had been delayed till all the Cities of the Levites had been set out, happily some might, before this could have been done, have perished unjustly by the revenger of blood, for want of a city of Refuge.

V. 43.

In distributing these 48 cities of the Levites, a fourfold distinction is made. 1 Of the sonnes of *Aaron*. 2 Of the rest of the sonnes of *Kobath*. 3 Of the sonnes of *Gershom*. 4 Of the sonnes of *Merari*. For of *Levi* came three families, of the *Kobathites*, *Gershonites*, and *Merarites*; and the *Kobathites* were againe divided into two, the sonnes of *Aaron* who were the Priests, and the rest of the sonnes of *Kobath*, who were Levites, see *Numb.* 3, and 4. *Aaron's* sonnes had 13 cities in *Judab*, *Simeon*, and *Benjamin*, which fell to them by lot, by a singular providence, that they might be near to the place where they should do their service. If it be demanded, why they had not *Jerusalem*, where the Temple was afterwards built? *Answer*. That was the chiefe city, and to be the seat of the Kingdom; and therefore must needs be reserved for other inhabitants, and God would have his Ministers content with meaner and smaller cities.

2<sup>d</sup>.

V. 36.

This verse setting forth the cities given out of *Reuben* is wanting in the *Masorets* Bible, and in some Latine copies, but it is in all other Hebrew copies; and if it be out, the number of 48 cities would not be compleat. How great the Suburbs of the Levites cities were, see *Numb.* 35.

V. 43.

And the Lord gave to Israel all the Land which he sware to their Fathers and they possessed it, &c. This may seem not to have been so, because it is said before, *Ch.* 13. 1. there remained very much Land yet to be possessed; and of *Ephraim*, and *Manasse*, and *Judab*, &c. that they could not expell the enemy out of their possessions, so likewise *Judg.* 4. 1. But it is to be understood that although much was held still by the enemy, yet all was given to them, and divided amongst them, and they possessed so much as they yet needed, neither doe wee read that they attempted to take any more, but God was always still assistant unto them, so as that they tooke it, and drave out their enemies so long as they persisted in obedience. Some hee would not yet have them to take in possession, because they were not yet able to people it, as is expressed, *Exod.* 23. and some they tooke not through their owne default, because either they were slack and timorous to goe and fight for it, or led by covetousnesse to be compounded with for Tribute, against the expresse charge divers times given unto them. And thus the 44 verie is also to be understood, there stood not an enemy before them, but the Lord delivered them into their hands; that is, of all that they went against, and they had rest round about: because the enemies still remaining durst not rise up to warre against them in that Land; and the *Edomites*, *Aramonites*, and *Moabites* about them were taken with such feare of them, that none invaded them. Here was then a notable type indeed of the everlasting rest to come to all the people of God, to which Jesus shall bring them, all their enemies

V. 44.

mies



mies being subdued, and they being put in possession of the manions provided for them in their Fathers house.

For the last words, *there failed not ought of any good thing which the Lord had spoken, &c.* St. Augustine saith, it is to be understood, that although all was not now performed, yet it failed not, because in *Solomons* dayes, not onely seven, but eleven Nations spoken of, *Gen. 15.* were all brought under, from the River of *Egypt* to the great River *Euphrates*. And againe, nothing failed of all that was spoken, because all the promises of good were conditionall, if they continued in obedience, which they not doing, although they could never extend their bounds so farre, yet nothing failed. Moreover, in speaking upon that, *There was not a man that could stand before them*: hee saith, it may bee understood, whilst they made *Warres* jointly together, before the divisions were made to the severall Tribes.

## CHAP. XXII.

**H**ere is shewed first how *Joshua* dismissed the two Tribes and an halfe to their possessions on the other side of *Jordan*, praising them for their obedience, and doing hitherto as they had promised, in helping their brethren constantly so long a time in the conquest of *Canaan*, till all was subdued; and he adjoyneth exhortations to feare God, and blesteth them at their departure, remembering the rich spoiles of the enemies, that they now went home laden withall, willing them to divide them amongst their brethren. The time when this was done, is not set downe but onely in generall, when their brethren had rest, and the foresaid divisions of the Land were made amongst them; but by that which was said before upon *Josh. 11. 18.* it may be gathered that it was after seven yeares since their coming over *Jordan*. *Comestor* saith, fourteen yeares, but without all ground. Their love and constancy in doing for their brethren, is worthy our imitation, saith *Ferns*, who are every man for himsele, and regard not the good of one another. Whereas *Joshua* chargeth them to walke in the commandments of the Lord, and in his Law: *Lyra* distinguisheth betwixt them, saying, the first setteth forth precepts morall, and the second judiciall and ceremoniall. And he blessed them by a solemne praying for good unto them, as *Aaron* was appointed to blesse the people, *Numb. 6. 23.* Whereas *v. 7.* a commemoration is made of the half Tribe of *Manasse* receiving their inheritance on the other side of *Jordan*, and halfe in *Canaan*, this was done because, *v. 1.* mention was made of the half tribe dismissed; if any man should aske why halfe a tribe was sent away, and what became of the other halfe? here the reason is rendred. Touching the charge of dividing the spoiles amongst their brethren, some think that this was no command, but an exhorting of them so to doe, to prevent envie; thus *Calvin*. But herein I prefer *Tostatus*, *Masius*, &c. affirming it to bee a command: For although they that were left at home, fought not, as these did, yet they stood to defend their Confinnes, if any enemies should in the meane season have come against them. And *Moses* had before given an example of dividing with those that stayed by the stuffe, *Numb. 31.* and this was alwayes followed afterwards; they that went to the Warre had one halfe, and the rest, although many more, the other halfe amongst them; wherein consideration was had of the labour and hazard of the one more then of the other.

The two tribes and an halfe being returned, set up an Altar neare *Jordan*, at which the other Tribes hearing of it, were through zeale moved to great indignation against them, supposing that it had been made to offer Sacrifices thereupon, and assembled together to goe to warre against them. But first they send *Phinees* and ten Princes with him, to see what they had done. These first reprove them as falling away from the Lord; but the two Tribes and an half answering, that it was not made for Sacrifice, but for a witnesse; that although they were separated by the River *Jordan* from the other Tribes where the Ta-

H

bernacle

V. 45.  
Augustine.V. 1, 2, 3, 4.  
&c.

Schol. Hist.

Ferm.

Lyra.

V. 7.

V. 8.

Calvin.  
Tostatus.  
Masius.

V. 9. 10.

- bernacle was, yet they also belonged to the Lord, lest their children in time to come, should be discouraged by their children from following the Lord: they were fully satisfied, and so was the whole Congregation, when at their returne this was related unto them, and they praised God for their good intention. This fact of the two Tribes and halfe is praised by *Ferus*, for the care herein shewed of their posterity, that they might be upheld in the true Religion. But *Calvin* censureth it, because they did it without first consulting with the High Priest, and the rest of the Congregation on this side *Jordan*, whose advice they should have used herein: and because, howsoever their intention was good, yet they knew not what an occasion of scandall it might be afterwards. But their care of their posterity certainly was commendable, and would be imitated by all Christian people: howsoever the circumstance of doing this, no consultation being before had, is no way justifiable. This Altar is said to have been set up in the borders of *Jordan*, in *Canaan*, and that it was very great to see to, the vulgar Latine of infinite greatnesse, hyperbolically. Hereby it appeareth that it was not built on the other side *Jordan*, but on this side, which was the Land of *Canaan*, wherefore *Josephus* erred in saying, that they set it up, when they had passed over *Jordan*, for they did it before, when they were now come to *Jordan*. And they made it of such a vast greatnesse, that it might be seen afarre off, on both sides of the River.
- For the peoples assembling themselves together to fight against them, for this, it was out of zeal to Gods Commandements, whereby it was provided, that there should be but one Altar for all *Israel*, *Exod.* 20. 24. *Deut.* 12. 5, 6. for they thought that they would offer sacrifice here-upon to the Lord, or else leaving him, serve Idols here. And if a City revolted to Idolatry, they were commanded to destroy it, *Deut.* 13. This zeale of theirs was partly commendable, and by us to be imitated, in that they would not indure in any, although most deare unto them, and to whom they had bene obliged so much for their constant helping them in their warres so long a time, any corruption in religion: for such zeale should every of us have for God, as our places and callings will permit. And partly it was preposterous, because they should first have sent to know the truth, and not so tumultuously first come together, the intent not being known, see *Deut.* 13. 14. *Thou shalt search and make diligent inquiry.*
- For the Princes sent, *Phinees* is particularly named, because of his zeale for God shewed *Numb.* 25. and for this *Moses* had sent him as chiefe before against the *Midianites*; the ten Princes sent with him were according to the number of the nine Tribes and halfe. These come together unto them, and begin with reproofe, as if they had certainly built this Altar with a minde to rebell against God. And they put them in minde of the sinne not long agoe committed in *Peor*, saying, *Is the iniquity of Peor too little for us, from which wee are not cleansed, untill this day, &c?* The vulgar Latine, *Is it a little matter, that ye have sinned in Bethpeor, the staine of which remaineth in you unto this day?* But in the Hebrew it is as before, as *Lyra* also noteth, arguing against the Latin Translation: for that the Prince slaine then *Numb.* 25. was not of the *Reubenites* or *Gadites*, but of *Simeon*. *From which wee are not cleansed to this day*, that is, so as not to have more judgements executed upon us anew for it, if wee provoke God anew by sinning againe in like manner. For although *Phinees* is said then to have turned Gods wrath away, yet it is not meant so, but being provoked againe, hee would bee ready againe to punish that sinne over againe together with this. Or, *wee are not cleansed*, is to bee understood with *Calvin* both in respect of judgements, and the staine thereof yet remaining, because it was so fresh in memory. Againe, they offer unto them, if they thought the Land of their possession uncleane without an Altar, to give them Land out of their possessions, where the Lords Tabernacle was, alledging the example of *Achan*, who alone sinned, but wrath came upon all the Congregation, so that they might much more feare

fear, if for the sinne of one secretly committed there came wrath upon all, that if they should suffer this, which was a sinne of many, and that openly committed: wrath should much more burne against them all. Hereby it appeareth how well they profited by former corrections, wee being by their example taught to have Gods judgements likewise in minde, to make us the more watchfull against sinne, for all time to come. The *Rubenites* and *Gadites*, &c. hearing what was laid to their charge, answer with much passion, and for the clearing of themselves from this foule imputation: appeale to God, and then tell the true cause of their setting up this Altar, as is aforesaid; whereas v. 22. it is said, *save us not this day*, as if they spake thus to the *Israelites*, it is plainly in the Hebr. of the Lord, *let not him save us*.

This their answer being heard by all the Congregation, they praised God, that these two Tribes and halfe were cleare from the sinne, of which they had thought them guilty. And in token, that this Altar was built for no other end, but to be a witnesse, that they which dwelt beyond *Jordan*, had right to bring their sacrifices to the Altar in *Canaan*, they called it *Ed*, that is *witnesse*. *Ferus* hereupon gathereth, that things done to a good end in the Church of God ought not to be abolished, but if they be abused, the abuse is to be corrected, and they suffered still to remain, and such he saith, are singings, festivals, and images, and falls, which were ordained for a good end. But when the Image of the Brazen Serpent, which at the first was set up for an excellent end, was abused to Idolatry, *Hezekiah* utterly abolisht it and is commended therefore.

Note.

V. 21.

V. 22.

V. 32, 33.

V. 34.

Ferus.

## CHAP. XXIII.

**H**ERE *Joshua* being grown old, and so making account, that the time of his departure was at hand, assemblith all *Israel*, and warneth them to feare God and to serve him constantly, promising, that if they did so, hee would expell the rest of their enemies from before them, and give them the lands, which were already divided unto them; but if not, no more of them should be driven out, but they should remaine, as snares and trappes unto them, and scourges in their sides, and thornes in their eyes, if they had any familiarity with them, or made any marriages with them, or served their gods. And this speech was had after a long time of peace, whereupon *Ferus* noteth well, that as warre is dangerous to the body, so is peace to the soule, and this *Joshua* prudently seeing into, seeketh to preserve them here-from by this admonition. And thus ought the Ministers of Gods Word to warne the people, and to seeke to keepe them in the right way by promises and threatnings from time to time. And it is the part of a good Governour, as *Calvin* noteth to take care, as *Joshua* did of the good of his Subjects, that they may doe well and prosper after his death, wherefore *Moses* also did thus before, and *Peter* likewise, 2 *Pet.* 1. 15. whereas *Joshua* is said to have called all *Israel*, and then the Heads and Elders are mentioned in particular, this last seemeth to bee exegetically, the meaning being, that these were all *Israel* representative, whom hee called together, and such voluntaries, as would come with them, for he could not assemblie and speake to all together. To what place they were called, is not expessed, but the next assembling of them was in *Shechem*, *Ch.* 24. 1. Some conjecture the place to be *Taanath-serab*, where he dwelt, and some *Shiloh*, where the Tabernacle was, which is the most probable, because such holy exhortations were wont to be before the Lord, who is said to have dwelt in his Tabernacle. For the time, it is uncertain, onely it is said when *Israel* had rest now a long time, and *Joshua* was very aged, the number of whose yeares are said to be an 100, *Ch.* 24. 29. but at what age he entred into *Canaan*, and so what yeare after this hee dyed, is not expessed, but in the Hebrewes Chronicle, called *Seder-Olam*, it is said 28 yeares, *Iosephus* 25 yeares, and *Euseb.* 27 yeares, and *Adriebonius* 73 and others

Ferus.

Note.

Calvin.  
Note.Rabbini.  
Masius.



Joseph. Antiq.  
lib. 5. c. 1.  
Euseb. in Chro-  
nica.

Judg. 2 7.

V. 8.

thers make some more, some fewer. And it is no marvaile that Writers are so diverse hereabout, seeing the yeares that onely give light into this matter, be those 480 mentioned 1 Kings 6. 1. which are said to have passed since the coming of the Israelites out of Egypt, to the fourth yeare of Solomons reigne; and it cannot certainly bee found out, how these yeares are to be reckoned to make an exact account to a yeare, that other severall summes being deducted, the remainder may bee counted to Joshua his government, because that before any Judge arose after Joshua, it is said, that the people served God all the dayes of the Elders that over-lived Joshua; but afterwards, they sinning, were spoiled by their Enemies, and then crying to God, Othniel was raised up to save them; and how long it was after Joshua his death to this, is uncertaine. Whereas, v. 8. they are forbidden to mention the names of their Gods, the meaning is, that they should make no honourable mention of them, by calling them to witnesse in swearing, or by calling upon them, as is here further expressed.

#### CHAP. XXIV.

**H**ere againe Joshua yet living, to shew his sollicitude for the peoples good, assembleth them in *Sechem* before the Lord, and maketh his last exhortation to them. Calvin thinketh this assembling of them, to bee the same with that, *Ch. 23.* and that here is onely set forth how he dealt with them more at large. And Comester joyneth this and that together as one. But Lyra and Ferus, and others hold it to have been done at another time, when Joshua was yet nearer the time of his death, and the History seemeth to make it plaine that it was so. But why did he assemble them in *Sechem*, seeing the Tabernacle was in *Shiloh*? *Answer.* The Arke was at this time brought thither, that the people standing before it, might be moved with the more reverence, and the more carefully keep the Covenant now to be renewed. For the standing place of it was in *Shiloh*, where the Tabernacle was, but now it seemeth that the Arke was in *Sechem*; for when a great stone was set up there for a remembrance of this renewed Covenant, it is said to have been set up by the Sanctuary, v. 26. and Joshua wrote this Covenant there in the book of the Law, which book was kept in the side of the Arke, *Deut. 31. 26.* One Sept. Copy for *Sechem* here hath *Shiloh*, but all others *Sechem*. Some thinke *Sechem* and *Shiloh* to be all one, but they are deceived; for *Sechem* was 36 miles from *Jerusalem*, and *Shiloh* but 4, see *Ch. 18.* *Sechem* was neare to mount *Ephraim*, where Joshua dwelt, and in mount *Gerizim*, where the blessings and curses had been read, *Iosh. 8. 33.* wherefore they are in this place now specially assembled.

Calvin.

Schol. Histor.  
Lyra.  
Ferus.

Qu.

H. B. Patri-  
archa trawales.

V. 2.

Your Father dwelt on the other side of the flood, &c. that is, of Euphrates in Chaldeas, and they served other Gods, of this see *Gen. 11. & 12.* To move them the more to obedience, hee recounteth Gods benefits towards them, and beginneth with Terah and Abraham, shewing what they were, and what his singular favour was to Abraham, I multiplied his seed, saith he, and gave him Isaac; that is, first causing Isaac to come of him, and of Isaac Jacob, whose seed was so multiplied. The benefits recounted are 13, as Ferus numbrell them. But how is it said, v. 11. The men of Jericho fought against you, when as they kept within their walls, till that they were miraculously throwne downe? *Answer.* Because they prepared to fight, and fortified their City against them.

V. 3.

V. 11.

V. 12.

And I sent the hornets before you, which drove them out; of this promised, see *Exod. 23. 28.* and how it is to be understood. This thing, although we read not of it before, as performed according to the Letter, when they subdued the Kings of the Amorites, *Numb. 21.* yet here it is shewed to have been done, and that they subdued them not with their sword and their bow.

V. 14.

The foundation of remembering Gods benefits being laid, he now exhorteth them therefore to feare God, and to serve him, and to put away the strange Gods

Gods which their Fathers served beyond the flood, and in Egypt, whereby hee discovereth a thing not hitherto touched, that they sinned by idolatry in Egypt, whereby the grace of God is yet more magnified towards them. In bidding them to put away the strange Gods, it may seem to be intimated, that they had such still amongst them, and much more, v. 23. But their former zeale shewed, Ch. 22. and the commendation given them, Ch. 23. 8. make to the contrary, as *Augustine* reasoneth at large. And if so, the meaning then is, turn not to strange Gods any more, for they which turne not to them, but abhorre them, put them from them. So likewise *Calvin*. Yet some hold, saith *Lyra*, that some of them had idols at that time, which they brought with them out of Egypt, applying hither to that of *Amos* 5. 26. recounted againe by *Stephen*, *Acts* 7. But this seemeth not to be so, because then upon this Covenant making, there would have been some mention of their putting away of these Gods. Wherefore *Augustine* concludeth, that their erroneous imaginations touching God in their hearts, were their false Gods, which hee would have them to put away, and to conceive rightly of him, which who so doth not, serveth false Gods, although hee hath no idols made with hands.

*If it seemeth evill to you to serve the Lord, chuse you this day whom yee will serve, &c.* This is not spoken to set them at liberty to serve God or idols, but knowing that yet they were generally bent to serve the Lord, hee useth this rhetorical passage to draw from them a voluntary profession to serve God, that having publickly professed this, they might be the more obliged, and so moved thus to doe with perseverance. Moreover, he addeth his own example to move them, saying, *I and my house will serve the Lord*: and it worketh with them accordingly, v. 16, 17. He gave them their free choice, saith *Ferus*, to shew that the service of God should not bee coact, but free and voluntary. Hee did it but as *Atkes*, set before them the way of life and of death, that they might choose which to enter into. Hee saith, *If it seemeth evill, &c.* because of the great charge of Sacrifices, and the many Rites about the service of God, as *Lyra* hath it.

And *Joshua* said to the people, *Ye cannot serve the Lord, for hee is an holy God, &c.* Neither was this spoken to discourage them, but that resolving to serve God, they might the more seriously consider of it, and so serve him, as to put away all sinne and idolatry, which no way agree, but are intolerable in his servants. For *Joshua* knew well enough, as *Moses* before him, the perversenesse of their disposition, and therefore hee seeketh all wayes to stimulate them to their duty, and so he bringeth them the second time to professe his service, v. 21. and the third time, v. 24. and then hee maketh a Covenant with them, v. 25. Whence note, that it is no easie matter to serve the Lord resolvedly indeed, without mingling the service of sinne with his service, which hee will by no meanes endure. In making this Covenant, there is no mention made of any solemne Rites used, as *Exod.* 24. yet *Camestor* saith, that water was poured out to intimate, that God would so spill them, that they should never be gathered up again if they brake this Covenant; but seeing the Scripture saith nothing of any Rite, it is best to leave this undetermined: it is most probable that the Old Covenant being now onely renewed, there were none but solemne protestations onely, and the writing hereof in the booke of the Law, and the setting up of a stone there for a monument, as followeth, v. 26. The booke of the Law was *Deuteronomie*, which was written by *Moses*, and kept in the side of the Arke, *Deut.* 31. 24. The stone is said to bee set up for a witnesse, under an Oake by the Sanctuary, that is, neare the place where the Arke stood for the present, for the planting of trees by the Sanctuary, where the standing place of it was, is forbidden, *Deut.* 16. 21. A great stone is a most durable thing, and therefore this is set up to continue for many ages, as before upon mount *Ebal*, the Law was written upon stones, *Job.* 8. 32, 33. and the *Chaldee Paraphrast* speaketh of this stone, as having these things written upon it for a memoriall, being therefore called a witnesse, v. 27. and said to have heard all these words, which some apply to them, saying, *yee have heard*: where-

*Aug. Qu. 29. in 196.*

*Calvin. Lyra.*

V. 15.

*Ferus.*

V. 19.

V. 21.  
V. 24, 25.  
*Note.*

*Schol. Hister.*

V. 26.

*Chal. paraphr.*  
V. 27.

August. qu. 30.  
in Josh.  
The Myserie.

as it is Hebr. *it hath heard*, because they thought it absurd that hearing should be applyed to a stone. But it is thus spoken by a *Prosopopeia*, as *Moses* biddeth the Heaven and the Earth to heare, *Deut. 32.* and *Esa. 1. 2.* *Jer. 2. 12.* And all things have hearing and speech for God, and against his rebels. *Augustine* thinking it unreasonable, that hee should say, that stone heard, expoundeth it Allegorically of Christ the chiefe stone in the spirituall building; for hee heard, and shall testifie against the rebellious Jewes; and this stone, saith hee, was under a tree, although hanged upon a tree, because through his humility he submitted himselfe to this, and hee calleth the tree *terebinthus*, from whence an humor commeth that is sanative, shewing the vertue that floweth from Christ hanged upon a tree. *Jerome* and the Septuagint also call it *terebinthus*. Lastly, *Augustine* examining the reason why *Joshua* amongst all his admonitions, saith nothing in reproving them for permitting the *Canaanites* to dwell amongst them, whom they were so strictly charged to destroy utterly, yet they suffered them to live, and tooke tribute of them; Hee resolveth, that it was a sinne of infirmity, the people not being of courage enough to prosecute their Victories begun under *Joshua* his government, or because they were weary of so long continued Warres; wherefore, as *Paul* saith, At my first defence no man stood to me, the Lord lay it not to their charge: so this was not imputed to them, but in mercy pardoned.

V. 29, 30.

Here *Joshua* dyeth, and is buried in his inheritance of *Tinnath-serah*, on the north side of the hill *Gaash*. This is againe commemorated, *Judg. 2. 9.* but for *Tinnath-serah*, there is *Tinnath-heres*, see what was noted upon this before, Chap. 19. 50. his age is set downe also, 110 years. The hill *Gaash* most probably was an hill upon mount *Ephraim*, and not a distinct place from it, so *Jerome* and *Adricomius*; *Jerome* noteth here, that *Joshua* being dead, no mention is made of mourning for him, as when *Moses* dyed, to intimate mystically, that under the Gospel, the happinesse to come to the faithfull being more clearely opened, wee should not mourne, but rejoyce when the faithfull servants of God dye. And it may bee added, in that no man knew of the Sepulchre of *Moses*, but *Joshua* his Sepulchre is notified, that wee might hereby bee admonished to seeke to *Jesus* for justification, but not to the Law, which if wee doe, wee shall surely never finde it, as the body of *Moses*, who gave the Law, could never bee found by any after his death.

Hieronym.  
The Myserie.

V. 31.

And *Israel* served the Lord all the dayes of *Joshua*, and all the dayes of the Elders that overlived *Joshua*, &c. Here is the great commendation of the servant of God, *Joshua*, by his godly care the people were contained in obedience, an example worthy the imitation of all Christian Princes. The Elders overliving *Joshua* were *Caleb* and *Eleazar*, and divers of the Levites; for all the other Elders dyed in the wilderness, this same is repeated, *Judg. 2. 7.* and *v. 10.* and also all that generation was gathered to their fathers, and another generation rose after them, which knew not the Lord, &c. How long these Elders who are called that generation, lived after *Joshua*, it is uncertaine, but by computing the times following unto *Solomon*, it appeareth that it was not many yeares. For *Solomon* began to build the Temple 480 yeares after their coming out of *Egypt*, the 4 yeare of his reigne, unto which time, if we reckon to *Ohniel* the first Judge after *Joshua*, 40 yeares, *Judg. 3. 11.* to *Ehud* 80 yeares, *v. 30.* to which *Shamgar*'s time may also be counted; to *Deborah* 40 yeares, *Judg. 5. ult.* to *Gedeon* 40, *Judg. 8. 28.* to *Abimelech* 3, *Ch. 9. 22.* to *Tolah* 23, *Ch. 10. 2.* to *Jair* 22, *v. 3.* to *Iephthah* 6, *Ch. 12. 7.* to *Ibzan* 7, *v. 9.* to *Elon* 10, *v. 11.* to *Abdon* 8, *v. 14.* to *Samson* 20, *Ch. 15. ult.* to *Eli* 40, *1 Sam. 4. 18.* to *Samuel* and *Saul* 40, for they are put together, *Acts 13. 21.* to *David* 40, *1 King. 2. 13.* to *Solomon* 4. all together make 423, unto these adde *Moses* 40, and the whole is 463: so that here were but 17 yeares for *Joshua* and the Elders that overlived him. I have followed, I confesse, another reckoning, *Acts 13. 21.* making the yeares of the Judges many more, as *Melchior Canus* doth, adding to the yeares of

1 King. 6. 1.



of the Judges, the yeares of their oppressions by divers enemies; but now seeing that that account can no way be reconciled with *1 Kings 6. 1.* I rather subscribe to them that bring those oppression times under the years of the Judges, for although thus counted they make but 377, yet 17 of *Joshs* and the Elders being added, and 40 of *Moses*, the whole is 434 to the end of the Judges, so that it might well bee said about 450 yeares. *V. 32.* The bones of *Joseph* carryed from *Egypt*, *Gen. 50. Exod. 13.* are buried in *Sechem*, bought by *Jacob*, *Gen. 33. 19.* and given to *Joseph*, *Gen. 48. 22.* This most probably is spoken of here, out of time, for it was done before, but is now mentioned, because *Shechem* was last spoken of, *ver. 33.* *Eleazar* dyeth, and is buried in an hill belonging to *Phinees* his sonne, that was given him in mount *Ephraim*. It is said now to belong to *Phinees*, because it was his when his Father was dead. It is said to have been given him, because the High Priest had that place extraordinary, for the Priests had nothing in *Ephraim*, see Chap. 21.

V. 32.

A



A  
COMMENTARY  
UPON  
THE BOOKE  
OF  
JUDGES.

The PREFACE.



Ho wrote this Booke it is uncertaine, some thinke it was *Samuel*, some *Ezra*, some divers writers successively, as the time, that this History goeth through, is very long, viz. of 299 yeares, in which God stirred up 13 Iudges, whose yeares if they bee summed up together, amount to so many. If it bee demanded, what a Judge differed from a King, and what the Office of a Judge was? it is easily determined. The Judges Office was first to fight against the enemy, and to deliver the people of *Israel* from their oppression. Secondly, to judge the causes brought before them, as did *Deborah*, *Eli* and *Samuel*. Wherefore they had the supreme place and Authority over others in civill things, and a co-active power to call the people after them to warre, and to punish offenders, and to inforce to the execution of their judgements. The difference betwixt a Judge and a King yet was great: because the Judge ruled onely by the Laws of God, and made none other Laws, or constitutions, but in weightier matters stood to the decrees of the great Synedrion or councill of 72: but Kings had power to make other new Ordinances, yet not repugnant to the Laws of God, so that in the time of the Judges God and his Laws were as the onely King, 1 *Sam.* 12.12. but when they desired to have a King, they are censured, as rejecting the Lord, that hee should no longer raigne over them, because although all good Kings would rule according to Gods Laws, yet hee knew, that being puffed up by so high a dignity, they would for the most part play the tyrants and doe contrary to Gods Laws, and so bring the people to a more miserable condition, as is foretold, 1 *Sam.* 8. 11. 13. &c. to v. 18. Secondly, Kings were anointed, ware Crownes, of gold, and went forth, and lived in great pompe, having a guard of men and Officers about them, but Judges not. Thirdly, many Kings came to their Kingdome, as the inheritance of their Fathers, but Judges not, but by election, God setting up one of one Tribe, and then another of another, as seemed good unto him: 1 *Othniel* of *Judah*, 2 *Ehud* of *Benjamin*, *Barak* of *Nephthali*, *Gedeon* of *Manasseh*, *Tholab* of *Issachar*, *Elon* of *Zebulun*, *Abdon* of *Ephraim*, *Samson* of *Dan*, *Eli* of the Tribe *Levi*. Fourthly, Kings tooke tribute

bute of their Subjects, 20 Sam. 20. 24. 1 Kings 4. 6. but Judges not. And yet as the word King may be taken in a large sense for the supreme Magistrate, a Judge may be called a kinde of King, as *Moses* is, Deut. 33. 5. *Ferus* sheweth the differences in briefe thus, Judges were not set over the people, Emperor-like, but as deliverers, directors, & counsellours, wherefore *Gideon* refused this kinde of Rule being offered unto him, saying, I will not rule over you, but the Lord shall. And he onely was made a Judge, that was by God set up by miracles to deliver the people & to containe them in the obedience of Gods laws, so that the state of the people of *Israel* then was a free and golden estate to that it was afterwards in the time of the most flourishing King, because then they were made servants, and were greatly exacted upon. Judges ruled, saith *Lysa*, *non per modum imperii, seu alicujus domini, sed tantum per modum ministerii, exhortationis & consilii, Deo sibi istud Dominium retinente, ut patet per istud Gedeonis. c. 8.* The scope of this Booke is to shew, how the transgressours of Gods Laws were not threatned with judgements in vaine, nor the obedient fed with gracious promises without effect: for here are both these exemplified at large, sinners not being then especially suffered to goe unpunished, lest the threatnings of transgressours against the Law lately given should have beene contemned, as being without effect. For at the first it was necessary for the confirmation of Gods Laws, that *Israel* offending should bee severely judged, and repenting againe, received to mercy, that all living in after ages might be assured, that although judgements have not since beene so frequent, yet at last all the wicked shall beare their punishments, and repentant sinners shall be received to mercy. For this Booke of *Judges*, although the Authour be unknown, yet it being a part of Canonickall Scriptures, wee are sure that the Spirit of God was the prime & the cheife Authour of it, and therefore we learn reverently to read and attend unto it.

## CHAP. I.

**N**OW after the death of *Joshua*, the children of *Israel* asked the Lord, saying, Who shall first goe up for us against the Canaanites, &c. *Joshua* being dead, there was no one supreme Magistrate for the space of 17 yeares, as the Hebrewes have it, or 18 yeares, as *Josephus*, but the great Synedrion or councill of 72 governed, and the High Priest directed in all cases of difficulty. And this seemeth not unprobable, because *Othniel* was the first Judge, Ch. 3. 9. and hee was not raised up, till that the people of *Israel* had revolted from their obedience to God, and were therefore delivered into the hands of their enemies, and greatly oppressed by them; and this revolt was not made till after the death of all the Elders, that over-lived *Joshua*. If this shall seeme to make against the former account of yeares cast up to make the summe set downe, 1 King. 6. 1. wherein onely 17 yeares are reckoned to *Joshua* his government, and the Elders that over-lived him. It may be answered that the 40 yeares reckoned to *Othniel*, Judg. 3. 11. include these 17, the Land had rest 40 yeares accounting to the time from *Joshua* his death, to the 40 yeares after. Whilst *Joshua* lived, it is said, the land had rest, Josh. 22. 4. because so much was subdued as was sufficient for them for the present, neither durst any enemy stirre against them, wherefore *Joshua* ceased from warre, only permitting such Tribes, as found themselves grieved with the straitnesse of their bounds by reason of the enemies still dwelling therein, to fight against them and expell them, as to *Ephraim* and *Manasseh*, Josh. 17. 17. But *Joshua* being dead, and the people increased after a time of rest, they thinking it high time now to goe about the clearing of more Land for their enlargement; first consult with the Lord, who should begin in these warres against the Canaanites, that is, which Tribe should first attempt the driving of them out of his coasts, that by the happy proceedings of one, the enemies might generally be the more terrified, and the other Tribes the more encouraged to doe the like in their parts. If it be demanded, how they consulted

Ferus;

Judg. 8.

2 Tim. 3. 16.

V. 1.

Judg. 2. 7, 8,  
9. 10.

Josh. 14. on T

V.



2 Chron. 11.  
2 Chron. 20.

Lyra.  
Iosh. 7.

Schol. Hist.  
Ioseph. Antiq.  
5c. 1.

V. 2.  
Scholast. Hist.

Lyra.

V. 3.

Fern.

2. 5. 1. 1. 1.  
OI. 1.

The Myserie.

Isidor.

V. 4.

Adrichomius.  
H. B. Patriarchs  
traveller.

sulted with the Lord? *Ans.* By the *Urim* and *Thummim*, as hath beene shewed upon *Exod. 28.* see also *1 Sam. 28. 6.* and *Ch. 23. 9.* And this inquiring and seeking direction and successe from the Lord, was a most sure way to proceede in their wayes prosperously, thus also they did, *Ch. 18. 5. c. 20. 18.* and *Asa* and *Jehoshaphat* being to fight with their enemies, first sought unto God, and then obtained wonderfull victories. Thus also *Judas Maccabeus*, *1 Mac. 3. 46.* And *Theodosius* being about to fight with the tyrant *Maximus* sought unto God by the prayers of the godly monks of *Egypt*, and prevailed wonderfully. The *Israelites*, saith *Lyra*, remembring what ill successe they had against *Ai* under *Joshua*, who sent them forth, the Lord not being consulted with, to prevent this danger, first aske counsell. Touching the High-Priest, by whom they consulted with the Lord, *Comestor* saith it was *Phinees*, who now was promoted to that Office, *Eleazar* being dead, so likewise *Josaphat*. Their inquiry is not, what capitaine shall goe up as some suppose, but what Tribe should first begin this warre, as is expresse, *Whosall goe up for us against the Canaanites first to fight against them? And the Lord said, Judah shall go up,* &c. that is, not any man so called, but the Tribe of *Judah*, over which yet, saith *Comestor*, *Caleb* happily was set, as leader, but is not numbered amongst the Judges for the shortnesse of his time, but this is onely a conjecture, and if hee were Capitaine of this Tribe, yet this maketh him not to have beene a Judge of all *Israel*, that hee should, if he had continued long, be numbered amongst the Judges. Some hereby conceive, saith *Lyra*, that *Judah* the Tribe was now set up generally to be leader to all the rest in their warres, and thus he saith it is commonly expounded. But that, which here followeth, sheweth that it is not so meant, because *Judah* goeth not up upon this answer to fight with the enemy, but in his owne lot and men of other Tribes were afterwards made Captains of generall warres, and not of the Tribe of *Judah* onely. *Judah* being appointed first to begin the warre, calleth *Simeon* to go with him into his lot, promising to doe the like for him, and thus these two Tribes go to warre together, but not without some man chosen to be their general Capitaine, who most probably was *Caleb*, as being most famous: for without a Capitaine Generall the Armies going forth would have been subject to confusion. The reason why *Judah* tooke his brother *Simeon* to him was, because *Simeon*'s lot lay within that of *Judah*, as was shewed upon *Iosh. 19. 1.* It may seeme that the Tribe of *Judah* had no need so to do, considering the promise of God, *I have delivered the Land into his hand, v. 2.* but when God prometh any thing, the best meanes and helpe for atcheiving of it are to be used, and so *Judah* joyneth *Simeon* unto him, not out of distrust, or trusting to *Simeon*'s helpe, but in great obedience & charity to that his brother, that hee might helpe him againe, for one brother being holpen by another is as a strong City, for so is that *Prov. 18. 19.* rendered in *Ieroms* translation. Thus *Fern.* who also applyeth their consulting with the Lord after the death of *Joshua*, to the Apostles seeking together to the Lord in prayer for the direction after the death of *Jesus*, before their going out to preach to all Nations. This application hee maketh mystically, and morally as *Judah* was appointed first to goe up, so the Christian that would prevaile, must go out by *Judah*; that is, by confessing the Faith, and hereunto joine *Simeon*, that is, obedience to the commandement: for to these two the Victory is promised. *Isidor.* will have the Judges succeeding of *Joshua*, to set forth the Apostles succeeding *Jesus*, and the peoples sinning and suffering therefore, but upon their repentance, the raising up of Judges to deliver them, to set forth the sinning of Christians and their persecutions, and the stirring up of Princes and Doctors of the Church, for their helpe and comfort. And *Judah* went up, and the Lord delivered the Canaanites and Perizzites into his hand. Here it appeareth, that God did not make so gracious a promise of Victory unto them in vain, and they slew of them in *Bezek*, 10000 men. This City saith *Adrichomius* was in the Tribe of *Judah*, neare *Bethlehem*, and *Ierusalem*, lying *Bethlehem* on the east, and *Ierusalem* on the north. But *H. B.* placing it 44 miles from *Ierusalem*, by the waters of *Meron* spoken of

of *Josh. 11.5.* wherefoever it stood, it must needs bee within the lot of *Judah*, because *Judah* made no warre here, but within his owne lot, as appeareth, *v. 3.* *Adonibezek* also the King of *Bezek* was taken Prisoner, and had his thumbs and great toes cut off; whereupon hee confesseth his owne cruell and barbarous dealing with 70 other Kings, who, he saith, being thus mutilated, gathered their meat under his Table. For the reason of dealing thus with him, and of his dealing so with other Kings; it is to bee understood, that the thumbs being cut off, a man was made unfit for Warre, and the great toes being cut off, unfit for flight, because *Adonibezek* had before fought against them, and being overcome, fled away. That hee might therefore neither fight nor flee away any more, he was thus used: *Pierius* in his Hieroglyphicks, to set forth a man unfit for Warre, made an Embleme of an hand with the thumbe cut off, and of an hand that with the thumbe rected, to set forth strength and fortitude, because *pollex*, the thumb, hath the name *apollendo*, as *Isidore* hath it, because *inter ceteros digiti virtute pollet & potestate*. And for this cause of old the Athenians cut off the thumbs of *Aginet*, that he might not goe forth with the Navie, of which he was Captain; so *Valer. Maximus* and *Ælianus*; and some saith the same *Val. Max.* having cut off their owne thumbs that they might not bee taken for Souldiers, have been severely punished by the Senate. The like is related by *Santonius* of a Roman Knight that cut off the thumbs of his two sonnes, that they might not goe to Warre, being therefore severely punished by *Augustus*. And *Ammianus Marcellinus* praiseth the French, that none of them did cut off their thumbs to decline the terrour of Warre, as many in *Italy* had done. But there was a secret reason in respect of Gods just judgements, why *Adonibezek* was now served thus, because hee had dealt so with 70 other petty Kings before, many of them happily being Kings under him over particular Cities, as the King of *Hazor* is said to have had many Kings under him, *Josh. 11.10.* but hereby it appeareth that *Adonibezek* was of no small power, whom God yet subdued unto *Judah*. Hence note the justice of God, to pay wicked men with their own coin: so *Valerius* the Emperour, who caused 80 Priests, who were sent upon an Ambassage to him, to be put into a Ship and burnt, was a little while after burnt in a thatcht Cottage by the enemies, who put fire to it. *Justinian* being also expelled from his Empire by *Leontius*, and his nose cut off, the said *Leontius* was used in like manner by *Apfimar*; so *Zonaras*, who also in the same place saith, that *Constantinus* the son of *Irene*, who had put out the eyes of *Nicephorus* his Vncle, and of *Alexius Mosolus*, for suspicion of affecting the Empire, had his eyes put out five yeares after, upon the same day, by *Irene* his mother.

In that *Adonibezek* did not onely cut off the thumbs, &c. but made those Kings to gather meat under his Table; this shewed the pride and cruelty of a wicked man; there is no mercy in him towards such as hee hath subdued, but he useth them as dogs and beasts; as *Sapores* the King of the *Persians* having overcome *Valerianus* the Emperour, used him for a stool to set his foot upon when hee went up to his Horse, as *Eutropius* relateth: and *Tamerlane* having overcome *Bajazet* the Emperour of the *Turks* served him likewise, and carryed him about in an iron cage for a spectacle. But such cruelty used even by the wicked to the wicked, God will not suffer to goe unrevenged, as we may see in this example, see also *Esa. 33. Amos 2.* Lastly, as *Ferus* noteth, here is a notable example of the mutability of worldly things; in that so many who were Kings, were thus abased.

*Adonibezek* suffering by this judgement, acknowledgeth that God had dealt with him justly, as hee had done to others, now causing the like to be done unto him; whereby we may see, that even the wickedest heathen were not without the knowledge of God, as is also taught, *Rom. 1.* but they had no sense of this but in their misery, and not then neither to call upon him for mercy, but to justifie him in his proceedings against them. And they brought him to Jerusalem, and hee dyed there. The reason of their carrying him to Jerusalem is set downe in the next verse, that was the next City they subdued and burnt; so that

V. 5, 6.

V. 7.

Pierius.

Isidor.

Val. Maxim. c.

de Crudel.

Ælian. l. 2. va-

ria Histor.

Val. Maxim. c.

de Severis.

Suren. c. 24.

Ammian Mar-

cellin. l. 15.

Note.

Gheas Anal.

par. 4.

Zonaras tom. 3.

Eutropius.

Ferus.

Note.

that *Adonibezek* was carried thither as a prisoner onely taken along with them in the way that they marched. Touching *Jerusalem*, we read before of the king of *Jerusalem* slaine by *Jeshua*, *Ch. 10.* and *Ch. 12.* and of *Jerusalem* inhabited by the men of *Judah*, together with the *Jebusites*, *Iosh. 15. 63.* but no where of the taking of it till this time; yet, as hath been shewed upon *Iosh. 15. 63.* it is most probable that it was taken in the dayes of *Ioshua*, but repossessed againe by the enemies, whilst they were busied in other Warres, and that now it was taken the second time by *Judah* and burnt, as *Iericho* and *Ai* had been for the greater terrour of the enemies, and in detestation of the abominations therein formerly committed, that it being thus purged and rebuilt, might be fitt to be the Metropolis of the whole Kingdome, and the seat of the Temple of God. Whereas this was done by the men of *Judah*, and yet the farre greater part of the City was in the lot of *Benjamin*, as hath been shewed upon *Iosh. 15. 63.* and accordingly they are said to have dwelt here, *v. 21.* of this Chapter: it may be conceived that the *Benjamins* were also with the men of *Judah* in this Warre, although not hitherto spoken of, because their going out to fight is not afterwards spoken of, as of all the other Tribes, *v. 22, 23, 24, &c.* but onely it is said that they dwelt in *Jerusalem*, and the *Jebusites* with them unexpeiled, *v. 21.* but because *Judah* was the chiefe in this expedition, he onely is named, and not *Simon* or *Benjamin* so nearly joyned unto him. Whereas the City is said now to have been burnt, Hebr. to bee cast into the fire, a phrase amongst the Hebrews, to expresse the utter destruction of a place by fire, it is yet to bee understood that all without exception was not burnt, but all that was taken onely; the Fort of *Zion* held by the *Jebusites* even till *Dauids* dayes escaping, as hath been before shewed upon *Iosh. 15. 63.*

V. 9.

V. 10, 11.

Here are other expeditions of *Judah* set forth against the *Canaanites* in the mountaines, and in the south, and in the valleys, in generall, the particular places, and their successe being further declared in the verses following to *v. 20.* And first against those in the mountaines, *Hebron* and *Debir*, of which see *Iosh. 14. 12, 13.* and *Ch. 15. 15, 16.* and of *Debir*, or *Kiriath-sepher* againe, *v. 49.* where enough hath been spoken of the names of these Cities, and of the gift of *Hebron* to *Caleb* againe repeated, *v. 20.* and of his expelling the three sonnes of *Anak* by the help of *Judah*. Onely that which was done about *Debir*, and the taking thereof by *Othniel* the son of *Kenaz*, *Calebs* younger brother, and having his daughter *Achsah* therefore given him to wife, &c. all which is in the same words set forth, *Iosh. 15. 15, 16, 17, &c.* remaineth here to bee spoken of, as most proper to this place, this being the time when these things were done.

V. 12.

V. 13.

Qu.

Levit. 18.

Lyra.

Hugo Card.

And *Caleb* said, Hee that smiteth *Kiriath-sepher*, and taketh it, I will give him *Achsah* my daughter to wife; and *Othniel* the sonne of *Kenaz*, the younger brother of *Caleb* took it, &c. Here a question is made, whether this marriage were lawfull or not, seeing that *Othniel* being brother to *Caleb*, was Uncle to *Achsah*, and a Nephew is expressly forbidden to marry his Aunt, therefore by the like reason the Uncle may not marry his Niece. *Lyra* scanneth this diversly; first, saying, that some hold it to have been against the Law, but *Caleb* having made a vow at large, and not knowing that his brother should take that City, when it was done, held it not to stand with his magnificence to goe back from that which he had promised, and therefore preferring the tye of a vow before that of the Law, performed it, as *Iephthah* afterward performed his vow in offering his daughter. Thus *Hugo Cardin.* hee had rather keep his vow, then the Law about marriages. But *Lyra* rejecteth this, because *Caleb* & *Othniel* were both godly men, and so it is not probable that they would agree to doe any thing against the Law of God. Secondly, he therefore saith, that some hold *Kenaz* the father of *Othniel* to have been *Calebs* brother, and so hee was *Calebs* Nephew, and called his brother onely, as *Lot* was called *Abrahams* brother, *Gen. 13.* Lastly, he saith, that although he were *Calebs* brother, yet hee did nothing against the Law in marrying his daughter, for *Abraham* marryed *Sarah*, his brother *Harams* daughter, and onely the marriage of a Nephew with his Aunt, and not of an Uncle with his Niece is by the Law forbidden, *Levit. 18.* And although the

case



case may seem to be alike for the same degree of consanguinity, yet there is this difference, it is against nature for the Nephew to bring the Aunt, his superiour, into subjection to him, as he doth, if he marrieth her, but it is not so for the Vacle to marry the Niece. Thus hee, who addeth also more touching the liberty of the man above that which is granted to the woman, for the further confirmation hereof. But see the contrary to this proved upon *Levit. 18. 18.* and *Othniel* determined to be a brother to *Caleb*, not properly so called, but according to the appellation used amongst the Hebrews, because hee was his kinsman; therefore *Junius* for brother here, hath *agnatus Calebi*, but the word in Hebrew is brother, and if that be true which hath been before alledged out of *Lyra*, that *Kenaz* the father of *Othniel*, took to wife the mother of *Caleb*, *Josb. 14.* then this controversie will thus be soon at an end. *Ferus* from hence praiseth *Caleb*, in that he sought a son in law rather vertuous then rich; and *Themistocles* gave his daughter to a man poore indeed, but honest, saying, I had rather have a man wanting money, then money wanting a man. *Achsaph* being given to wife to *Othniel*, shee moves him to ask of her father a field, and then shee lighting off her Ass, asked him a blessing, saying, Thou hast given mee a dry land, give me also springs of water, and he gave her the upper springs and the nether. The Septuagint and Vulgar Latine have it, *he moved her*, to which the words following answer best: but Hebr. it is *shee moved him*; both are true, saith *Lyra*, shee moved him, but he thinking it fittest that shee should make this request to her owne father, bade her doe it. For these words, *And shee lighted from off her Ass*, the Septuagint and Vulg. Latine have it, *Shee murmured & cryed, or fighed upon her Ass*; but *Jun. Pagninus*, *Vatablus*, *Tygerius* interpreters and divers more, and some Rabbins, as *David Kimchi*, *R. Solomon*, *Chaldee Paraphr.* expound it, shee lighted from her Ass, Hebr. it is *והצנח מעל הסור*, the word *הצנח* is not found elsewhere but in this same relation, *Josb. 15.* and *Judg. 4. 21.* where it is put for sinning to the ground: *Polanus* rendreth *הצנח* cum impetu demittere se, *desilire*, or *desigere*, but for *ingemiscere*, or to sigh, it cannot bee taken. Wherefore *Bonsferius* labourereth in vain to justify the Vulg. Latine herein. *Serrarius* better thinketh it a mistaking of *הצנח* for *הנה* to sigh or groane. *Caleb* perceiving by his daughters comming downe and prostrating her selfe, as it is likely, before him, that shee would ask him somewhat, asked her what shee would, shee answered, *give me a blessing*, &c. as before. Here by a blessing shee meaneth not onely a wishing well; but a performance of good unto her, as *Caleb* her father was able. So likewise the word blessing is used, *Gen. 33. 11. 1 Sam. 25. 27. 2 Cor. 9. 5.* *thou hast given mee a south land, or dry land*, Hebr. it is south, but because the south in *Canaan* was most dry, it may be termed a dry land. And herein *Canaan* was contrary to all our Countreys in *Europe*, wherein the south is moistest and fruitfullest, but in *Canaan* the west was the part from which the raine came, *Luke 12. 1 Kings 18.* the reason, because the west was to the Sea, but the south to the vast wilderness of *Arabia*, which was dry. *Give mee also Springs of water*, the Septuagint *λύτρωσιν ὕδατος*, the redemption of water; and whereas it followeth, *Hee gave her the upper Springs and the nether*, the Septuagint have *λύτρωσιν ὑπερώων, ἢ λύτρωσιν κατώων*, which *Augustine*, who followed that translation, comming to explaine after that hee had said, shee cryed out upon her Ass, give me a blessing, &c. hee saith, shee being advised by her husband to ask a field, asked the redemption of water, but what this should meane I know not, unlesse a fruitfull field wherewith water might be bought, because the place to which shee was going with her husband was dry, and *Caleb* gave her such a field, as that shee might with the fruit thereof buy waters, that came from the mountaines above, and springing from the valleys beneath. *Symmachus* rendreth it, *possessionem in superioribus & possessionem in inferioribus*, but *Theodotion*, *irrigationem aquarum*, Hebr. it is *מִיֵּם גְּלוּת* *fluctus aquarum*. But what is meant by the Springs, or flowings of water, the upper and the nether, it is not agreed. *Cajetan* saith, that nothing but the Springs are meant in the higher and lower grounds neare to the south land already given her, which was dry, that being derived thither by channels, it might bee

¶ *Junius.*

*Ferus.*  
*Themist. Malo*  
*virum pecunia,*  
*quam pecuniam,*  
*cuius indigentem*  
*V. 12, 15.*

¶ *Lyra.*¶ *Polanus.*

*Bonsferius*  
*Serrarius.*

*Aug. Qu. 4. in*  
*Judg.*

¶ *Cajetan.*

*Lysa*  
*Tofatus.*

*Bonfrerius*

*Qu.*

*Ferus.*

*The Mystery.*

made fruitfull. *Lysa* saith, it was a field, having Springs both in the upper and in the nether part. *Tofatus*, that two fields are meant, one above the south land already given, lying more north, and the other lower then it, lying more south, both well watered with Springs. It is not likely, that it being agreed before betwixt her husband and her, that she should aske a field, that shee asked Springs onely, without the ground wherein they lay, but rather such a ground, and *Caleb* to shew his bounty to *Othniel*, so well deserving, granted more then was desired, a field lying higher, and another lower, accommodated with Springs or Rivers. *Bonfrerius* standeth for one field onely, and for the upper Springs to be the raine of Heaven; but this is absurd, seeing it was not in *Caleb's* power to give any such Springs, but of God alone at his pleasure, and yet it is said, that he gave his daughter the upper Springs and the nether. If it be demanded how lands could bee given to a daughter by one that had sons, as *Caleb*, 1 *Chrom.* 4. seeing the land was the inheritance of sons onely, but in case of the want of such issue. It is answered, that daughters were to have dowries, and the father was not herein tyed, but he might, if it pleased him, give some of his land for a dowry to them, to bee enjoyed till the yeare of Jubilee. This passage, saith *Ferus*, might seem unworthy the sacred History, but that *Achsabs* practice may well bee a pattern for other women, shee desired not costely apparell, or gold, or silver, but necessities for hers and her families sustenance. And there is herein a mystery, *Caleb* setteth forth God the Father, *Othniel* Christ, *Achsab* the Christian soule, the south or dry land given her, this earth, wherein we live, or the flesh, which is dry and barren in respect of all spirituall good things; wherefore Christ adviseth, and the true Christian asketh the upper Springs of grace, to be devout and heavenly, and the nether of contrition and teares for sinnes and miseries, which who so hath, hath a rich possession indeed.

Dialog. 1. 3. *Gregorius*. *Præsumptio enim timore se lachrymis afficit, quia dum mala sua recollit pro his æterna supplicia pertimescit. Cum vero longo more fuit formido consumpta, quedam de presumptione venia securitatis nascitur, in que amorem celestium gaudiorum animus inflammatur. Et quæ prius fiebat, ne duceretur in supplicium, post flere incipit, quia differtur a regno. Dat ergo ei pater celestis irriguum superius, cum se lachrymis celestis regni desiderio affigit; irriguum vero inferius, cum inferni supplicia timendo flet. Prius autem inferius datur, post superius, sed quia compunctio amore cæli præminet, irriguum superius prius ponitur, et post inferius.*

*Gregory* by the south land, understandeth the gift to speake freely for the truth, to give aimes, to relieve the oppressed, to be zealous for the faith; so that he which hath these graces, but not the grace of teares, hath a dry land, but yet wanteth Springs: This is therefore also to bee desired, that through the love of heaven, and the feare of hell, he may bee contrite, and weep for his sinnes, which exclude him from the one, and indanger him in respect of the other. These are the upper and the nether Springs; but because the heart

is first affected with sorrow for feare of hell, and then, a confidence towards God being wrought, for being delayed in comming to the blessednesse expected; the nether Springs are first in Nature, but because sorrowing and groaning out of a desire of heaven is the more worthy, this is first placed here, the upper Springs, and then the nether, as not being of so great dignity. And this mytticall application is rather to be preferred, because a gift given after espousalls is spoken of, which cannot be earthly, but spirituall, although defective, till true sorrow to repentance be added. Wherefore *Ferus* also goeth from his first, saying, or by the south land the gifts of grace may be understood, by the springs of water, the gift of eternall life.

V. 16.

And the children of the Kenite, Moses Father in law, went up out of the City of Palme trees with the children of Judah, into the wilderness of Judah, &c. *Numb.* 10. 29. *Raguel* is said to be the Father in law of *Moses*, and *Hobab* to bee his sonne, he is also called *Revel* and *Jeibro*, *Exod.* 2. 16, 17. *Ch.* 18. 1. and here the Kenite, of which name see againe, *Judg.* 4. 11. and *Numb.* 24. 21. Hee was desired by *Moses* to stay with him, *Numb.* 10. 29. promising that he should dwell amongst the people of Israel in the best of the Land. And hereby it seemeth that this

was

was performed after the death of *Moses*, for his children abode hitherto in the City of *Palme trees*, that is, *Jericho*, *Dent. 34. 3. Judg. 3. 13.* which *Josephus* describeth to be the most pleasant and fruitfull part of all the Land. But now they goe up into the wildernesse of *Judab*. Whereas it is by their going up out of *Jericho* implied, that they dwelt therein, it is to be understood, that this they could not doe, because *Jericho* was all burnt down to the ground, and not built yet againe; wherefore they abode onely in Tents within the confines of *Jericho*. But why did they now remove? *Lyra* saith, that they might be neare unto *Oisniel*, to learne of him the knowledge of the Law, *2 Chron. 2. 55.* the Kenites are said to have come of *Hemath*, the father of the house of *Reshab*, celebrated *Jer. 55.* for their abdicating of the world and worldly profits and pleasures: If these were the same with those Kenites, this might bee a reason of their remove from a pleasant place to a wildernesse, that they might bee the more free to Divine contemplations, and not corrupted with the affluence of worldly delights. Yet *Junius* thinketh that they went to joine themselves with the children of *Judab* in their Warres.

*Arad*, by lying neare which the Wildernesse of *Judab* is described, was on the border of the land of *Canaan*, next unto the *Idumeans* and *Amalekites*, as it were a corner east and south, see *Numb. 21.*

And *Judah* went with his brother *Simeon*, and they slew the *Canaanites* that dwelt in *Zephath*, &c. *Simeon* having holpen *Judah* in his lot, now is holpen by *Judah* in his lot: *Zephath* was 16 miles from *Debir*, the City last taken by *Oisniel*. It is thought to have been a City of the Region *Arad*, of which see *Numb. 21.* how it was devoted to *hormab*, or destruction, which is here executed; but onely there it is said, *Israel* destroyed them and their Cities, here onely one City is said to be destroyed, which happily was the chiefe, and the appurtenances to it are not named.

Also *Judah* took *Gaza* with the coast thereof, and *Askelon* and *Ekron*. These were Cities of the *Philistims*, about which it may be doubted how *Judah* is said to have taken them, seeing *Cb. 3. 3.* five Lords of the *Philistims* remained unpossessed; and these were three of them, and alwayes after the *Philistims* continued infest enemies to the Jews, and unsubdued, even unto the dayes of *Eli*, *1 Sam. 5.* *Lyra* answereth, that either it is meant, *Judah* took something belonging to these three Cities, or having taken them, possessed them not, and so they were againe recovered by the *Philistims*. *Josephus* saith that *Gaza* and *Ekron* were not taken, but *Askelon* and *Azotus*, and the Septuagint Roman. edition, they possessed neither, *Gaza*, *Askelon*, *Ekron*, nor *Azotus*. But both erroneously; yet this last is true, they possessed none of these, although they took them.

And the Lord was with *Judah*, and he drave out the inhabitants of the mountaines, but he could not drive out the inhabitants of the valley, &c. It may seeme strange if God were with them, that they should not be able to expell any enemies; so that this seemeth to be a reason of no force, which is added, because they had Chariots of iron: of which kind of Chariots, see *Iosb. 17. 16.* But it is to be understood, that God permitted them for these Chariots to be timorous of them, that so the expelling of some enemies might be deferred, they being left still to try the children of *Israel*, as is said, *Judg. 3.* But why had they in the valleys Chariots of iron, more then they in the mountaines? *Ans.* Because these kind of Warlike Engines were not to be weilded, but in plain places, where they might run every way with force and great violence.

Here *Hebron* is given to *Caleb*, and hee expelleth the three sonnes of *Anak*, see before, v. 10. and *Iosb. 14.*

And the children of *Benjamin* could not expell the *Jebusites* out of *Jerusalem*, &c. see the same said before of *Judah*, *Iosb. 15. 63.*

And *Ioseph* went up against *Bethel*, and the Lord was with him, &c. *Babel* lay nigh unto *Ai*, *Iosb. 8. 2.* at the taking of which the men of *Bethel* most probably fell also. But now it seemeth that it was againe re-peopled, and *Ephraim* meant here by the house of *Ioseph* went against it; for *Manasseh* another Tribe of

*Joseph. lib. 5.*  
*Bel. iud. c. 4.*

*Lyra.*

*Qu.*

*Junii annotat.*

V. 17.  
*H. B. Patriarchs*  
*travailes.*

V. 18.

*Qu.*

*Lyra.*

*Ioseph. Antiq;*  
*lib. 5. c. 2.*

V. 19.

*Qu.*

V. 20.

V. 21.

V. 22.



Lyra.

V. 24.

Antigen. proditor in primis  
amo, at eisdem  
cum proditor  
aut maxime o-  
di.  
Plutarch in Ro-  
man apertis re-  
gat.

Qu.

V. 27, 28.

that house is spoken of, v. 27. so *Lyra*. But as *Manasseh*, so *Ephraim* is spoken of severally, v. 29. and therefore by *Joseph* here, both together are meant. For their coming into *Bethel*, it is said, that they found a man that came out of the City, and prayed him to shew them the way into it. Whereupon the Rabbins say, that there was no entrance in but under the ground, so that without a guide they could not come in: but this seemeth to be fabulous. It is more probable that there were many windings & turnings to come in it, so that the way was hard to find. This man for his kindnesse in shewing them the way they saved, with his family, as *Rahab* in *Jericho* had been saved before, *Josb* 6. and he went amongst the *Hittites*, and built a City, calling it *Luz*, as the old name of *Bethel* is said to have been, v. 23. of which see *Gen*. 28. Touching the fact of this man of *Bethel*, betraying his owne native Countrey, something hath been spoken before of *Rahabs*, *Ch*. 2. which was not much unlike unto it. This may seem to have been an hainous thing in this man, and unnatural, because all are bound by the law of nature to seek the preservation of their owne Countrey as much as they can, and therefore when any man hath been treacherous to his Countrey to betray it, hee hath been hated in all nations. *Philip*, or as some have it, *Antigonus* of *Greece* was wont to say, I love them greatly that are about to betray, but when they have betrayed, I hate them most of all. When *Rhimitales* the King of the *Thracians* fell away from *Anthony* to *Augustus* the Roman Emperour, and thought therefore that he was worthy of great favour, hee said likewise, I love proditors, but praise not proditors. When *Camillus* the Roman besieged the *Falisci*, a certaine Schoolmaster led out the children of the Lords which he taught, into the Tents of the Romans, pretending that he went out onely to walke with them for recreation, hoping by this treachery to get a great reward; but the Romans contrariwise, to shew their hatred of this fact, delivered the Schoolmaster bound to those Boyes to be beaten with rods, and so sent them back to their parents. *Mahomet* the Turkish Emperour having taken *Constantinople* by the treachery of one *Gercula*, to whom *Paleologus* the Emperour that then was slaine, had been very beneficiall; in hatred of so foule a treachery, laid cruell punishments upon him. And the Dolphin of *France* in King *Johns* time, vowed, that if hee attained the Crown of *England*, hee would kill all the Lords that had been Traytors to their own King, in bringing him in against him. But this man is not to be ranked amongst such; for when it is made known, that it is the will of God, that any City or Countrey should be destroyed, it is now no longer treachery, but piety, even for a native of that Countrey, although not to be an agent in destroying it, yet to further those herein that are appointed to destroy it. And this was the case of all the Cities in *Canaan*, as was commonly known to the inhabitants. But seeing this man was one of them, how could hee lawfully be dismissed, when as every one of them was adjudged to the sword? *Ans.* They were not all so adjudged to the sword, but that upon just occasion some might be spared, as *Rahab* was, and the *Gibeonites* also. But herein was the difference betwixt them and this man, they were spared, and lived amongst the children of *Israel*, because most probably they turned to the true Religion, but this man happily not being converted, was not permitted to dwell amongst them, but sent away into another Countrey. And they could not in way of gratitude for the good turn hee did them, but let him and his goe in safety. What the land of the *Hittites* was, to which hee went, is uncertain, but it seemeth to have been some other Countrey near, and no part of the Land of *Canaan* given to *Israel*.

Having shewed the victory of the house of *Joseph*, now it is shewed in what Cities they could not prevail, either *Manasseh* or *Ephraim*, v. 29. But herein some think that their negligence is blamed. Of these Cities see before, *Josb*. 17. 11. & *Josb*. 16. 10. And the like is said of *Zebulun*, v. 30. of *Asher*, v. 31. of *Naphtali*, v. 33. and of *Dan*, v. 34. touching all which it is to be held that they sinned, in that for the love of the gaine of tribute they expelled not the *Canaanites*, as they were straitly charged, *Numb*. 33. *Deut*. 7. so *Lyra*.

Touching

Touching *Dan*, his condition is set forth as different from the rest, the *Amorites* forced him into the mountaines, themselves holding the vallies, and some mountaines also, as *Herer*, *Aialon*, and *Sbaalbin*, which was doubtlesse for their sins, for otherwise God was able, and would have given them more power also against them. This straitning of the tribe of *Dan* was spoken of before *Josh. 19. 47.* which caused them to goe out and subdue other places, so likewise *Judg. 18.* The Septuagint for these three mountaines have it, *ἐν τῷ ὄρει τῷ μυσταῖν, ὃ ἐστὶν ἀπὸ τοῦ ἀδύμνου* where there were Beares and Foxes, *ἐν τῷ μυσταῖν, ὃ ἐστὶν ἀπὸ τοῦ ἀδύμνου*, by *Aialon* understanding Beares, and by *Sbaalbin* Foxes, for which yet they are no where taken, but *Aialon* for a wilde beast, called an Hart, and *Sbaalbin* for Foxes. *Herer* is thought to have the name from the Sun, for the drynesse, as the word signifieth, by some from shells or pottheards. Of *Aialon*, see *Josh. 10. 12.* Of *Sbaalbin*, *Josh. 19. 42.* *1 King 4. 9.* This was the state of the *Danites*, but the house of *Joseph* made these *Amorites* tributaries, that is, the *Ephraimites* who bordered upon the *Danites*, as the Septuagint have it expressly, *And the hand of the house of Joseph was heavy upon the Amorite*: Hebr. there is nothing but, *And the hand of Joseph was heavy, and hee put him to tribute*, it not being expressed who was put to tribute, whether the *Amorite* by the house of *Joseph*, or the house of *Joseph* by the *Amorite*, but because wee read not yet of any tribe of *Israel* put to tribute, but contrariwise, that of the Septuagint is to bee preferred, although *Lyra* leaveth it doubtfull.

*And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.* Of this place see *Numb. 34. 4.* it was the bound of the tribe of *Judah* southward, unto which seeing the *Amorite* extended from *Dan*, it appeareth, that he was still of great power, so that this may be taken, as added to shew a reason why *Dan* was so strained by them: The rock, Hebr. *עַלְיוֹן* is said by *Josephus* to have been a City of the *Amalekites*; by *Jerome* a City in the confines of the *Amalekites* and *Philistines*.

V. 34.  
V. 35.

V. 36.

*Joseph. Antiq;*  
*lib. 3. c. 2. Hieron*  
*in Esai. 42. 11.*

## CHAP. II.

**A**ND an Angel of the Lord came from *Gilgal* to *Bochim*, and said, *I made you to goe up out of Egypt, &c.* The sin of the *Israelites* being set forth before, that they expelled not the *Canaanites*, but covenanted with them for tribute, now they are reprov'd for it, and threatened. Touching the Angel of the Lord said to come unto them, the *Rabbins* say it was *Phinees* who is called an Angel, because a messenger from God is *אַנְגֵּל*, an Angel, as the word signifieth. Christian Expositors generally, that it was an Angel indeed; because he speaketh not like a Prophet, Thus saith the Lord, but as an Angel, *I made you to goe out of Egypt*, and when a Prophet is spoken of, he is so mentioned, as that it may certainly be known that such an one was sent. But why is hee said then to come from *Gilgal*, and not rather from heaven? *Junius* hereupon inferreth, that it was not an Angel, but a man who is said to passe from one place to another, as an Angel is not, and because his vanishing away again is not spoken of, but the last of these reasons is of no force, seeing although sometime an Angel appearing is said to vanish againe, as *Judg. 13. 19.* yet at other times not, as *Josh. 5. 13.* *Gen. 18. 33.* *Cb. 19. 22.* And for that reason taken from his coming from *Gilgal*, it may well be understood to have been thus said, because hee appeared there before to *Joshua*, *Cb. 5.* when hee said, that hee came as a Captain of the Lords Host. Wherefore mention is here made of that place, as wherein he had before so graciously shewed himself in their aide, that their ingratitude in falling from God might the more appeare. But for the place [*Bochim*] to which hee now came, if it bee demanded where that was? Divers conjecture diversly. *Adrichomius* saith, it was within the lot of *Benjamin* neare unto *Gilgal*, calling it *Clautomoz*, weeping: some at *Shiloh*, because the Tabernacle was there, and Sacrifices were here offered, v. 5. but it was unlawfull to offer in any other place then where the Tabernacle was. And at *Shiloh*, be-

V. 1.

*Lyra.**Junius.**Adrichomius.**Junius.*

Lyra.

V. 24.

Amigen. proditor  
in primis  
am. at eisdem  
cum prodide  
runt maxime o.  
di.  
Plutarch in Ro-  
man apophtheg.  
mat.

Qu.

V. 27, 28.

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V. 34.  
V. 35.

V. 36.

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V. 1.

*Lyra.**Jun.*  
*Junius**Adrichomius.**Junius.*

2 Sam. 5. 2 3.

Iosaph. Antiq.  
lib. 7. c. 4.

Lyra.

Judg. 13.

Tostatus, Tornielius, Sallianus, Iunius.  
August. qu. 12.  
in lud. Preco-  
pius, Cajetan.August. qu. 13.  
in Iudic.

Lyra.

V. 2.

cause of the Tabernacle the people used to assemble together three times in the yeare, so that the whole Assembly of them might here be spoken unto. Lastly, others, that it was a Wood neare to *Jerusalem*, where *David* afterwards lay hid, and a sign being given by the moving of the tops of the trees, issued out against the *Philistims*; because the Septuagint for *Mulberry trees*, have it *πλανήων τῶ κλαυθμῶν*, neare the place of weeping, as *Bochim* in Hebr. signifieth. And *Josephus* saith, the High Priest prophesied in the Woods, which were called the place of weeping. And against the former opinion, that it was *Shiloh*, it is alledged, that *Shiloh* was never called *Bochim* after this, as it should have been, if the apparition had been there, according to v. 5. yet I think it most probable, that *Shiloh* was the place for the reasons brought before. For the reason objected, then the name should hereupon have been changed, it is easily answered, it was enough for a part of that place where the Assembly was held, to bee called *Bochim*, although the old name of the whole in generall were retained still. *Lyra* taking it for granted that this place was not *Shiloh*, draweth an argument from hence to prove, that hee was an Angel that appeared, because otherwise it was unlawfull to have sacrificed here; but an Angel appeared to *Manoah*, hee likewise sacrificed in the place where hee appeared unto him. And they that stand for another place besides *Shiloh*, hereby answer the reason brought before to prove it *Shiloh*, because otherwise they could not have sacrificed here, because howsoever ordinarily they might not sacrifice but at the place which the Lord chose for his Tabernacle, yet in extraordinary cases they might, as *David* in the threshing floore of *Araunah*, 2 Sam. 24. and *Eliab*, 1 King. 18. But to these places alledged it may bee said, that *Manoah* and *David* had speciall direction, and *Eliab* was a Prophet inspired, but here without any such direction they offered sacrifices, which implyeth, that it was done in the ordinary place.

For the time when this Angel appeared, there is also a difference, some thinking that it was before *Joshua* his death, because v. 6. *Joshua* is spoken of as dismissing the people from this Assembly, and then dying. Others, after his death, because the people are said to have served the Lord all the dayes of *Joshua*, and of the Elders that over-lived *Joshua*, v. 7. but this reprehension of them by the Angel was after their falling away, when they had made Leagues with the inhabitants of the Land, and suffered their Idolls and Altars to stand, which was, when for tribute they suffered them to live, *Ch. 1*. It cannot bee, that during *Joshua* his life any such thing should be tolerated, or if against his will it had been done, hee would doubtlesse have reprov'd them for it in his last speeches, *Jos. 23* and *24*. Moreover, *Josua* was by the Lord called off from warring any more with the enemy, to divide the Land, *Jos. 13. 1-7*. and so there was an intermission of Warre the rest of his dayes; wherefore the Conquests made after, and putting of some to tribute, must needs be after his death, when the Israelites were more multiplyed, and this apparition was after that. And thus much is expressed, *Judg. 1. 1*. where it is said, *After the death of Josua, &c.* As for *Josua* his dying mentioned after this, it is done, saith *Augustine*, by recapitulation, to begin the Story from the first, and in the book of *Josua*, their putting of the *Canaanites* to tribute, is mentioned by pre-occupation. It seemeth plainly to be a repetition of that, *Jos. 24. 28, 29, 30*. where it is spoken to the same effect, as if it had been said, because v. 3. the Angel threatened, that the enemies left by their negligence, should bee as thornes in their sides; and their Gods suffered to remain, as snares unto them.

I will now shew from the beginning the order of these things fulfilled. First, they were dismissed by *Josua* after a Covenant made to their inheritances, and possessed them, and in this good case they stood all his dayes, and of the Elders overliving him, because they yet served the Lord, and were not insnared by Idolls; but after this iniquity began to work upon the ground laid in sparing the *Canaanites*, &c.

Touching Gods prohibiting them to make Covenants with them, and command to throw down their Altars, the transgressing against which they are here

here charged with, see *Exod.* 23. 32, 33. *Exod.* 34. 12, 15, 16. *Deut.* 7. 2, 3. *Josh.* 23. 12. also *Exod.* 23. 24. & 34. 13. *Deut.* 7. 25.

Wherefore I said, I will not drive them out from before you, but they shall be thornes in your sides, and their Gods shall be a snare unto you; to this effect it was said, *Josh.* 23. 13. to which this hath reference.

These things being spoken by the Angel, the people wept, and hence the place was called *Bech m.* weeping; so that it was called so before by anticipation, because, as *Augustine* hath it, this Book was written after this thing done, and this name upon that place imposed. and they sacrificed there unto the Lord. They wept, saith *Ferus*, out of compunction for their sins, and sacrificed, to shew their faith in Christ, that was to come, who was figured out in those sacrifices, so that here were two things required in true repentance, but the third, viz. the workes of faith, was wanting, and thus their repentance was frustrated, because that after this they amended not their lives. Wherefore wee must learn to doe all three, that God may forgive us. Sacrificing was sometime by peace-offerings in way of thankfulness for benefits received, and sometime by sin-offerings for the expiating thereof, and of this kind their sacrifices at this time double were.

Joshua his dismissing of the people is repeated from *Josh.* 24. 28. and his dying and being buried, and the peoples persevering in the service of God, &c. of all which enough upon that place.

And there arose another generation, which knew not the Lord, nor the workes that he had done for Israel. Here is set downe the Originall of all the evils that followed, related in this Book, godly men were taken away, and an ignorant generation remained: intimating how necessary godly Governours and Pastors are for the people; when such fail, godlinesse, and the knowledge of God faileth in the land and all things tend to ruine. They are said not to have known the Lord, because they had not seen those famous and wonderful workes which he did in former times, so *Augustine*, and for the relation made hereof either they beleevved it not, or were unaffected herewith, so that they knew not the Lord to be better and more worthy to be served then the Gods of the Heathen.

And hereupon they did evil, and served other Gods, for which they were given over to divers oppressions by their enemies, but then God in mercy raised them up Judges to deliver them, and the Judge being dead, they sinned in like manner againe, which is the summe of all the relations following in this Book. Wherefore it is to bee understood that what is here said to *v.* 20. is the generall summe, after which follow the particulars in the residue of this book.

They served Baal and Ashteroth. Baal signifieth a Lord, and was the common name of the chief God amongst the Heathen, who was *Jupiter Belus*, being set forth in divers Countreys with divers additions; and *Baalim* in the plurall number were all other heathen Gods called that were males, and the females *Ashteroth*, and when it is in the singular number *Astarte*, *Juno* the chiefe Goddess is set forth hereby; so *Augustine*, who will have *Baal* to be a Punick word, and saith, that *Juno* was set forth in the plurall number *Ashteroth*, because there were many images of the same *Juno*, called together *Ashteroth*, or *Junoes*. Others think, that by *Astarte* and *Ashteroth Venus* was set forth, the Goddess of the *Sidonians*, as *Ashteroth* is said to be, *1 Kings* 11. 5. 33. *2 King.* 23. 13. being so called from *Asther* the morning Starre, in the similitude whereof shee was worshipped. *Plutarch* is doubtfull whether it be *Venus* or *Juno*. *Lucianus* thinketh that it was the Moon. The word עֲשֵׂת, from whence *Ashteroth* commeth, signifieth a flock of sheepe being Ewes, in similitude of which this Idol was made, and worshipped by the *Sidonians*, so *Pagninus* out of *R. D.* and *Jupiter* of a Ramme.

And hee sold them into the hands of their enemies: If hee sold them, saith *Augustine*, what price took he for them? and answereth by that, *Psal.* 44. 12. hee took no money for them. Wherefore he is said to sell them, when hee gave them into their hands who were wicked, and returned no thanks or Worship unto God as a price therefore. The Vulg. Latine hath it, they sold them, which

V. 3.

V. 4, 5.

*Augustine.**Ferus.*

V. 6, 7, 8, 9.

V. 10.

*Nois.**August. qu. 15.*

V. 11, 12.

V. 13.

*Aug. qu. 16. in Iudic.**Cicero lib. 3. de nat. Deorum. Theophilus. Plautus, Philo, Phazorinus, &c.*

V. 14.

*August. qu. 17.*



Lyra.

which *Lyra* expoundeth of their enemies, who tooke them and spoiled them of their goods, and then sold them for slaves, but both *Hebrew* and *Septuagint* have it, *hee sold them*, referring it to God.

V. 15.

*The Lords hand was against them as hee had said, and as hee had sworne unto them.* To bee against them, if they transgressed, hee had threatned, *Levit. 26.* and *Deut. 28.* but wee read not any where that hee sware it, wherefore it is to be held that this was done, but not hitherto exprest, but the expression of it reserved to this place.

V. 17.

But the Lord raised them up Judges to deliver them, *but they would not hearken to their Judges*, that is, constantly to leave their finnes; for still when any Judge was dead, they returned to their old wickednesse, *v. 19.* whereby is implied, that they were contained in some obedience to God, whilst the Judge lived, by whom they were delivered; but afterwards they fell away againe.

V. 20, 21.

For these their finnes the anger of the Lord waxed hot against them, and he said, *I will not henceforth drive out any of the nations which Joshua left, when hee dyed.* This seemeth to make for that opinion, that the victories obtained, *Judg. 1.* and their inability to expell any more enemies out of their particular lots, and the reproofe of the Angel, *Judg. 2.* were before the death of *Joshua*. But it hath already beene plainly proved, that all this was done after *Joshua* his death; the meaning therefore is, that hee would not drive out any more of them, that were left, when *Joshua* dyed, then had beene already driven out. That Israel might by them bee proved, &c. which hee saith was the end of his not driving them out, but leaving them unsubdued in *Joshua* his dayes. Whereas *David* and *Solomon* afterwards brought and held them in subjection, it was not contrary to this threatning, for they remained even still in their dayes, although as a people brought under, but ready, when they should sin againe, to be a scourge unto Israel. For their being reserved to prove Israel, it is not meant, that the Lord might know, what they would doe, for hee knew all things from the beginning, but that it might appeare experimentally to themselves and to all men, whether they would doe good or evil by their standing in a prosperous estate, or falling into misery, which should be a certaine proofe of their sinning.

Lyra.

## CHAP. III.

V. 1, 2, 3, 4.

**H**ere first it is shewed, what enemies were left unexpelled, *five Lords of the Philistims, all the Canaanites, the Sidonians, and Hivites of mount Lebanon, and from mount Baal Hermon, to the entering in of Hamath.* And these are said to be left to prove Israel, and that they might know warre. Of these nations, see before *Josh. 13. 1, 2, 3, 4, 5.* and the notes thereupon, and why they were not driven out as the Lord had promised, *Ch. 2. 20, 21.* they by their wickednesse were the cause hereof. These enemies, saith *Ferus*, were left to prove them, that is, that being in continuall danger of them they might feare to offend God, as upon whose protection they alwayes depended. And to teach them warre, that is, that they might have need to apply themselves to military exercises, when their enemies should infest them for their finnes, and not lye downe in sloath and idlenesse. Warre is not then hereby commended, it is the refuge not of felicity, but of necessity, to learne to warre; it were much more happy to bee ignorant of warre, and to have God for our protector, thus he. These enemies then were left in their fathers times, whilst *Joshua* lived, before that they had provoked the Lord by their finnes for these reasons, another reason also being rendred, *Exod 23. 29.* lest the land should be left desolate, and the beasts of the field should be multiplyed against them. And where as one reason here rendred is, that they might learne to warre, it appeareth, that although peace be most desirable, yet for the vices that accompany it, sloathfulnesse, luxury and pride, warres are necessary, and left through

*Non felicitatis,  
sed necessitatis  
refugium est  
discere bella, &c.*

con-

continuall peace men should grow altogether ignorant, how to proceede in warre, when they are by their enemies assaulted. It is true indeed, that God can protect his, although they know not how to fight, but hee will have them so to depend upon his protection, as to use the meanes of warlike preparation, whereas all the *Canaanites* are said to be left, and *Josh. 13. 4.* all the land of the *Canaanites*, this is not to be understood, as if none of them were destroyed, for *Numb. 21.* those in the south were rooted out, and *Josh. 9.* many *Canaanites* more, *Josh. 12. 8.* but that still many of them remained in divers parts of the land, *Josh. 16.* and *17.* all which onely are ment here.

Mytically by the enemies left, understand our spirituall enemies, that yet remain, now that our Jesus hath brought us into the land of Christianity: the five senses set forth by the five Lords of the *Philistims*, and the world, flesh and Devill, set forth by the *Canaanites*, *Sidonians*, and *Hivites*; these remaine still to prove us, whether wee will be drawn hereby to evill, or follow the Lord, and that the greatnesse of our corruption might appeare, and so the greatnesse of Gods mercy in delivering of us, which otherwise would not so readily have beene acknowledged. And lastly, that wee might not live in security, which produceth many vices, as it is said, *Exod. 23. 29.* lest the beasts of the field multiply against thee, but learne and exercise the spirituall warfare, all the dayes of our lives.

The enemies that were left to prove them, being hitherto particularized, now the effect hereof through their corruption is shewed. They take their daughters to bee their wives, and gave them their daughters and served their Gods. The beginning of their wickednesse was in presuming to doe contrary to Gods expresse command, *Deut. 7.* whereby is shewed what horrible evils come of sinning in any thing, that we may not presume upon our owne strength to offend in any kinde.

And they forgot the Lord and served Baalim, and the groves. The vulgar Latin hath *Baalim* and *Asteroth*, but the word *אשרות* groves, and so the *Septuagint* render it also, where by groves understand the Idolls worshipped in groves. Forget the Lord, saith *Ferus*, they could not, but because they contemned his word and neglected his precepts, they are said to have forgotten him: neither is it to bee thought that they served other gods, but that they served God with the worship used unto Idols, as when they worshipped the golden calfe, they could not be so grosse as to thinke that calfe a god, or that *Aaron* could make them a god, wherefore it was proclaimed, To morrow is a holy day to the Lord, implying that they exhibited that worship to the Lord. Hee that doth any thing then contrary to the word of God, although hee intendeth his worship, committeth Idolatry, and likewise hee that setteth up any other worship, omitting that which he hath commanded. Wherefore let us looke to it, lest it bee objected to us, Yee have forgotten God and served other gods. Thus that Fryer aiming doublelesse at the Popish worship by images, and at their superstitious rites.

And hee sold them into the hand of *Cushan-rishathaim*, King of *Mesopotamia*, &c. For *Mesopotamia* Hebr. is *Aram Nabaraim*, and *Aram* alone, v. 10. which is *Syria*, and so the vulgar Latin there rendreth it. But *Aram* is rendered *Mesopotamia*, because it stood within two rivers, as *Nabaraim* signifieth. The *Septuagint* have *Mesopotamia* of *Syria*, for *Mesopotamia* was the chiefe City of *Syria*, and then the Metropolis of that Kingdome. *Aram Nabaraim* signifieth *Syria* of the Rivers, it was betweene two famous Rivers, *Euphrates* and *Tygris*, and lay farre from the land of *Canaan*, yet from thence God brought enemies to chastise the rebellious Israelites, as *Ferus* noteth, even 400 miles. For it was not *Cushan-rishathaim* power, that could subdue *Israel*, but God sold them into his hands: wherefore God, and not man, is to be feared. *Josephus* calleth this King the King of *Assyria*, but erroneously, and here hee placeth the history of the *Levites* concubine, which followed long after

The Mystery  
Ferus.

V. 5, 6, 7.

Note.

Ferus.

V. 8.

Lyra

Ferus.

Math. 10. 28.

ter

Hugo Card.  
Lyra.

V. 9.

August.

Bonfrerius.

Qu.

Joseph. Chal.  
paraphr.

H. Bunt. patriarch.  
travailes

V. II.

Bonfrerius.

ter Judg. 19. They served this king 8. yeares, according to the time, saith Hugo and Lyra, that they had served idols.

And when they cried to the Lord, hee raised them up a deliverer, Othniel, &c. of Othniels description see before Ch. 1. 13. for deliverer, Hebr. is a Saviour; a man, saith Augustine, is called a Saviour, because God saved them by him, and by the same name are other Judges afterwards also called. Wherefore both the Sept. and vulgar Latine, render it a Saviour. Bonfrerius, the Jesuite, because wee in our translations decline this word, and put for it a deliverer, falleth very foule upon us saying, that these Novatores will make new the Scriptures and all, and inferreth that the Virgin Mary, and the Saints departed, may well be called Saviours, and Mediators also, without derogating from God and his Sonne Jesus Christ, because as these Judges saved by the helpe of God, as subordinate instruments and meanes, so Iesus being our chiefe Saviour, yet useth them as helpees under him to save the faithfull. But wee contend not so much for the word, but onely oppose that doctrine and practise whereby it is derogated from Christ, our onely Mediator, for they doe not onely thus stile the Saints, but pray, unto them, and ascribe merit to them, which are incommunicable properties of our Lord onely. Wee acknowledge that preachers save, according to that, 1 Tim. 4. 16. but as instruments by whose preaching and praying God worketh grace and saveth, and therefore that they are to be sought unto, whilst they live, but that the most excellent amongst them, the very Apostles should be prayed unto, when they are dead, or their merits relied upon in any part, wee doe utterly deny as being a thing, for which wee have no precept, or precedent in all the word of God, but divers passages to the contrary. But how was Othniel and other Judges stirred up to be Saviours? An. Josephus and the Chalde Paraphrast say, that hee was bidden by divine oracle to goe against the king of Mesopotamia, and that by the Spirit coming upon him was meant the Spirit of prophecy, whereby it was revealed to him, that hee leading forth the people to this warre should prevaile. Thus the Spirit is said to have come upon the Prophets to prophecy, Ezek. 2. 2. c. 3. 24. c. 11. 5. &c. But I do not think, that the Spirit came upon Othniel thus onely, but to indue him with courage, wisdom, and extraordinary force also to subdue the enemy and to governe the people aright, and to make him a sufficient Judge over them all his dayes, for his proceedings were miraculous and extraordinary through that Spirit coming upon him, causing terrour in the enemies, and an awfull regard in the people of Israel, whereby they were kept in obedience, whilst hee lived.

The time of his being stirred, saith one, was anno mundi, 2512. and 9 yeares after the death of Joshua, his name signifying the God of Time, so that he was a type of Christ, that saved his people in the fulnesse of time. And if so, then the children of Israel fell away soone after the death of Joshua, viz. one yeare after, but a longer time hath bene already assigned upon Ch. 1. 1.

And the land had rest 40. yeares. If this should be understood meerely of the time, that they lived under Othniel, after their deliverance from their 8 yeares servitude, the time would not agree with the yeares mentioned, 1 King. 6. 11. and therefore the meaning must be, the land had rest 40 yeares from the time, wherein they were first brought into servitude by Cushanrishathaim, and so the times of their oppressions afterwards are to be reckoned to the yeeres of their Judges, see Josh. 24. 32. and Judg. 1. 1. If this shall seeme absurd, that the land should be said to have had rest 40 yeares, when as 8 of them were spent in servitudes and oppressions: Bonfrerius answereth two things, first that the greater number of yeares of Peace carry the name of the whole time of 40 yeares, as the time that the children of Israel lived in Egypt, carried the name of 430 yeares, although many of those yeares were spent elsewhere. 2. That there is a rest from sinning as well as from being oppressed, and of this the rest of 40 yeares may be understood, they rested from entring upon the way of sinning so abominably 40 yeares. But either of these wayes seem to mee to be forced, and the most genuine to be this; the land had rest, till



40 yeares were expired from the death of *Josua* and the Elders that over-lived him. For before, the time, since their coming out of *Egypt*, was counted first by their travailes in the wilderness, and then by *Josua* his time, and the time of that generation, now a new way of reckoning is followed throughout the rest of this booke, viz. by the yeares of Judges succeeding one another, each ones time beginning at the death of his predecessor, although he was not raised up, till many yeares after, and so *Othniel* time of 40 yeares began immediately after the death of the Elders, and because when that was, is uncertaine, and so how long time is to be reckoned to *Josua* his government, and to the Elders overliving him, that wee might not erre in the generally, the whole summe of yeares from their coming out of *Egypt*, till *Solomons* beginning to builde the Temple is precisely set downe, 1 King. 6. 1.

Mytically by *Cushmanishathaim*, signifying their humiliation according to *Origen*, wee may understand the Devill to whom the wicked are delivered for their humiliation, when they are excommunicated, but when they are thoroughly humbled and cry to God, they are delivered, and injoy peace a farre longer time then they suffered, even for ever and ever, unless they doe wickedly againe, for then they shall be humbled againe, as the Israelites were by *Eglon*, the king of *Moab*, as it followeth, v. 12, 13. &c. where it is said, they did evill againe, and God strengthened *Eglon* against them, and hee came with the *Ammonites*, and *Amalekites*, and possessed the City of *Palme-trees*, and smote the Israelites, and made them serve him 18 yeares. Here againe sinne giveth power to the enemy, and so to the spirituall enemy, as the glosse noteth. The *Moabites* could doe nothing against Israel before, and *Amalek* was easily overcome by them, but the sinnes of Israel now make these mighty to overcome them. The City of *Palme-trees* was *Jericho*, as hath bene before shewed, and by the City, the limits where it stood and that belonged to it are to be understood, for *Jericho* it remained unbuilt. The enemy came hither then saith *Lyra*, and having subdued thus farre, the whole Countrey yeelded and became tributary. In that God is said to have strengthened *Eglon* against his people, it may be demanded how hee did it, and whether the act of *Eglon* in oppressing Israel were just? To this *Ferm* answereth, that God made him his instrument justly to punish the Israelites for their sinnes, and gave him strength and courage to subdue them, but for so much as hee came against them, not with any such intention, but in tyranny, pride and covetousnesse, in wrath and hatred, the fact was wicked in him, and therefore he was slain by one raised up of God, as hee deserved. And the same is to be held touching *Nebuchadnezzar*, *Sennacherib*, and other heathen tyrants. But how is God said then to strengthen him? *Ans.* Not as a godly judge directly sending him, but supplying him with power, courage and instruments of warre, and striking terror into the Israelites, and insinuating their counsells, and so occasion being ministred of quarrell, he out of a milacious minde came against them and brought them under.

And when the children of Israel cryed out to the Lord, hee raised them up a deliverer, *Ehud* the sonne of *Gera*, a Benjamite, a man left-handed, &c. For *Ehud* the Vulgar Latin hath *Ajoh*, qui utraq; manu pro dextra utebatur; the *Septuagint* Αοδαιμωρεποδισκτω Hebr. *Ehud* עֲהוּד יָמֵינוּ שֶׁן reabred by the *Tygrin* interpreters, qui vir fuit clausa manu dextra, because שֶׁן signifyeth claudere, *Psal.* 69. 16. as *Pagninus* hath it, so likewise *Amandus Polanus*, *Ariar Montanus*, *Vatablus*, *Robertus*, *Stephanus*, *Robbini*. He was then a man whose right hand was shut up, and therefore said to be left handed, as being not able to use the right hand with such force. Elder interpreters generally follow *Jeroms* translation, and some reason stilly for it, both because the word שֶׁן is used but once more in all the Scriptures, viz. *Psal.* 69. 16. where it may be as well expounded to open, as to shut, and because the men of *Benjamin* are celebrated for this, that they could use their left hands as their right, *Judg.* 20. 16. and *Ehud* was of that tribe, and lastly

The Mystery.  
Origen.  
1 Cor. 5. 5.

V. 12, 13, 14.

Glos. Ordin.

Ferm.

Lyra.

Qu.

Ferm.

V. 15.

lastly, because a man lame on his right hand was unfit for this employment. In that place *Judg.* 20. 16. the same phrase is used, that in this place, and therefore they are doubtlesse to bee expounded alike, *Ehud* was left handed, and so were they, but not lame on the right, as some suppose *Ehud* to have been, but yet if he had beene so, the miracle had been the greater. But a man left handed, is as apt and able for any service, as one right handed. The phrase seemeth to be an Hebraisme, his right hand shut, because hee used not that, as men commonly doe, but his left hand for it, and therefore it is rightly rendred by our Interpreters, *a man left handed*, whether yee expound the word to open or to shut, for if, to open, then he used it not to hold his weapon, or to fight with it. For this word, a *Benjamite*, *Hebr.* is a son of *Jemini*, but by *Jemini Benjamin* is meant, who had his name from *Jamin* a right hand, and *Ben* a son, and hereunto *Ehud's* fathers name *Gera* agreeth, see *Gen.* 46. 21. but it is to be understood, that he was not the immediate sonne of *Gera*, for hee dyed too long before, but of that family, whereof hee was the father. So that *H. Bunting*, in his Patriarchs travailes was wide in this, when he set him forth to be a man of *Judab*, that dwelt in *Jericho*, and lame on his right hand. But for his being lame on his right hand, *Ferus* also standeth, saying that the power of God herein appeared in delivering them by such an infirme instrument, but because the same is said of 700 of *Benjamin*, *Judg.* 20. 16. who, it is not probable, were all lame on their right hand, this phrase must need have another exposition, as before.

*H. Bunting Pa-  
triar. travails*

V. 16.

*Ferus.*

*August Qu. 21.*

*Ferus.*

By *Ehud* the *Israelites* sent a gift unto *Eglon*, and he prepared him a dagger, which he girded to his right side under his loose garment, & herewith, after the the present delivered, having obtained privacy with him hee stabd him into the belly, and slew him &c. If it be doubted, whether *Ehud's* fact herein be justifiable, because *Eglon* now was his Lord, and every soule must be subject to the higher powers; To this *Ferus* answereth well, that for any subject of his owne private motion to rise up against his King, although a tyrant, is a great sinne, but *Ehud* was stirred up by God, as *Jehu* was afterwards, & therefore is not to be condemned, but commended: this example then is not in any case to be imitated, but when God likewise giveth authority. *St. Augustine* questioneth, whether *Ehud* did not lye, when to cause him to put all men forth, he said, that hee had a secret word unto him, but yet said nothing but stab'd him? and answereth that by *word* in the Hebrew Phrase, an act may also be understood, as is usuall in many places, and to doe this act God stirred him up, wherefore he said, that hee had a word from God unto him. *Lyra* saith that he cannot bee excused from lying, but it was an officious, not a pernicious lye, because it tended to the killing of a tyrant, which was commendable, but not his lying. The place where this was done was about *Jericho*, where the king of *Moab* kept his court, as is intimated in v. 19. where he is said to have returned from the quarries at *Gilgal*, which was neare unto *Jericho*, *Josh.* 3. The word is *חפסילים* and is rendred by the Sept. and in the Vulgar Latin, *idols in Gilgal*, and *Ferus* saith, that seeing the idols set up there by the king of *Moab*, it being a place of great esteeme in divers respects, his zeale so wrought with him, that hee returned and killed the king. But it is plaine, that *Ehud* prepared to doe this before, and therefore was not hereby moved. Moreover the word *פסל* signifieth to carve wood or stone, and although *פסלים* sometimes signifieth carved images, yet it may also be taken for any hewed or carved stones, and for the places where this is done, as *Pagninus* sheweth, and *Junius* rendreth it, *Lapidinis, Arias Montanus, dolauris*. But because the word is commonly put for images, I thinke the Vulgar Latin of *Jerom* is herein to be preferred.

*Ehud* accompanied those, that came with him to bring the present thus farre, that they might be out of danger, and then returned to doe that which God by his spirit had moved him unto. And happily he made a shew, as if he had beene at *Gilgal* to worship before the kings idols set up there, & had something touching the king revealed unto him, that he might the better get an opportunity of being alone with him. Howsoever, his plot tooke effect, for the king caused all

men

men to goe out, and then *Ehud* told him, that hee had a word unto him from God, at which hee arose out of his chaire, and *Ehud* stabd him not being aware of it. The Instrument wherewith is said to have beene a dagger with two edges, a cubit long, v. 16. the Vulgar Latin, *Qui fecit tibi gladium ancipitem habentem in medio capulum longitudine palme manum*, but although the word *הרב* here used, signifieth a sword or a dagger, yet these words, *habentem in medio Capulum*, are neither in the Hebr. Sept. or Chald. and the word *גמר* signifieth not the palme of an hand, but a cubit, as reason also evinceth that this must needs be the length of it, that it might pierce through his fat belly, and if it had beene but as long as the palme of a mans hand, hee should not have needed to hang it by his side, but in his pocket. The word rendred here from God, is plurall, from the gods, so that it may be applied, as before, to *Eglons* idols, that hee had set up in *Gilgal*, which was a great indignity, because there the arke had remained divers yeares, circumcision was made, and the first passe-over was kept, *Jos. 5.* but the plurall word *אלוהים* is also put commonly for the true God. *Eglon* rising up when he heard of a message from God, shewed his reverence, which was a thing commendable in him, if it were to the true God: So *Constantine* the great, alwayes stood up to heare the word of God; and *Carolus Borromeus*, is said to have read it alwayes kneeling, as *Joshua* fell upon his face to heare the Lord speaking to him. The dagger being thrust into the belly of *Eglon*, the haft went in also, and was closed so fast in his fat, that *Ehud* could not plucke it out, that is, without delaying the time to labour about it, which was not necessary, and might have beene dangerous to him: and therefore he left it sticking there still, and the dirt came out, that is, his dung, as the word properly signifieth.

*Ehud* having dispatcht the King, hastneth out by the porch, and locketh the doore, &c. The Hebr. word *המסדרונה* here used cometh of *סדר* *ordo*, and is expounded by *Pagninus*, a gallery, where they sat, that attended upon the king, amongst whom hee came forth, as having done nothing amisse, and so passed away, that the Courtiers might have no suspicion of him, so *Cajetan*, *Arist. Montanus*, *R. David*. The Vulgar Latin hath it, by a back doore, but herein saith *Lysa*, it is corrupted, and it is not likely by that which followeth that hee went out by a back doore, because the Kings servants came by and by to the doore, and finding it locked, suspected, that the king did his casement in his Summer Parlour, whereas if they had not seene *Ehud* come forth, they would not yet have dared to offer to enter in againe, or finding the doore fast, they would rather have thought, that the King had not done talking yet in private with *Ehud*. Whilst they delay the time about the parlour doore, *Ehud* came againe to the place of the Idols, and from thence to *Seirath*: where this place was, it is not particularly knowne, but all agree, that it was in the tribe of *Ephraim*, not farre off, from whence hee might soone call some company together to surpris the *Moabites*, having now lost their head; which he did, and tooke the foords of *Jordan*, that the *Moabites* about *Jericho* might not be suffered to passe that way into their owne countrey, and so 10000 of them were slaine; For v. 27. hee blew the trumpet in mount *Ephraim*, the men of *Moab*, slaine at this time, are said all to have beene lusty men and men of valour, Hebr *כל שמן* all fat, so likewise the Sept. but fat is put for lusty or wealthy.

So *Moab* was brought downe, and the land had rest 80. yeares, that is reckning from the death of *Othniel*, the first Judge, the time of their sinning, being oppressed 18 yeares, and living under *Ehud*, and *Shamgar*, the third Judge, being all put together, for unto *Shamgar* no yeares are reckoned, neither were they brought in subjection to any betwixt *Ehud* and him.

After him was *Shamgar*, the Sonne of *Anath*, which slew of the Philistims 600. men with an oxe goad &c. It is doubted by many, whether hee were a Judge or a private person, stirred up to doe one act onely against the enemy, because hee hath no time assigned him, as all other Judges have; 2. because *Ch. 4. 1.* *Ehud* is spoken of, as unto whom *Deborah* was next; 3. because *Ensebins*

V. 20.

Ios. 5. 14.

V. 22.

Cajetan.  
Arist. Montan.  
Lysa

V. 26.

V. 27.

V. 29.

V. 30.

V. 31.



*Ensb. in chrono-*  
*nico.*

*Josephus.*

*Lysa.*

*Myster.*  
*Ferus.*  
*Origen.*

emitteth him, and so doth *Clem. Alexand. Isidor, and Beda.* But hee was certainly a Judge, because he is said to have beene after *Ehud*, and to have saved *Israel*, as was said of him and *Othniel*. Wherefore *Josephus* saith, he was chosen Emperour next after *Ehud*, who dyed in the 80. yeare before spoken of, and *Shamgar* succeeding him, lived but to fulfill that yeare, and if so, it is no marvaile, that his time was not counted, and that by and by it is said, the children of *Israel* sinned againe after the death of *Ehud*, and for the shortnesse of his time hee was omitted by *Eusebius* and others. Touching his exploit, which was so wonderfull, for *oxgoad*, the Vulgar Latine, and Sept. have, *cum vomere bium*; *August.* following a corrupt copie readeth it, *prætor virtutis bonum*, whereupon hee moveth a needelesse question, whether hee killed their cattell also: The Hebrew word is מלחמה comming of למד to learn, wherefore it is taken for an *oxgoad*, because hereby the husband-man learneth his oxen to worke, so *R. David, Pagninus, Junius, &c.* and *Lysa* saith, for *vomer*, Hebr. is an *oxgoad* of which hee thinketh, that he made a speare, and others did likewise, and so together they slew herewith 600 *Philistims*, so that by an *oxgoad* in the singular number hee thinketh *oxgoads* are to be understood, because it is improbable, that one man with one of them should slay so many. But this were to extenuate the miracle, as if when *Samson* is said with the jaw-bone of an Ass to have slain 1000. men, to make it the more probable, it should be feigned, that hee and others with many jaw-bones did it. *Shamgar* is rather therefore hereby set forth, as an extraordinary Champion inabled by God to make this great slaughter with such a poore instrument, if it were an *oxgoad* or a plowshare, for the word is nowhere else used, whereby wee may have some light, how best to understand it, and the authority of the Sept. is very great. I should think, that *Ehud* being dead, the *Philistims* began now in troopes to come and rob the *Israelites*, intending happily, after some mischief done to the nearest, to raise a greater power, and to invade the land to subdue it. But *Shamgar*, a plaine man being the first that they lighted upon, being with his oxen at plough or cart, the Spirit of God comming upon him, went against them, snatching up his coulter, or having nothing in his hand but his *oxgoad*, went with it against them, and made this great slaughter of them, and so was taken for their Judge and deliverer, because the *Philistims* were hereby so quelled, that they durst not assault them any more. There is no neede hereupon, saith *Ferus*, of any great preparation for warre to those, that serve God, any weak instrument will serve the turne, as for *David* a sling, and for *Samson* the jawbone of an Ass, but to the wicked high walls, as those of *Jericho*, are of no force.

By *Ehud* mystically *Ferus* understandeth Christ, who first subdueth the Devill, and then calleth his forth to fight against spirituall wickednesses. *Origen* by him killing with the sword, understandeth the ecclesiasticall Judge killing with the sword of discipline and severity of correction; by *Shamgar* killing with a ploughshare, the Minister destroying sinne by preaching, as by the spirituall plough, in plainly setting forth the doctrine of the word. So that by these two is shewed, that severity and sharpe punishments are not alwayes to be used, but sometimes, and sometime preaching without this rigour hath the same effect.

### CHAP. IIII.

V. 1, 2, 3.

Here is shewed, how the *Israelites* sinning againe they were brought under by *Iabin* King of *Canaan* 20. yeares, hee raigned in *Hazor*, and the Captaine of his Host was *Sijera*, who dwelt in *Harosheth* of the Gentiles, and had 900 Charriots of Iron. All their former oppressions by the *Mesopotamians*, and *Moabites* did them no good any longer then *Ehud* lived, and seeing the *Philistims* also subdued by *Shamgar*, they thought themselves safe from

from all Enemies, and now having enjoyed 80. yeares of peace, they abuse this great mercy, turning it into an occasion of renewing their idolatry. But another *Jabin*, King of *Hazor*, of the race happily of that *Jabin*, *Josh. 11. 1.* whom *Jehozabab* slew and burnt his City, *v. 10.* who therefore might not seeme formidable to them, now subdueth them, and that longer then any enemy before, even 20 yeares; and God is said to have sold them into his hand: whereby *Ferus* noteth, that their miserable case is intimated, that they were used like beasts, which are bought and sold, to carry burthens, and are pressed intolerably. And it is not likely, that it could be otherwise considering his great power, and inveterate malice, that must needs bee in him and his people, remembring how cruelly in times past the Israelites had destroyed their King, city and people; wherefore to expresse this it is added, hee mightily oppressed them. Thus far some enemies before subdued and made contemptible, are made strong against their conquerors, and subdue them, and make them slaves, then which nothing can be more grievous. Some referre this, *He dwelt in Harosheth*, to *Jabin* and not to *Sisera*, because *Hazor* was burnt downe to the ground; but who knoweth not, that it might long before this be built againe, it being since that time above 120 yeares? And in that he is said to have reigned in *Hazor*, it is plainly intimated that he dwelt there, but his Captaine for the defence of his Kingdome, in *Harosheth*, a place happily more convenient to issue from against the enemy. *Harosheth* of the Gentiles was so called, because people of divers nations dwelt there, so *Lyra*, see the like, *Josh. 12. 23.*

Now Deborah a Prophetesse, the wife of Lapidoth, judged Israel at that time, &c. For these words, *the wife of Lapidoth*, *Rab. Solomon*, hath it, *a woman of light*, because shee either made lights for the Temple, or was full of heavenly light by the Spirit, taking the word *Lapidoth* appellatively, and not properly, and the word *אִשָּׁה* here used for a woman, and not for a wife, and thus many other *Rabbins* after him of latter times. But both the Sept. and *Jerom* render it, the wife of Lapidoth, and *R. David*, and other *Rabbins* of old, and the Fathers generally. But it is questioned, who this *Lapidoth* was, and whether shee were his wife at this time? Some hold that *Lapidoth* was *Barak*, of whom it is spoken immediately after. But their divers dwelling sheweth the contrary, hers in Mount Ephraim, and his in *Nephtali*, and if *Barak* had bene hee, the name *Lapidoth* would sometime have bene used againe after this, and not *Barak* onely. To the next some say that her husband was dead, and shee was now a widow: But *Jerom* saith that they teach unskillfully, that say shee was a widow, because shee is called the wife of *Lapidoth*, intimating that shee was then a wife, which is most probable, and *Ferus* hereupon noteth not onely that the sex of the woman is in Gods favour as well as the mans, but the married, as well as the single, seeing the spirit of prophesie was given to a married woman. But how is shee said to have judged Israel? *Ans.* Not as other Iudges, giving sentence in publike places, and providing for the execution thereof, for so shee could not, whilst they were under *Jabin*, seeing hee being so bitter an enemy would never have permitted that, for feare of rebellion, when they should have assembled together to her judgement seat, but shee judged Israel, that is, delivered Israel at that time, the manner whereof here followeth, shee by the spirit of prophesie stirred up *Barak* to gather an army, and went with him, and so the *Canaanites* were destroyed, and Israel delivered.

And shee dwelt under the Palme tree of Deborah, betweene Ramah and Bethel, in Mount Ephraim, and the children of Israel came up to her for judgement. The word rendred *dwelt*, signifieth either *dwelt*, or *sat*, the latter of which is followed by the Sept. and *Jerom*, and it seemeth best, because Judges used to sit to heare and judge of causes; and a settled dwelling could not so well be under a tree, but there shee might sit in the fields and bee resorted to for judgement more secretly, which could not bee without danger in a City in those dayes, when they were servants to a stranger, that tyrannised over them, or

Ferus.

Nate.

Theoderet.  
Josh. 11. 10.

Lyra.

V. 4.  
R. Solomon.R. David.  
Hugo de sancto  
Vitore.Ambrosi de vi-  
dis.  
Hieronym. ad  
Euziam de vi-  
dinate.  
Ferus.

V. 5.

V. 6.

H. B. Patriarch  
travailes.Hieron. in Lo-  
Hebr.

V. 8.

Ferus.

being indued with the spirit of prophesie, the same whereof was soone spread amongst the children of *Israel*, they hoping now to have reliefe by her in this their misery came to her by stealth, as they might, to the tree, where shee for a time had taken up her abode to be directed what to doe, that Gods favour might bee restored unto them, and they delivered from this grievous oppression. And this was done in Mount *Ephraim*, that is, some one mountaine in that tribe, the top whereof was all mountainous. Of the Mountaine *Ephraim*, and *Ebuds* blowing the trumpet there, see also before, *Judg.* 3. 7. The palme-tree was called the palme-tree of *Deborah*, because shee so famous a woman abode there to judge the people. From hence shee sent for *Barak*, the sonne of *Abinoam*, out of *Kedesh Naphthali*, and stirred him up to take 10000 men out of *Naphthali* and *Zebulun*, and to goe to Mount *Tabor*, &c. *Kedesh Naphthali* was 84. miles from this palme tree, and in the tribe of *Naphthali* stood *Hazor*, the chiefe City of *Jabin*, wherefore a *Naphthalite* is stirred up against him, where hee most oppressed. *Zebulun* is joyned with *Naphthali*, because that tribe lay next to him. From *Kedesh Naphthali* to *Tabor*, to which place hee must goe with his men, was 36. miles; this was a fruitfull hill in the north upon the borders of *Issachar* and *Zebulun*, extending it selfe to the river *Kishon* on the south: here Christ was transfigured, *Matth.* 17. As there was a *Kedesh* in *Naphthali*, so there was a City of the same name in *Issachar*, *1 Chro.* 6. and another in *Judah*, *Iosh.* 13. 15. and therefore to distinguish this from them it is called *Kedesh Naphthali*; *Jerom* saith it was in the upper *Galilee*, being in his time called *Cidissum*. Touching *Barak* wee finde no more, but that he was of this tribe, and the Sonne of *Abinoam*, although *Ambrose* thinketh him to have bene the sonne of *Deborah*, but without all ground or probability, and therefore *Jerom* saith, that sic in seipso opinatur.

*Barak* saith to *Deborah*, if thou wilt goe up with me, I will goe up, but if thou wilt not, I will not goe up. It may bee doubted here, whether *Barak* sinned not by timorousnesse and unbeleife, seeing *Deborah* spake not to him in her owne name, but in the name of the Lord God of *Israel*, v. 6. *Ferus* bringeth divers things to excuse him at the first, then taketh away these excuses, and lastly commendeth his faith. For first it was a woman, that spake unto him, which sex is variable and inconstant. 2. Shee confirmed him not by shewing any miracle. 3. The thing commanded him seemed to be impossible. To all which hee answereth, that shee was known to be a prophetesse, which was not at the first without some miracles, whereby shee was inaugurated to that office, and therefore hee should presently have obeyed, shee speaking to him from the Lord: and as for the impossibility pretended, hee could not bee ignorant, that God had given as great overthrowes, to as mighty enemies before, when his people cryed unto him. Therefore, saith hee, it was not out of diffidence or timorousnesse, that hee answered her thus, but because shee had the spirit of prophesie, and it seemed necessary to him, that she should goe along with him, still more to confirme his faith by her presence in so dangerous an expedition. 2. That she might in all things direct him, that he might not erre, but goe according to the word of God by which hee onely is desired to bee guided, for this time and manner of the fight. 3. That by her presence the more authority might be purchased unto him, that no man might thinke that hee attempted the great worke of his owne head, but by direction from the Lord. And therefore he is commended, *Heb.* 11. 32. for his faith. Thus he. But *Barak* cannot bee excused from all fault, seeing hee was for this threatned by *Deborah*, that this expedition should not bee for his honour, yet his fault was not great, and his faith was so great, that it was not imputed unto him. Hee denied not to goe, as hee was commanded, but hee desired to have *Deborah* along with him for his further direction, and to move her to this onely, hee said, I will not goe, unlesse thou goest with mee. To expresse this the Sept. have this clause, which the Hebr. text hath not, *on en o'ide*



τὴν ἡμέραν ἐν ᾗ ἐπορεύει μετ' ἐμοῦ, because I knew not the day, that the Lord will send his Angell with mee. And answerabl̄ eto this, it is said v. 14. *This is the day, &c.*

God shall sell Sisera into the hands of a woman: how this is meant see v. 12. this woman was Jael, who killed him, although some thinke it was Deborah, under whom the victory was obtained.

Barak having Deborah with him, cometh to Kedesh, and calleth together 10000. men, as hee was directed, and marcheth on with them: a poore company, as Ferm noteth, and that out of two of the meanest tribes, in comparison of the army with Sisera, which consisted, as Josephus hath it, of 100000 foot, and 10000. horse, besides 900 Chariots of iron. What could others thinke of this, but as of a rash attempt, rather to provoke the enemy to tyrannize more, then to subdue him? but Barak trusted in the word of God and prevailed.

Before any thing more set downe touchig Barak, to prepare to the History of Jael's exploit, the wife of Heber, which followeth v. 18. something is here interposed touching him, hee had severed himselfe from the Kenites, of whom hee was one, and pitched his tent in the plaine of Zanoim, neare Kedesh. This is set downe because Ch. 16. the Kenites, that came of Hobab Moses his Father in Law, are said to have gone and dwelt in the wildernesse of Judah, that it might not seeme strange, that one of them dwelt here in Naphtali, at this time. For after their remove from Jericho to Judah, it seemeth, that Heber, by a singular providence was separated from the rest, that his wife might doe such a noble act, as this, the killing of Sisera. But still he followed their orders, hee dwelt not in a towne, but abroad in a tent; see my notes upon Ch. 1. 16. For a plain, where he is said to have pitched his tent, Hebr. is, אֵלֶּיךָ an oake, or grove, as the Sept. render it, and Pagninus, Cajetan, and others; and it is most likely, that it was a solitary place, and so fit for contemplation, amongst the trees, in which kinde of places the Kenites chose to dwell, and here Sisera might well thinke to lye hid, when being overcome afterwards he fled away to save his life. Junius also rendereth it, quercetum. Sanaïm, is also called Saananim, Josh. 19. 33. being placed in the tribe of Naphtali, and so it is in the margin. Barak being come to Tabor, Sisera cometh out against him with a mighty army, and his 900 chariots of iron. Tabor was an high hill, and round, situated upon the borders of Issachar and Zabulon, from whence they might see as farre off. It was 30. furlongs high, saith Adrichomius, and had upon the top of it a plaine, 26 furlongs over, being unaccessible on the north; and it was a most fit place for Barak to gather his men unto, as being neare the tribes, out of which, and not far from Haraseth, so that Sisera could not but soone heare of them. It hath the name from Bor, signifying purity and serenity, and Adrichomius accordingly describeth it to bee most delightfull for the sweet aire, trees, fruits, flowers and all varieties of delights. When Sisera was come, Deborah encourageth Barak, telling him, that was the day, and that the Lord was gone out before him; whereupon hee descendeth with his men from the mount, and discomfiteeth all Sisera his army: &c. For this word, discomfited them, the Vulgar Latin hath, terrified them, and this saith Lyra after Josephus, was done as Josh. 10. 10. by thunder and hailestones cast downe from heaven, which destroyed them, and 1 Sam. 7. 10. for in both these places the same word מַחֲרִיב is used, that in this place in our translation is rendred alwayes, discomfited, in the Vulgar Latin terrified. How God discomfited Sisera, is not here expressed, and therefore is uncertaine, whether by thunder and haile, or by causing a noise to be heard, as afterward by the Aramites. But something was certainly done from heaven, as appeareth, Ch. 5. 20. whereby the enemies were put to flight, and many of them for feare run into the river Kishon, and were drowned, as v. 21. And the slaughter was so generall, that not one of them escaped, saving Sisera, who fled on foot to the tent of Heber, whose wife Jael kindly invited him to come in; for there was peace betwixt Labin and Heber, &c. Here

V. 9.

V. 10.

V. 11.

Junius.

V. 12, 13.

Adrichomius.

V. 14, 15, 16

Lyra.

V. 17, 18.

Lyra.

Ferus.

V. 20. 21.

V. 22, 23, 24.

a question may bee moved, whether *Jael's* fact in killing *Sisera*, may bee justified, or not; both because there was a league betwixt her husband and *Jabin*, and their houses, and shee promised him a secure being there, so that her dealing seemeth to bee most perfidious and worthy to bee condemned, as being against the law of nature, and of all nations. To this *Lyra* answereth, that yet it is certaine, that *Jael* herein did well, because shee is commended by *Deborah* a prophetesse, *Ch. 5. 24.* *Jabin* was a tyrant, and *Sisera* under him oppressed the people of God, of whom *Jael* was one by religion, and God did now miraculously shew, that it was his will, that hee and his Army should perish by fighting against him from heaven, therefore shee seeing this, did but apply her selfe to the will of God in doing execution upon the wicked, for which she is rather to be praised, as doing a work meritorious, then condemned, as sinning herein. For the covenant objected, haply it was but peace granted to *Heber* her husband for tribute, and if otherwise, and hee had bound himselfe by Covenant, yet the woman was not bound. Lastly it may be thought, that as *Deborah* spake by the Spirit of *Sisera* falling by the hands of a woman, so *Jael* did this act against him by the instinct of the same Spirit. Thus he, who yet acknowledgeth, that there was fault in *Jael*, in that shee lyed and dissembled with *Sisera*, as the midwives of *Egypt* had done before, and *Judith* after; wherefore this was not commended in her, but her love to the people of God, and desire of their deliverance. And *Ferus* speaketh to the same effect, saying, that God had before authorized *Jael* to kill *Sisera*, when hee said, I will sell him into the hand of a woman; so that it was her duty thus to doe, as having one in her power now, that God had proscribed, and out-lawed as it were. Even as when the Emperour hath proscribed and condemned any man to death, it is the duty of every Subject to kill him, if he can, notwithstanding any former league. Yet hee taxeth her dissembling also, but praiseth her great faith and wonderfull love, in that against the timorous nature of her sex shee durst attempt such a mighty man as *Sisera*. I hold with these and all other expositors, that *Jael's* fact was warrantable and laudable: but whereas lying is imputed to her, I can see no ground for that, seeing she spake nothing falsely, but onely made a shew of friendship, and did the contrary, as one enemy in the time of warre may deale with another in policy to circumvent him. As for any former league, *Ferus* saith well, the Emperour of the whole world had disannulled now that, and therefore shee was not bound hereby; The Lord having now made it known, that hee should be destroyed, and that by a woman.

*Sisera* having entered the tent, lay downe and shee covered him, and hee asking water of her to drinke, she gave him milke, as which was more apt to bring him to a sleep, then he being fast asleep, shee tooke a naile of the tent, & an hammer and smote it into his temple, and so through to the ground. The Sept. for naile have a wooden pin, which served to fasten the tent to the ground, *πν πα' σουλον*, but *Josephus* calleth it *πνδρεον ἵλον*, and such rather it must needs be to pierce his skul, that it might be sharpe enough, and it must be of a good length to pierce through to the ground.

*Sisera* being thus slaine by *Jael*, *Barak* cometh to seeke him, and *Jael* bringeth him in, and sheweth him his dead body: and touching *Jabin* the king, it is said that the Israelites prevailed against him, till they had destroyed him. Mystically, saith *Ferus*, hee that will overcome the Devill, set forth by *Sisera*, must doe it by nailes and hammer, that is, by Christ pierced with nailes driven with hammer, when hee was fastened to the crosse, and by faith in him.

## CHAP. V.

Here after the victory obtained, is sung by *Deborah* and *Barak* a song of thanksgiving unto God, wherein first they that had obtained the victory are excited to praise God, and Kings and Princes to hearken to it; and *Deborah*

ex-

exciteth herself to praise God in particular. 2. God is praised, and they that fought in this warre commended, the imployments of other tribes in the meane season being commemorated from v. 4. to v. 19. 3. It is declared how God fought against the Canaanites, v. 19, 29. &c. 4. Jael is praised, v. 24. 25. 5. The mother of Sisera is derided for her vaine hopes, v. 28, 29. &c. Lastly it is concluded with an imprecation against Gods enemies, and a prayer for such as love him, v. 31. And this song, as *Ferus* noteth, is the third; for two were made before by *Moses*, *Exod.* 15. and *Dent.* 32. and it was made as those, to be learned and sung publicly by the children of Israel, that it might remain as a monument of Gods merciful and miraculous dealing in confounding their most potent enemies to the generations to come, that they might therefore fear and serve the Lord, and fly to him for succour in all times of misery. And herein an example is given to us to be highly thankfull, and continually to praise God for great benefits and deliverances, and not for the present onely; and herein the Prophet and the Captaine should joyne, and go before others, the chiefe in Church and Common-wealth should be chiefe in glorifying God. For even the heathen, that knew not the true God, have given praise to their false gods, in the like cases. And this is in Hebrew in meeter.

*Praise the Lord for the avenging of Israel*: when the people willingly offered themselves, the vulgar latin rendreth this, *qui sponte obtulisti animas vestras ad periculum de Israel, benedicite domino*. But this doth greatly differ from the Hebrew, the first words for revenging revenges in Israel, as it is in Hebr. word for word, are quite left out, and the speech is turned to those that fought in the battle, whereas they are spoken of onely, and not unto, and there is no mention of soules or of danger in the Hebrew; but the next words are, *for the peoples willing offering themselves*. *Vatablus* expresseth this by a strange paraphrase thus, whilst God punisheth Israel for sinne, whilst the people doe voluntarily take armes to defend themselves against their enemies, at what time God gave them strength and courage, when he would deliver them, that is, in the time of affliction and of deliverance, of calamity and felicity, praise the Lord. For although in all things wee ought to give thanks, yet deliverance onely from misery is here mentioned to excite to this duty.

*Hear (O yee Kings) give ear (O yee Princes) &c.* Here *Deborah* by an Apostrophe turneth herselfe to foraine kings, and men of greatest might in this world, that they might not be proud of their greatnesse and power, seeing how easily God had brought downe so mighty a King as *Jabin*, but humble themselves therefore before him, and not despise inferiour persons, seeing that when God will, a few, and they not so well armed, can overthrow many more, and better furnished. For such thinke themselves worthy to bee praised and magnified, and through haughtinesse of spirit are furthest from giving praise to God, and therefore they are specially invited to it, as the men, that should be most forward herein.

*Lord when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled and the heavens dropped, &c.* the mountaines melted, even that *Sinai*, &c. *Deborah* being about to praise God for the great deliverance from *Jabin* and *Sisera*, pitcheth not at the first upon that, but beginneth higher, hence taking occasion to remember things done long before, thus enlarging herself in praising God, as we also should do, recounting all his benefits, as *Psal.* 103. This beginning with the Lords comming from *Seir*, is taken from the speech of *Moses*, *Dent.* 33. 2. *The Lord came from Sinai, and rose from Seir to them.* *Seir* and the field of *Edom* were both one, about which place the children of Israel continued long, next before their comming to passe into the land of *Canaan* to possesse it, *Dent.* 2. 1. 3. Now the Lord is said to goe out of the field of *Edom*, when he led the people forth from thence, and accompanied them with the signe of his presence, then the earth trembled, that is, the inhabitants of the earth round about, the *Edomites*, *Moabites*, and *Amorites*, &c. as in an earth-quake, both the earth and mountaines shake, and in horrible tempests of winde and raine all men are afraid, so the Lord now going forth

Ferus.

V. 2.

Vatablus.

V. 3.

Ferus.

V. 4.  
V. 5.Dent. 2. 4.  
Numb. 22.  
Exod. 15. 14.  
15.



*Lyranus, A. is  
Montanus, Ca-  
jetanus.*

forth with his people, all were terrified, as when a generall most grievous tempest threatneth destruction to the whole world; to expresse which, this Metaphor is here used, *the earth trembled, the heavens dropped, the clouds dropped water, the mountaines melted, &c.* and to expresse this yet more, the state of Mount *Sinai* is added, where God appeared with such terrour to give the law; see a like place to this, *Psal. 68. 7, 8.* Thus *Ferus* holding, that two most memorable apparitions of the Lord are herein pointed at; in *Sinai*, and in Mount *Seir*; by the melting of the mountaines, that the melting of the hearts of the Kings of the *Amorites* was meant, for they were most high of all others. But some will have all properly to be understood of those things, that happened at the giving of the Law upon Mount *Sinai*, when the earth trembled, and thunder and lightening appeared, and a thicke cloud, from whence rain might come, although it be not there expresse, and the mountaine was all on fire, so that it might seeme even to melt with the ardent heat thereof. *Lyra* therefore delivereth this, as the common exposition of our Doctors: when thou wentest from *Seir*, that is, thou leftest the *Edomites* dwelling there in their errors, not vouchsafing to give thy laws unto them, thou spakest from Mount *Sinai* to thy people *Israel*, being accompanied with all these terrible signes, which should cause all men to feare and tremble before thee. But I cannot see, how Gods going from *Seir*, and marching out of the field of *Edom* should be understood of his leaving the *Edomites* in their wickednesse, but of his going from thence in the *Israeli* Army towards the land of *Canaan*, where this famous Victory was now obtained. And that passing of his from *Edom* is here begun withall, whereupon so much trouble followed amongst the nations, and they were so miraculously overthrowne, as if the earth had bene moved, and the mountaines melted, because another most notable exploit, was now done in the same countrey against the King of *Canaan*. Wherefore I subscribe rather to *Ferus*, and whereas it is added at the last, *this Sinai*, I understand it, as if it had bene said, *at this Sinai*, or that *Sinai* where the Law was given, so those mountaines melted, the mighty Kings of *Canaan*, that were as mountaines, melted in their hearts, when God came neare amongst his people.

V. 6.

*Lyra.*

*Ferus.*

*In the dayes of Shamgar, &c. in the dayes of Jael, the high wayes were unoccupied &c.* Here the dangers past are recounted, when the people for feare of enemies, that were ready to rob and spoile them, durst not goe in the usuall wayes, but in by-pathes, that the present state being herewith compared, might be the more extolled and God the author of it therefore. The meaning is, that although *Shamgar* greatly quelled the *Philistines*, enemies to the people of *Israel*, who robbed and spoiled them, when with an ox goad he slew so many together, yet the *Israelites* were still afraid, and durst not travaile so freely for feare of being robbed, even to the time of *Iael*, who did execution upon *Sisera*, and so all feare of enemies was now taken away. *Ferus* understandeth it either thus, or by the high-wayes civill Ordinances, by the travellers the magistrates, that should see to the keeping hereof, but then the course of executing justice ceased through the tyranny of the *Canaanites*: a description truly of a very miserable state, when neither husbandmen could goe about their husbandry for feare of danger, nor magistrates doe justice betwixt one man and another: and this continued from the death of *Ehud* unto this fact of *Jael*, who, although shee were a woman and so of the weaker sex, yet shewed to have the courage of a man in her in cutting off the head of that grievous oppression, and therefore shee is named as most famous for this next unto *Shamgar*.

V. 7.

*The Villages ceased, they ceased in Israel*; the Vulgar Latin for *Villages* hath fortis, the valiant, but the word *פריות* here used signifieth an unwall'd town, and the inhabitants of it, according to *Pagninus, Vatablus, Arias Montanus, Tygurini Interpretes*, and all others skillfull in the Hebrew, and so it is elsewhere rendred by *Jerom* himselfe, as *Ester*, 9. 19. where it is, *פריות* coming of the same radix, and *Deut.* 3. 5. and *1 Sam.* 6. 18. where it is *פריו*. The Sept. have it *οἱ χωρὶς τῆς*, the Chald. the Cities of Townes were desolate, which were seated in *Israel*, and their inhabitants were driven out and disperced: by this paraphrase shewing

ing the meaning of the words, for then Townes cease and are still, when all being fled out of them into walled Cities for feare of the enemy, there is no stirring any more in them. Yet there may bee some reason of rendring it the valiant, because to inhabit such Townes doth argue valour; as *Lycurgus* forbade Townes to be fenced with walls, saying, that valiant Citizens are walls unto them. And *Agefilas* King of the *Spartans*, when one asked him why *Sparta* was not compassed with walls, answered, pointing to his armed Men, these are the walls of my City. Untill *I Deborah arose a mother in Israel*; this is not spoken vauntingly by *Deborah* to extoll her self, but to the praise of God, who had raised her up by his Spirit to excite *Barak* to goe against *Sisera*, the great oppressor of those times; and shee calleth her selfe a mother, for her mother-like affection to the people to seeke their good. The Vulg. Latine rendreth it in the third person, untill that *Deborah* arose; but it is the first in the Hebrew.

*They chose new Gods, then was Warre in the gates, &c.* The Vulgar Latine, the Lord chose new Warres, and hee overthrew the gates of the enemies. The Hebrew is *יבחר אלוהים חדשים או לחם שערים*, where because it is doubtful to whom the first word *יבחר* should bee referred, whether to God, or to Israel, this diversity in expounding that clause ariseth; for if it bee referred to Israel, then it must bee rendred thus, he chose, that is, Israel chose new Gods, this being set forth as the cause of all their troubles; if to God, then it is thus, God chose new, and because new must have reference to somewhat, it is not amisse to supply it, as *Jerome* hath done, with this word *Warres*, God chose new Warres, that is, when *Deborah* arose, hee tooke warres in hand, in a different manner from all the warres made before; for hee warred now by weaker meanes, a woman, that went to the battell, as the chiefe stay of all the rest; and an unarmed company, without shield or sword, as followeth in the next words; and a woman, a stranger that slew *Sisera* their great terrour. For the next clause, *then was war in the gates*, because it is not expresse in whose gates, *Jerome* hath supplied it, in the enemies gates; the Septuagint, *then the Cities of the Princes made warre*; and for the first clause, the Septuagint have, *they chose new Gods*, so likewise the Chaldee, the Rabbins, *Vatablus*, &c. onely *Arias Montanus* amongst new Expositors, and almost all the Ancients amongst Christian Expositors cleave to *Jerome*. By the most common received exposition, the gates must be understood of Israels gates, and in saying, here warres were made, that this followed as a punishment upon their choosing them new Gods, not onely their unwall'd Townes, as was shewed before, were made desolate; but they that were fenced with walls and gates, were not sufficient to keep the enemy out from raging therein; the reason whereof followeth, there was neither shield nor speare seen amongst 40000 of Israel, all their weapons were by the enemies taken from them, and they were disarmed, and so unable to resist their violence. According to the other exposition, the gates of *Harosheth* and *Hazor*, and other Cities held by the *Canaanites* must bee meant, they were now expugned by the Israelites getting the victory, and yet these expugners were unarmed, they had neither shield nor speare, so that the thing was the more miraculous. Whereas 40000 are spoken of, and yet the people going to the warre with *Barak* were onely 10000; *Lyra* saith well, that being at the first but 10000, when the victory began to fall to their sides, their number greatly increased, till that they were come to 40000. Another way of expounding this, *Lyra* hath more forced, was there a shield or speare seene when 40000 enemies were fighting in Israel? *Jerome* by these 40000, either understandeth others in Israel that durst not lift up a speare against the enemy, or bee seene in these warres, yet by the 10000 onely following *Barak*, the enemies were destroyed.

*St. Augustine* reading the first words thus, *They chose, or barley bread, new Gods; then they expugned the Cities of the Princes*, troubleth himselfe in vaine, both in finding out a reason why false Gods should bee compared to barley bread, and how it could aptly bee said, *Then they expugned, &c.* And to the last hee saith, here is an Hyperbaton, which hee reduceth thus into order, beginning at the

*Plutarch in  
Laconicus.*

V. 8.

*Lyra.*

*Jerome.*

*August. qu. 29.*

verse

verse before going, *Inhabitants failed in Israel, they chose them new Gods, till Deborah arose, then they expugned, &c.* But all this is lost labour, seeing this verse carryeth a good sense in it selfe, as hath been already shewed. And for my part, I doe in this place preferre *Jeromes* Translation, because the calamities of the people were done withall in the former verse, at the rising up of *Deborah*; so that here in the next place must come in most aptly, how the Lord proceeded by *Deborah* to worke an alteration, *viz.* by making a new kind of War, where-by the enemies gatts, which were the strongest places, were expugned, the people that did it being also unfurnished with such weapons as were used in War. For the number spoken of, besides that which hath been hitherto said, there seemeth to be a better way to explaine it thus; this Victory was obtained when as there was a generall want of weapons offensive in Israel, a certaine number of 40000, being put for an uncertaine of a very great Company, it being probable hereby, that the *Canaanites* to reigne over them the more securely, had taken their weapons from them in all places, as the *Philistims* did afterwards, *1 Sam. 13. 19, 20.* And if it bee taken thus, there needeth to bee no trouble about the difference of the number here spoken, and the number of 10000 following *Barsk*; for not onely they, but all others generally in Israel are here meant, they had very great want of weapons.

V. 9.

*My heart is towards the Governours of the people, that offered themselves willingly, &c.* Here *Deborah* beginneth to praise the instruments of this victory, under God, the Governours of the people, Hebr. *the Law-givers* or Judges, who by right were such, although at this time suspended from executing their office by the tyranny of *Jabin*; and herein their forwardnesse in speciall is intimated, to lead forth the people to this Battail, that as hers, so the hearts of others might be affected towards them, and bleste God for them.

V. 10.  
Lyr.Judg. 10. 4.  
Ch. 12. 14.  
*Junius.*

*Speake ye that ride on white Ases, that sit in Judgment, &c.* A further description of Judges, who now might ride upon white Ases, or Ases shining with fat, taken from the enemy, and walke upon the way securely, which they could not doe before without deadly danger. And Judges are thus described, because of old in Israel, they used not to ride upon Horses, but Ases, as all honourable Persons did. By these words following, *and walke by the way, Junius* will have Merchants to be understood, who used to travaile further; so that they also, and all travellers that were now delivered from dangers, are excited to speake together the praises of God.

V. 11.

*They that are delivered from the noise of Archers, in the place of drawing water, &c.* that is, as *Junius* also hath it, Boyes and Wenches that were in continuall danger of the enemies arrowes when they went to draw water. This place is very obscure, by reason of the words here used, which may bee drawne divers wayes. These words, *They that are delivered*, are not in the Hebrew, but supplied by the Translators; For Hebr. the verse beginneth thus, *מקול מחצעים בין משאבים שם יחזו* being rendred word for word, from the voice of the shooters of arrowes, or of lightening and hailstones in the places of drawing water, or amongst the drawers of water, there they shall speake, &c. The Vulgar Latine hath it, *Ubi collisi sunt currus, & hostium suffocatus est exercitus*, by *מחצעים* those that shot and fought out of the Chariots being understood, but the Chariots being now overthrowne, and they cast upon the ground maimed, and troden under the horses feet, they uttered a most lamentable voice, from which voice the Israelites are exhorted here to fetch matter of praise; and by *משאבים* they that fell into the River *Kishon*, and were there choaked with water, being understood. The Septuagint joyneth these words to the last word of the former verse, thus, *ἐν τῇ φωνῇ τῶν ἀνταρκακούντων ἀνὰ πηλὸν ὑδατοπόρου, edite vocem pulsantium in medio gaudantium*; but this goeth altogether from the signification of the words, as may bee seen before; and *Arias Montanus* hath it, *a voce sagittantium inter haurientes aquas*, as having reference to *שירו* speake yee, being the last word of the former verse. And so I take it to bee one continued sentence, thus, Yee that walke by the way now safely, which yee could not doe before, speake from the voice, or utter the voice of dividers, for

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so **צמ** also signifieth, that is, of those that divide the spoiles of the enemy, and doe this amongst the drawers of waters, who also have cause now to rejoyce, because they are out of the enemies danger in going out and comming in about this service, and so doe this amongst them, is as much as doe yee it, and let them utter the voice of joy also. It seemeth then to be an excitation of all, even to the drawers of water in Israel, which were the meanest of all others to praise God: And it is said amongst the drawers of water in particular to denote the place where this victory was gotten, even by the waters of the River Kishon, v. 21. *There let them speak of the righteous acts of the Lord, towards the inhabitants of his villages, &c.* Because now men might adventure to inhabit even such weake places, which in times past they durst not doe, ver. 7. The Vulgar Latine hath it as before, towards the valiant in Israel; and unto the next words, *Then shall the people of the Lord go downe to the gates*; it addeth, *and obtained principality*; for further explication of what is meant by their going downe to the gates, viz. the Judges to sit there, and judge in Israel, and to see Justice executed, or to goe freely in and out at the gates without feare, for businesse or recreation, as *Junius* hath it.

*Awake Deborah, awake, awake, utter a song, &c.* V. 13. *Then bee made him that remaineth to have dominion over the Nobles of the people, the Lord hath made mee to have dominion over the mighty.* The Vulg. Latine, *Salvate sunt reliquie populi, Dominus in fortibus dimicavit.* *Junius*, *Ex quo dominium residui tradit magnificis in populo, Jehoshab dominium mihi in fortissimos tradidit*; and by the Princes to whom the dominion was given, he understandeth the Israelites, by the residue, the Canaanites remaining, by the time, since which the time, the time that *Barak* carried the Canaanites captive; by the mighty, over whom *Deborah* was set, the Israelites recited in the verses following, *Ephraim, Judah, Simeon, &c.* The Septuagint, *Then was his fortitude magnified, the people of the Lord (ô Lord) humbled before me those that are mightier then I.* Of all these Expositions our Translation is most agreeable to the originall Hebrew, as exprelling it word for word, and the meaning is, when *Barak* led the *Canaanites* captive, the people of Israel that remained, after so great oppressions and destruction of them made before by the *Canaanites*, which were weake and despicable, had the mightiest of them in subjection; and *Deborah* in speciall had them under by the Lord, who did all this. Wherefore as *Hugo* hath it, either the people are brought in stirring her up and *Barak* to praise God, or else she exciteth her selfe and him, saying, *Awake, awake, awake, three times, or, Arise, arise, arise*, to intimate that who so will perfectly praise God, must doe it with heart, word, and work, or by faith, work, and perseverance.

*Out of Ephraim was there a root of them against Amalek, after thee Benjamin amongst thy people, &c.* Here, saith *Ferus*, are commemorated the Tribes, out of every of which, some went to these Wars after *Barak*, so likewise *Junius*. But *Lyra*, *Hugo*, *Tostatus*, and others, generally referre the first words here to *Joshua*, who was of the tribe of *Ephraim*, holding them to bee a commemoration of the fight which hee had against the *Amalekites*, *Exod. 17.* and the next to *Saul*, who was of the tribe of *Benjamin*, taking them to bee a Prophecie of his going against them, which was done, *1 Sam. 15.* This place is so obscure, that it is most difficult to give the right sense thereof. The Vulg. Latine hath it, *Out of Ephraim destroyed hee them in Amalek; and after him, out of Benjamin thy people, ô Amalek*: the last words [*ô Amalek*] being supplied for further expression. The reason of the first difference here, is, because the word **שורש** may either signifie their root, or hee planted them; or the pricks being altered, thus, **שורש** hee extirped, or rooted them out: And when the Scriptures were first written, till the dayes of the *Masoreth*, who invented the pricks, it might indifferently be read either way. Wherefore if it bee read now, hee rooted them out, or destroyed them, as *Jerome* hath it, there will bee no violence done to the originall Hebrew, but a corruption onely acknowledged in the *Masoreths* pointing. And then the sense will bee cleare, God out of *Ephraim*, or stirring up men out of *Ephraim*, when the *Canaanites* being discomfited, fled some of them

Junius.

V. 12.

V. 13.

Junius.

Septuag.

Hugo Card.

V. 14.

Ferus.

Lyra, Hugo Card.  
Tostatus.

them that way to *Amalek*, pursued and destroyed them there, for the word is not, against *Amalek*, but in *Amalek*; and *Joshua* fought not before in *Amalek*, but with the *Amalekites* in the wilderness; so that it cannot be understood of that fight, *Exod. 17.* neither can there be any good reason rendred, why that fight with the *Amalekites* should here be mentioned; but that the *Amalekites* dwelt not farre from *Ephraim* and *Benjamin*, and so that the *Canaanites* might be chased by them thither, and slaine, it appeareth, because the *Kenites* dwelt some of them amongst the *Amalekites*, *1 Sam. 15. 6.* and yet *Judg. 1. 16.* they are said to have gone and dwelt in the Wilderness of *Judab*, neare to which *Ephraim* and *Benjamin* lay. For the other words in the *Vulg. Latine*, I cannot so easily be drawne to subscribe unto them, for they are *Hebr.* word for word, *Thy remainders, Benjamin, in thy people, or with thy people*; the meaning being, that *Benjamin*, although now a small tribe, not worthy therefore to be called otherwise, but by the name of a remnant, did also helpe with his people in destroying the *Canaanites*. And then here is nothing to be understood but these words, and out of, and be destroyed; For that *Benjamin* received that great blow remembred, *Judg. 20.* before this time, and so that a remnant onely of that tribe now remained, *Junius* proveth in his Notes upon that place. The *Chald. Paraphrast* maketh all this place plaine, according to the most common received sense before mentioned, thus, *Out of the house of Ephraim arose Joshua the sonne of Nun in former times, and made warre with the house of Amalek; and after him rose up Saul of the house of Benjamin, &c.* One *Septuagint* Translation hath it, *Ephraim rooted them out in Amalek, &c.* The *Rabbins* generally follow the *Chaldee*, but the sense already approved is best, and most agreeable to the words, and the *Septuagint* maketh notably for it.

*Out of Machir came Governours, and out of Zebulun they that handle the pen of the Writer.* *Machir* was the most noted, if not the onely sonne of *Manasseh*, and therefore in saying, out of *Machir* came Governours, shee meant, out of the halfe tribe of *Manasseh* placed in the land of *Canaan*, neare to mount *Tabor*, where the battaile was fought, came downe Princes and chiefe men to helpe in this war. The next words *Hebr.* are, *מַסְכִּים בְּשֵׁבֶט סוּפֵר* word for word, drawing out, or such as draw out with the Scepter, Rod, or Pen of a Scribe; and the meaning seemeth to be, that as out of *Manasseh*, so out of *Zebulun* came primary men also, as many others (for the Army consisted chiefly of *Zebulun* and *Naphtali*) that led others forth, carrying in their hands the signe of their authority, a Scepter or a Rod; or as *Junius* hath it, leading them forth by Letters, which they wrote to summon them to come after them to this War. The *Vulg. Latine* hath it, *Which led an Army to the warre*, not respecting the words, but the sense onely. *Ferus* taketh this to be a description of Doctors of the Law, whom hee saith *Barak* had in his Army, as well as Souldiers, and by such God subdued the Enemy. But because the word *שֵׁבֶט* is most commonly put for a Scepter, or signe of Principality; the word *סוּפֵר* a Writer, and *מַחֲוֹקִים* Law-givers, before used in this verse, seem to set forth men of a like condition, Law-writers, or Law-makers, Princes of Families.

*The Princes of Issachar were with Deborah, even Issachar and also Barak, hee was sent on foot into the valley, for the divisions of Reuben there were great thoughts of heart.* The *Vulgar Latin* agreeing with ours in the first words rendreth the next thus, and they followed the steps of Barak, who gave himselfe to danger, as it were headlong and into a gulf. The *Sept. and Barak*, so *Barak*: in the valley hee sent his footmen into the valley. *Junius*, as *Issachar*, so *Barak*, and he that was sent into the valley at her footsteps. *Hebr.* And *Issachar*, so *Barak* sent into the valley with his feet, or with his footmen, the meaning is, as *Issachar* with his Princes, so *Barak* was with *Deborah*, and was sent by her downe from *Tabor* with his footmen into the valley against the *Canaanites*, and there fell upon them by the river *Kishon* and slew them. *Lyra* and others that follow the *Vulgar Latin*, expound these words, as shewing, that some of *Issachar* remained with *Debo-*

*Junius.*  
*Chald. Paraphrast.*

*Iosh. 17. 1.*

*Junius.*

*Ferus.*

*V. 15.*

*Lyra.*

rab to praise God, and some went after Barak to chase the enemy downe the hill, with such violence as if they would have cast themselves downe headlong into the valley and river. But here is nothing signifying to danger, headlong, or gulfe, but into the valley, so that if the words be otherwise placed, the nearest that they will come to Jerom is by rendring them thus: And Issachar so followed Barak at his feet cast into the valley. For the next words, for the divisions of Reuben, &c. it is most generally held, that here Deborah beginneth to taxe those tribes that did not helpe in these wars, and first Reuben hindered by divisions amongst the Princes assembled to consult, whether they should send aide or not, which divisions came from their pride, and so no helpe sending could bee agreed upon. And therefore by great thoughts of heart, pride is to bee understood, they were so proud, saith Hugo, that they scorned to goe with such meane persons, as they of Zabulun and Naphtali: and besides pride and contention, Ferus taxeth them for covetousnesse. But Junius contrariwise rendring the words thus, *magni instituti animi in paribus* Reubenis, saith, that the notable faith of Reuben, Gad and the halfe tribe of Manasse on this side Jordan is here commended, in that they went up armed over Jordan before their brethren, shewing the great courage that was in their hearts, and that they are excited to acknowledge Deborah to bee sent of God to worke this great deliverance. I subscribe to the former exposition, the words being in Hebr. In the divisions of Reuben great thoughts of heart, that is, pride and high-mindednesse, which was the cause thereof; and the next words shew this to be spoken in way of blaming Reuben, v. 16. Why abodest thou amongst the sheepfolds to heare the bleatings of the flock? as if it had beene said, was this time, when thy brethren were labouring to achieve so great a victory, a time for thee to sit still and tend thy flocks? and of this it is spoken in particular, because Reuben and Gad, &c. were before noted to abound with cattle; and so it is concluded with a repetition of the same, as is usuall in songs, for the divisions of Reuben there were great searchings of heart, the word rendred searchings differing but in one letter from that before rendred thoughts, for חקקי here being חקרי. Thus then the Reubenites are taxed, and in like manner the Gileadites who were of Manasse, and Gad who are said to have abode, or to have sitten still also beyond Jordan, and of Dan, that hee remained in Ships, that is, followed his merchandize, according to the situation of his countrey, and Asher by the Sea shore, &c. why any thing should here be spoken in way of commending Reuben, Gad, &c. for their valour shewed in times past, I can see no colour of reason. Asher is not onely said to abide on the sea shore, but also to continue in his breaches, the Vulgar Latin in his havens, but the Hebrew word signifyeth breaches, and so the havens of the sea may well be called, because in them the violence of the waves is broken and determined: and his continuing here setteth forth his attending to his merchandize, this warre being neglected. Here Zabulun and Naphtali are againe commended for adventuring their lives, and the manner of the fight is described. The Kings came and fought, then fought the Kings of Canaan, &c. whereas Zabulun and Naphtali are said to have jeopardded their lives in the high places of the fields: the Vulgar Latin hath it, in regione Merome, מרומי שדה in the field of Merome, if it bee taken for a proper name, if appellatively, in the high places of the field, and this is preferred both by Lyra and Hugo, and others, for there was a plaine upon the top of the hill Tabor, from whence this battaile was begun, being therefore called the field of high places. The Kings of Canaan were the Kings confederated with Jabin, these are said to have come and fought, and tooke no gaine of money or of silver, that is, after the manner of those, that goe to warre and conquer, they tooke not the spoyle of the enemy, but they themselves were spoiled and destroyed, and their goods were made a prey to the Israelites, their enemy. The Vulgar Latin to expresse this hath it, nihil tulere predantes. And this battaile is said to have beene fought in Taanach, which was a City belonging to the Levites in the halfe tribe of Manasse, Josh. 21. 25. to which tribe also the City of Megiddo pertained, the waters whereof are here spoken of Judg. 1. 27. but that

Lyra, Ferus,  
Hugo Card.

Junius.

V. 16.

V. 17.

V. 18.  
V. 19.Lyra, Hugo  
Cardin.



Hugo Car.

V. 20.

Lyra

Hugo Cardin.

Schol. Hist.  
Hugo de Sancto  
victore.Toftatus.  
Rupertus.Dionys. Carthusi-  
an.  
Cajetan.

V. 21.

Lyra.

Hugo Cardin.

Serrarius.

Bonfrerius.

Aris Montan.

V. 22.

V. 23.

Schol. Hist.

halfe tribe had both these Cities out of Issachar, Josh. 17. 11. for Issachar lay next to the tribe of Zebulun, where Mount Tabor was. Here I cannot but marvelle, what Hugo meaneth to say that for Taanach Hebr. is Romoshache, the high places of the field, when as it is תַּנְחַנְחַן Taanach, as all read it.

They fought from heaven, the starres in their courses fought against Sis. Here is shewed, from whence this great victory came, viz. from god, who from heaven sent lightening and hailestones upon the enemy, but the Sun and Moone did not now stand still, as in the dayes of Joshua, but they and all the starres went on in their course, wherefore it is added, the starres in their courses fought, the Vulgar Latin, the starres remaining in order and in their course fought: So Lyra: who will not have this to be understood of the starres fighting, but continuing in their course, whilst the tempest coming from heaven beat downe and destroyed the Canaanites. But Hugo by the starres understandeth lightnings comming from heaven against them, like unto starres, as if they had flowne from thence upon them; or cast out sparklings of fire against them, thus also Petrus Comestor, taking it to be spoken hyperbolically. Hugo de Sancto Victore is for God, the ruler over the starres fighting against them. Toftatus saith, meteors are meant, which are like starres called comets. Rupertus by the starres understandeth Angels, because Angels are called morning starres, Job 38. and starres, Revel. 12. so likewise Glossa interlin. Variabilis, Mariana, and Ephraim. Dionysius Carthusianus saith, the starres fought by stirring up tempests by their influences, God at this time specially augmenting them for the destruction of the enemies, so likewise Cajetan; and this last I hold to be the best, and to intimate, that the starres doe fight in their kinde, when God will have them, they are often called the host of heaven.

The river of Kishon swept them away, &c. they fleeing thither and thinking by swimming over to escape, were by the violence of the streame carryed away and drowned: The ancient river, the Vulgar Latin and Sept. the river Kadumim, by Lyra thought to bee another river neare to Kishon. But by that, which goeth before and followeth after, it is plaine, that one and the same river onely is meant, and so Hugo, by Cadumim the red sea is set forth, the word signifying antiquorum, because of old the Egyptians were miraculously drowned there, it is then meant here that Kishon was now become to the Canaanites, as the Red sea to the Egyptians, because hereby they were swept away. Serrarius thinketh, that the more easterly part of the river Kishon was called Cadumim, because Cbedem signifyeth the east. Bonfrerius, because קדם signifyeth praecurre, that it was called the river Cadumim, for preventing and carrying away the Canaanites, that thought to swimme over it: Aris Montanus, the river of antiquity, because it was of old ordained of God, that the Canaanites should bee drowned here: of all these I like that best, which holding this to bee another name of the river Kishon or of some part of it, deriveth it from the east, because it must bee a name not now first imposed, but whereby it was also known long before this time. O my soule thou hast trodden downe strength, this is a clause of the victour exulting for this mighty Kingdome of the Canaanites now subdued.

Then were the horse hooves broken by reason of the pransings, &c. the Vulgar Latin, ungula equorum ceciderunt fugientibus impetu et per praecipua ruitibus fortissimis hostium: in our translation the rest of the verse endeth thus, the pransings of their mighty ones, Hebr. it is מַחֲרֹת-דַּחֲרוֹת were smitten or shaken with hasty treading, מַחֲרֹת of his mighty ones, the meaning whereof can bee nothing else, but that the mightiest and strongest of the Canaanites made such haste to flee in their charriots before the Israelites, that their very horse hooves were broken, and bruised wonderfully, so that Jerom in his translation respected more the sense, then the words.

Curse yee Meroz, said the Angel of the Lord, curse yee bitterly the inhabitants thereof, because they came not to the help of the Lord, &c. Comestor for Meroz hath Meroth, and saith, it was one of the Princes of Canaan, and that Deborah meaneth herselfe by the Angel, or Michael Meroth, signifyeth arcannum; and hereby was meant

an evill Angel *in arcano*, that is, in secret fighting against Israel. *Lyra* having also mentioned this exposition, as the common exposition of our Doctors, that *Michael* was the Angel of the Lord here meant, and *Meroz* the name of an evill Angel, who with his company did not onely not helpe, but oppose the people of Israel, preferreth yet another of the Hebrewes, who say, that *Meroz* was a mighty man dwelling neare the place, where this battaile was fought; but would not come forth with his men to helpe the Israelites, wherefore, the Angel of the Lord, *Barak* curseth him and his people, for *Barak* may well be understood by an Angel, because hee was sent, according to the signification of the word *Malaeh*, an Angel, one sent. It seemeth to mee, that an Angel properly may best be understood, and most probably *Michael*, the Prince of the Jews, *Dan. 10.* and by *Meroz* some City or Towne neare to the place where the battaile was fought, because the inhabitants thereof are also named; although there be now no memory left of it either in *Jerom* or *Adrichomius* or any other, because happily by the force of this curse, it perished long agoe. Others, that came not to helpe, are not cursed, because they dwelt further off, but *Meroz* being so neare was without excuse. It is cursed and the inhabitants thereof, because they came not to helpe the Lord, that is, his people fighting against *Sisera*, for the Lord taketh that which is done to his people, as done to himselfe. Let rich men marke this, saith *Fermus*, who helpe not the poore by relieving, and such, as stand against any good cause, so faire are they from helping it, and lastly, all that stand not for the glory of God, they are accursed. But how can the Angel of the Lord bee said to curse, seeing *Jude. epist. Michael* cursed not the Devill, neither durst he? *Hugo* answereth, it is true, the Devill himselfe must not be cursed with some kinde of cursing, for the wicked cursing the Devill curseth his owne soule, *Eccles. 21.* that is, by wilhing evill to him, because hee is the creature of God, but by saying, that he is evill, and by abhorring from his presence, as evill, he may be cursed. Thus he, but *Michael* is onely said, *Jude. v. 9.* not to have dared to bring forth the judgement of evill speaking against the Devill, but hee said, the Lord rebuke thee, *Satan*; which may better be expounded thus, as in my notes upon *Jude*, hee of himselfe durst not by word take revenge upon the very Devill, because this belongeth to the Lord onely, but having commission from God to curse, as in this place, he might curse and bid others curse, as other holy servants of God have cursed Gods enemies, which was not their cursing, but the Spirits speaking by them, and denouncing all evill.

*Blessed shall Jacl the wife of Heber bee above women, &c.* In commending *Jacl*, saith *Fermus*, all that labour for the good of the Church, are commended and blessed, and the falling of *Sisera* is set forth in many words the more to set forth his shamefull end. For what can be more shamefull to a Generall of a great Army, then to be slaine and to fall at the foot of a woman? And such confusion and shamefull ends shall all the wicked which are Gods enemies come unto, according to the Epiphonema used, *v. 31.* But the godly who love God shall become glorious as the Sun in his night: in the tent, that is, for that which shee did in the tent, in so valiantly assaulcing and slaying *Sisera*: above other women in the tent, that is, saith *Lyra*, above all that dwell in tents, for none of them ever did so valiantly and warily, as shee before. *Hugo* also straineth this higher: blessed be *Jacl* above other women, in the heavenly tent or tabernacle.

Hee asked her water, shee gave him milk, shee brought forth butter in a Lordly dish. By this it seemeth, that shee gave him not onely to drinke, but to eate also, which was not before expressed, *Ch. 4. 19.* but onely that shee gave him milke, and the vessell, out of which, is said to be *בית* a bottle: but here *מית* in a dish of the mighty or of Princes shee gave him butter. *Junius* rendreth it, *simpulo magnificorum obtulit lac pingue*, and saith, that *Simpulum* was in the form of *Cyathus* a cup, and was used either about holy things, as *Ch. 6. 38.* or in marriage feasts. The Sept. distinguish the sentence thus, shee gave him milke in a bowle of potentates or of the mighty, shee brought forth butter. And this is *verbatim* according to the Hebrew. And *בית* whereby a bowle is here set forth,

Lyra.

Fermus.

Hugo Card.

V. 24.

Fermus.

Hugo Card.

V. 25.

Junius.

is used onely againe, *Ch. 6. 38.* where not a dish, but a bowle must needs bee understood by it, and that of great capacity, for which cause it is called here a bowle of Princes, containing a sufficient quantity of milke, and not a little, as in the cup of the poore, so that *Sisera* might drinke his fill: For otherwise it could not bee called a bowle of Lords, because Lordly for price, seeing the *Kenites* used no such costly Vessells in their Tents. Now if a distinction bee made, as by the Septuagint referring the milke to the bowle, and not the butter; there needs no question to be moved, as otherwise there may, how butter could aptly be brought in a cup or bowle? wherefore I prefer that Translation as best.

V. 26.

And with the hammer shee smote *Sisera*, shee smote off his head, when shee had pierced and stricken through his temples. The word here rendred, shee smote off, is *מַחֲקָה* used, as some note, no where else, and therefore of uncertaine signification. The Septuagint render it *διήλυσεν καραυὸν αὐτοῦ*, shee boared through or pierced his head. Some Hebrews will have it to signifie, shee smote, or cut off, as in our new Translation, but the Septuagint is to be preferred, because the instrument that shee used was an hammer, and therefore unfit to cut off his head. *Junius* hath it, *abrasit caput ejus*. The Vulg. Latine, *querens in capite vulnere locum*, going altogether from the Hebrew, & *tempus valide perforans*, having but one Participle and an Adverbe, for two Verbes Synonymies, and distinguished by two Conjunctions *ומחצה וחלפה* and shee transfixed and pierced: Wherefore I would rather read the whole thus, according to the Hebrew thus, Shee hammered *Sisera*, and perforated his head, shee transfixed and pierced his temple.

V. 27.

Where bee bowed, there hee fell downe dead. The Hebrew word for dead here, is *שׁוּן* wasted or spoiled; by the Septuagint rendred *ταλαιπωρῶς*, *miserabilis*, and accordingly the Vulg. Latine, *exanimis* & *miserabilis*; but the meaning is best expressed by the word dead.

V. 28.

The mother of *Sisera* looked out at the window, and cryed out through the lattice, &c. Here beginneth the derision of *Sisera* his friends, who expected a farre other event of this War. The Vulg. Latine hath it, *per fenestram respiciens ululabat mater ejus*, & *de canaculo loquebatur*, understanding the place where shee stood looking, to bee an upper room, having windowes narrow without, and broad within.

V. 29.

Her wife Ladies answered her, yes, shee answered her selfe; thus the Hebr. word for word, and the Septuagint; yet the Vulg. Latine in words that are neither in the Hebrew nor Greek, hath it thus, *Una sapienter ceteris uxoribus ejus hac socru verba respondit*. The next words, V. 30. Have they not sped, have they not divided the prey, to every one a damosell or two, &c. in the Hebrew are so defective, that they must needs be thus supplied, for the words are these, Have they not found and divided the spoile, a damosell, two damosells to the head of a man; a spoile of divers colours to *Sisera*, &c. a spoile of two divers colours for the neck of the spoile.

Junius.

V. 31. And the Land had rest 40 years, that is, counting from the 80 years mentioned, Chap. 3. 30.

## CHAP. VI.

V. 1.

Lyra.

AND the children of Israel did evill in the sight of the Lord, and the Lord delivered them into the hand of Midian seven yeares. Here is set forth the fourth oppression of Israel by the *Midianites*, by whom they were spoyled of their goods, and brought to a most poore and miserable estate. *Lyra* here noteth a difference between that, which is said of their sinning here, and Chap. 4. and Chap. 3. for there it is said, they sinned againe, here onely, they sinned, or did evill, the reason whereof, according to the Hebrewes, was, because by the song of *Deborah*, as by a most pleasing sacrifice all their former sinnes were done away: but now after this atonement they sin, as formerly they had done, and are scourged. And therefore it is not said, as before, they added to sinne, their former

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mer finnes still remaining unexpiated. The evill that they did, saith *Ferus*, was idolatry, as also may bee gathered from the following part of this History, which was evill enough alone to bring upon them this heavie judgement, as being against the first and chiefe Commandement of the Law, and it was the ground of all wickednesse. Touching the *Midianites*, into whose hands they were delivered, it is to be understood, that there was a twofold *Midian*, one neare the Red Sea, where *Moses* his Father in law dwelt, and another neare the *Moabites* Countrey, *Numb.* 25. but they were all destroyed, *Numb.* 31. so that it should seeme that it could not bee this *Midian* that now oppressed them. But the description of *Gedeons* pursuing them over *Jordan*, Chap. 7. 24. and Ch. 8. 4. and of their associates *Amalekites*, and the children of the east, v. 3. and Ch. 6. 33. evinceth plainly, that this *Midian* is meant, which was not farre from them eastward, and not the other which was southward. And although all that they could find before were destroyed, yet many doubtlesse fled, and so saved themselves, and afterwards returning to their Countrey, might well increase by this time to a great multitude.

Because of the *Midianites*, the children of Israel made them dens in the mountains, and caves and strong holds; that is, saith *Lyra*, dens and caves for the poorer fort, and strong holds for the greater; thus pending themselves up in secret places, to be hidden from the fury of the enemy.

And so it was, that when the Israelites had sowne, the *Midianites* came up, and the *Amalekites*, and the children of the East, &c. Of the *Amalekites* see before, *Exod.* 17. the children of the East are afterwards said to bee *Israelites*, Chap. 8. 24. *Iosephus* calleth them *Arabians*. They were, as the *Midianites*, of the posterity of *Abraham*, sent by him to dwell in the East, *Gen.* 25. 6. and the *Midianites* with these their auxiliary Forces, are said to have destroyed and wasted all the increase of the Countrey, unto *Gaza*, that is, to the furthest part of all, for *Gaza* was a City of the *Philistims*, bounding the land of Israel southward. They passed then with their cattell from place to place all the Summer time, feeding up both corne and grasse, and robbing them of all their cattell, from *Jordan* where they entred, to *Gaza*, so that no place escaped them, and this they did eight yeares together.

By these *Midianites*, *Ferus* mystically understandeth our spirituall enemies, who labour quite to exterminate the Church in like manner by all sorts of persecutions stirring up. 2. At once to spoile us of all the good things, that we have been long gathering, by drawing us to sinne, and from righteousnesse: For when a righteous man turneth from his righteousnesse, and committeth iniquity, all his former righteousnesse shall not bee remembered. 3. To beat downe all beginnings of good in youth, set forth by their treading downe of the Corne newly sprung up.

And the Lord sent a Prophet to the children of Israel, who said, &c. This Prophet, saith *Lyra*, is commonly held by our Expositors to have been an Angel; and *Comestor* saith, that the Angel sent to *Gedeon*, v. 11. was this Prophet. The Hebrewes say it was *Phinees*, but hee must needs by the course of nature, bee dead long before this, and all that generation of which hee was, is expressly said to have been dead before the first Judge *Othniel*; yet that opinion that hee was an Angel, is as much to bee disliked as this, because an Angel is no where called a Prophet, as St. *Augustine* himselfe confesseth, who yet is for this opinion, because an Angel foretelleth things to come, and reproveth sinne, and herein setteth the part of a Prophet, for which in reason hee may bee so called; as well as a Prophet an Angel, because sent by the Lord, which is a thing not unusuall. But because a Prophet, as *Lyra* hath it, hath things revealed to him in enigmat, but an Angel plainly, and every where else, when an Angel is meant, it is said an Angel, and not a Prophet, it is rather to bee held, that this Prophet was a man, and so the Vulg. Latine hath it, *virum Prophetam*, and likewise the Hebrew. When the people cryed unto the Lord, this Prophet was sent first, and then an Angel to stirre up *Gedeon* to become a deliverer; whereupon *Ferus* well noteth, that because this Prophet reproved the people for their

*Ferus.*V. 2.  
*Lyra.*

V. 3.

*Ferus.*  
*The Mystry.**Ezek.* 18.V. 3.  
*Lyra.*  
*Schol. Hist.**Judg.* 2. 10.*Augustin* in *Iudic.*  
6. qu. 31.

Note.

finis, to heare and to profit by reproofe unto repentance for our sins in the time of misery, is to lay a foundation of deliverance. The sending of a Prophet now unto them might seem ridiculous, and that to doe nothing, but reprove them for their sins; but because God will not deliver but the penitent, and to stirre up to repentance, preaching, and reproofing of sinne is necessary, a Prophet is now sent, teaching us by Preaching to seeke the welfare of our State.

V. 11.

And there came an Angel of the Lord, and sate under an Oake in Ophrah, that pertained to Joash the Abiezrite, and his sonne Gedeon threshed Wheate by the Winepresse, to hide it from the Midianites. Wee may gather hereby, that the people being penitent at the reproofe of the Prophet, the Lord was moved to take compassion upon them, and sent this his Angel to stirre up Gedeon, and to helpe him in their deliverance. Ephra was a City where Gedeon dwelt, as wee may see, Chap. 8. 27. There was another City called Ephrata, in the tribe of Judah, otherwile called Bethlehem, but this Ephra was in the halfe tribe of Manasseh, and here the Angel sate under an Oake, having taken to him the shape of a Man. Whereas it is added, this Oake pertained to Joash the Abiezrite, the Vulg. Latine hath it, to Joash the father of the family of Ezri; but in Hebr. and in Greeke there is no mention made of a family, but onely it is said, Joash Abiezri, being expounded the father of Ezri; but it is best rendred as a proper name, the Abiezrite, for Abiezer was a son of Machir, the head of a family in Manasseh, Josh. 17. 2. from whom they of that family were called Abiezrites, see v. 34. and Chap. 8. 2. Gedeon is spoken of, as being of Abiezer. For, by the winepresse, the Vulg. Latine hath, in the winepresse, and so the Hebrew word most properly signifieth; and Gedeon is noted by some to have threshed corne here, because it was a more secret place then a threshing floore, and because hee durst not for feare of the Midianites doe it more openly. If it bee said, how was it secret, when as hee could thence see and talke unto the Angel sitting abroad under an Oake? Answer. It was more secret notwithstanding then a threshing floor, which being the proper place to thresh in, the enemies would most probably have an eye unto, when a place of Winepresses might passe unsuspected. If it be doubted, considering the enemies wasting of all, how Gedeon could now have any corne to thresh? It is to bee thought, that in their generall wasting of all, some particular places escaped. But why did the Angel come to send Gedeon to be a deliverer, when as the Angel himselfe could have destroyed the enemies, and delivered his people? Answer. An Angel indeed destroyed the Assyrians in Hezekiah's time, but now God tooke another order, first to send a Prophet to reprove, then an Angel to point out the man that should be the Deliverer, lastly, this man Gedeon to fight against the enemies, and to save Israel: hereby saith Ferus, figuring out three, Moses, John the Baptist, and Christ; the first being sent to reprove and threaten, the second to point out the Saviour, and the third to save us from our sinnes.

Josephus, Pro  
copius, Joſtamus,  
Cajetan.

2 Kings 19.

Ferus.

V. 12.

The Angel appearing to Gedeon, said unto him, *The Lord is with thee thou mighty man of valour.* This is spoken to comfort and encourage him, because he was now threshing in feare, to hide it from the Midianites; neither had hee hitherto shewed any such valour, but by this speech it was portended, that hee should shew it, so Lyra, and that through the Spirit of God comming upon him, and filling him with magnanimity and courage. St. Augustine rendreth these words, *The Lord is with thee mighty in fortitude*; holding, that Gedeon's fortitude is not commended here, but the Lords, who was with him. I see not but that it may bee taken either way; yet because the word גביר here used, is often put for a man; it may best be read so, *Thou mighty man of valour.*

Lyra.  
August. qu. 32.

V. 13.

And Gedeon said, *If the Lord bee with us, why then is all this befallen us, &c.* Hee complaineth here of miseries, and how that nothing was miraculously done for their deliverance. Because they suffered such things, hee spake as if the Lord were not with them, as the Angel said, and as if hee could not or would not doe so for them, as they had heard hee did in times past for their Fathers. But this was a fault, saith Ferus, seeing the Lords hand is not shortened, but sin separateth betwixt him and his people.

Ferus.  
Esa. 59. 1, 2.

And

And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel, &c. that is, the Lord represented by the Angel, looked upon him, Go in this thy might, that is, not bodily, but spirituall by faith, in the might which the Spirit of God now indueth thee with to fight against Midian.

Behold my family is poore in Manasseh, and I am the least in my Fathers house. Gedeon in humility here excuseth himselfe, as unfit for this high office of a Deliverer. For these words, My family is poore, Hebr. is, אלפי הדל my thousand is poore, which Procopius and Augustine expound, as if Gedeon were a Chiliarke, or Captain over a thousand; but nothing else is meant, but the family consisting of a thousand, of which hee was, so the Chaldee Paraphrasi, Theodoret, Pagninus, &c. Josephus understandeth his tribe, Varabius and Cajetan his Chiliad, or the company of a thousand, within which his family was included, according to the distinction made, Exod. 18.

And the Lord said, Surely I will bee with thee and thou shalt smite the Midianites as one man. The more Gedeon humbled himselfe, as unworthy, the more the Lord graceth him, who chooseth the poorest and most despicable oft times to confound the mightiest, but not by their owne, but by his power; for, I will bee with thee, saith hee, and thou shalt smite the Midianites as one man, that is, as easily, as if they were all but one man, and they had but one head to be cut off.

Then Gedeon desired a signe, and that the Angel would stay, till hee had prepared a sacrifice, and so hee went in and made ready and brought forth a kid and unleavened cakes and broath, and at the command of the Lord powred them out upon the rock, and the Angel put forth the end of his staffe and touched them, and a fire comming out of the rock consumed them, and the Angel vanished out of his sight. It was not out of unbelieve, that Gedeon asked a signe, but out of prudence, that he might prove, whether hee spake unto him by Gods Spirit, for wee must try the Spirits, whether they be of God or not: yet it is not lawfull alwayes to aske a signe, for to the confirming of old doctrine signes are not to be asked, but only of new revelations. The old doctrines of truth have beene already sufficiently confirmed by miracles, and therefore the Jews asking a signe are called an evill and adulterous generation, and the rich man in hell craving that one might bee sent from the dead to his five brethren, is rejected: thus Fermus, so likewise Hugo, for the Devill can transforme himselfe into an Angel of light. For the sacrifice brought forth by Gedeon to the Angel, in our translation it is called a present, but in the Vulgar Latin a sacrifice, and in the Sept. transl. till I bring forth a sacrifice and sacrifice before thee, and accordingly it is held by Augustine, Theodoret, Lyranus, Tostatus, Mariana, &c. that Gedeon prepared a sacrifice to bee offered unto God by the Angel. And whereas the place did not agree, for all sacrifices ought to be offered in the tabernacle, Lyrus saith, this was extraordinary, and therefore by divine dispensation might bee offered in a place extraordinary. The Hebr. word is, מנחתי, my offering, but it may as well set forth any other gift offered to one as a sacrifice, as Judg. 3. 15. 17, 18. 2 King. 8. 8, 9. and the manner of preparing it by seething the Kid and bringing it thus sodden and the broath sheweth, that it was a dinner prepared for him, whom hee yet knew not, whether he were a man or an Angel, but the Angel made a sacrifice of it, doing wonderfully in his sight for his assurance that hee came from the Lord: unleavened bread was prepared now, because it might more readily be done, as in the like case, Gen. 18. and not because it was a time of the Passeover, as the Rabbins doe hence fondly gather. Gedeon seeing the miraculous burning of the meat and cakes cryed out, as being afraid, because hee had scene an Angel, but the Lord comforted him, telling him that he should not dye. The like feare was afterwards in Manoah Samsons Father, Ch. 13. and it seemeth to have beene generally grounded in the mindes of the Jews by reason of that saying, Exod. 30. 20. No man shall see my face and live. The Angel of the Lord is said before to have gone out of his sight, so that when Gedeon expressed this great feare, he saw him not but, onely heard him speaking unto him.

Then Gedeon built an Altar there unto the Lord, and called it Jehovah Shalom,

V. 14.

V. 15.

Procopius.  
Augustine.V. 16.  
Fermus.V. 17, 18.  
V. 19, 20.V. 21.  
Fermus.

1 Ioh 4. 1.

Hugo Card.  
2 Cor. 11.August. Theod.  
Tostatus.

Lyrus

V. 22, 23.

24.



lom &c. This, saith *Lyra*, is spoken by anticipation, for hee built it not, till that the Lord had bidden him, v. 26. so likewise *Ferus* and *Cajetan*; and that 26. verse seemeth to make for it, because he is bidden to build an Altar upon the rock in the ordered place, and v. 20. it was said before, that the meat and the cakes were laid upon the rocke, that is, as must needs bee understood, in order. Yet *Tostatus* will have an Altar meant here, which was built before that, but so two Altars must bee yeelded to have beene built in one place which cannot bee. For the setting up of an Altar for sacrifice, besides the standing Altar, it might doubtlesse lawfully bee done by speciall command from God, and an Altar might be built for a monument of Gods singular mercy to his people in their distresse, as there were both these uses of this Altar. *Jehovah Shalom*, signifieth the peace of the Lord, because there he spake peace to *Gedeon*, being afraid. The same night the Lord bad *Gedeon* take his Fathers bullocke and the second bullocke, and having first destroyed the Altar of *Baal*, to build an Altar upon that rock, and to offer that second bullocke upon it. In our new translation it is, *thy fathers bullock, even the second bullocke of seven yeares old*, but Hebr. it is, *and the second Bullock, &c.* being spoken, as if two bullocks were meant: so likewise in the Vulgar Latin, and in the Sept. take thy Fathers fatted bullock and the second bullock, and so it hath anciently beene most commonly understood, that hee was bidden to take two bullocks: but seeing wee read but of one only, that was offered upon the new erected Altar, it may bee demanded, for what cause hee was bidden to take the other? Some thinke, that although the offering of one onely is spoken of, yet the offering of the other also is implied, because that, which hee is expressely bidden to offer, is called the second. But if the Lord had meant, that hee should offer them both, it should certainly have beene so expressely commanded, whereas it is onely said, thou shalt offer the second bullock, &c. If it be demanded, then, to what other end he was to take the first bullock? I suppose, that because it was a bullock prepared to be offered to *Baal* and fatted for that purpose, the meaning of the Lord was, that hee should take it as an abominable thing and destroy it, as the Altar of *Baal* in detestation of that idol, and then take a second bullock and offer that up to the Lord, that having done so great an act of zeale against idolatry and made an atonement for sinne by sacrifice, hee might the more auspiciously proceed in his warres against the *Midianites*. For that question moved and answered by *Tostatus*, *Comestor* and others, whose this second bullock was, they holding that it was not his fathers, but the congregations, prepared also for *Baal* by fattening it 7 yeares, I see no probability of that, and therefore I think rather it was a bullock of his owne, seeing God accepteth not of sacrifices taken by stealth from others, but would have his servants offer to him, as *David* did, of their owne cost. *And throw down the Altar, that thy father hath.* Hereby it appeareth that the Father of *Gedeon* was an idolater, yet God chose the sonne, who happily still worshipped the true God, to doe this great worke, as hee had before chosen *Abraham*, the sonne of *Terah* an idolater. But this Altar, which is said to bee of *Joash*, *Gedeons* father, seemeth to have been common to the people of that City, and not his peculiarly, because they contend about it when it was broken downe, v. 28, 29. And hereby we may see the greatnesse of the sins that the Israelites lived in, for which they were now so grievously punished.

V. 27. *Gedeon*, as he was commanded, brake downe *Baals* Altar, and cut downe the grove, &c. but because hee durst not doe it by day, hee did it by night, taking ten men of his Servants to helpe him in this worke; but in the morning the men of the City seeing what was done, require *Joash* to bring forth his sonne *Gedeon* that he might be put to death, who taketh his part, and biddeth, *Let Baal plead for himselfe if hee bee a God*; at which answer they were appeased, saith *Ferus*, expecting what *Baal* would doe against him, and when they saw that he did nothing, they thought that *Gedeon* was stirred up by God thus to do, and called him *Jerubbahal*, that is, as *Lyra* hath it, stronger then *Baal*, because *Baal* was

was not able to take any revenge upon him for breaking downe his Altar. But the name is composed out of the words used by *Joash*, If he be a God, let him plead for himselfe, Hebr. *יְרֻבְבָּאֵל* whence commeth *Jerubbaal*, an adversary to *Baal*, or one against whom *Baal* may contend or plead, as it is expounded, *v. 32. 2 Sam. 11. 21.* he is called *Jurubesheth*, an adversary to shame or confusion, that is, to a most vile and shamefull Idol. *Joash*, *Gedeons* father, in thus taking his sonnes part, seemeth so to have served an Idol, as that hee was easie to be inclined again to serve the true God, the Idol being destroyed; and happily his sonne had disclosed to him by what authority hee had done such things, whereby he was moved thus to stand for him.

But what meane these words, *Hee that will plead for him, let him bee put to death whilst it is yet morning?* *Junius* saith, that *Joash* useth three Arguments against the men of his City. 1. Because it was a bold attempt in them to take upon them to patronize a God, and to offer themselves as revengers of his wrongs. 2. Because God would bee avenged and strike with death such as pleaded for *Baal*. 3. Because if *Baal* were a God, hee could easily bee avenged upon such as wronged him; so that hee taketh these words as threatening death by Gods just judgement to such as stood for *Baal*, and that forthwith; and according to this, the words may properly bee rendred, *Hee shall die yet this morning.* The Vulgar Latine rendreth the whole sentence thus, *Hee that is an adversary to him, let him die before the next mornings light cometh*, that is, saith *Lyra*, let him bee stricken dead by the power of the God *Baal*: which *Joash* spake to stay them from execution, in expectation of some judgement to come from *Baal* upon *Gedeon*. But because the word here used is *יָלַד* for him, and not, against him; I preferre that of *Junius*, followed in our new translation; and the next words seeme to make for it, *If he be a God, let him plead for himselfe*; and if not, but an abominable Idol, let him feare death and destruction from God that contendeth for him.

Then all the Midianites, and the Amalekites, and the children of the East were gathered together, and went over, and pitched in the valley of Jezreel. *Gedeon* being prepared by God, as hath been said, to smite the Amalekites, &c. now the providence of God worketh to bring them on with speed to their owne destruction. They came maliciously to prey upon the Israelites, and to spoile them, as in times past they had used to doe, as was noted, *v. 3, 4, 5.* but God had another end at this time, viz. to bring them thither to be all cut off by *Gedeon*, as they had deserved. And therefore the very name *Gedeon* was not given him without a speciall instinct from above, for *גִּדְעוֹן* from whence it commeth, signifieth to cut downe, or to cut off, according to which hee had cut downe the Grove of *Baal*, and should soon cut off these Barbarians. *Jezreel* where they pitched, was a City where the Kings of Israel had afterwards a Palace to retire unto for their pleasure, *1 King. 21. 1.* when the head City of their Kingdome was *Samaria*, as both *Jerome*, *Borcardus*, and *Adrichomius* agree, it was situated at the foot of mount *Gelboe* westward, and was the boundary of *Manasseh* and *Issachar*, having a Watch-tower, from whence, seeing the comming of the enemies, they might give notice by fire to all the Countrey about; so that this place was not farre from *Gedeons* house in *Manasseh*, *v. 15.* And from hence there was a prospect throughout all *Galilee* to *Carmel*, and the mountaines of *Phenicia*, and *Tabor*, and to *Gilead* beyond *Jordan*. One saith, that it was 48 miles from *Jerusalem* northward, and *Opbrah* where *Gedeon* dwelt 44 miles from *Jerusalem* northeast, wherefore *Tostatus* erreth, in that he saith it was in the tribe of *Judah*, for that was another *Jezreel*, *Josh. 15.*

And the Spirit of God came upon *Gedeon*, and he blew a trumpet, and *Abiezer* was gathered unto him &c. What *Abiezer* was, see *v. 11.* and not onely the *Abiezrites*, which were of the same family with him, but the tribe of *Manasseh*, *Asher*, *Zebulun*, and *Naphthali* came unto him, so that hee had speedily a great Army, even of 32000. as wee may see *Ch. 7. 3.* yet God spake not of an Army, when he promised that hee should smite the *Midianites*, but *Gedeon* knew that the meanes were not to be neglected; and therefore he gathereth these together.

Whether

*Junius.*

*Lyra*

*V. 33.*

*Gedeons name.*

*Adrichomius.*

*H. B. Patriarchs  
travailer.*

34.

*V. 35.*

*Peru.*

whereas the Spirit of God is said to have come upon him, *Ferus* noteth well, that this was done to make him fit for his high office and calling, that hee might have courage, wisdom and strength accordingly, it being hereby intimated, that God is ready likewise at all times to give every man gifts needfull for the calling, whereunto he hath called him, that none may be discouraged by reason of the weighty workes required at their hands, in the said callings.

V. 36, 37, 38.

Qu.  
Tostatus, Tho.  
Aquinas, 22. qu.  
97. Artic. 2.  
Lyra, Origen,  
Eftim, &c.

*Gedeon* having gathered together so great an Army, yet feared the enemy, as it seemeth, and therefore for his further confirmation asked a signe of the Lord, first, that the dew might bee upon the fleece of wool in the floore onely and not upon the ground; secondly, another night, that the dew might be upon the ground and not upon the fleece, both which were done accordingly. And about this it is questioned, whether *Gedeon* sinned not in asking these signes? Some say, that he did, because God had given him a signe before, and made it manifestly known unto him, that it was an angel that talked with him, wherefore he ought not after this to have doubted or feared any more: but others better, that hee sinned not, because he might be moved of God to aske this signe for his owne further confirmation and the confirmation of the people gathered unto him, that they might know, that hee was called of God. *Origen* saith, that hee asked it for a myserie, *Lyra*, bearing himselfe upon some familiarity attained with the Lord. And it is certaine, that a man in some extraordinary case may aske a signe without sinne, as *Abraham* after that God had appeared unto him, and assured him of his favour before, *Gen. 15.* and *Hezekiah*, *Esa. 38.* and *Abaz* is censured, because hee would not aske a signe. And Gods granting his asking, and no where reproving him therefore doth sufficiently justifie him against all oppugners.

The Myserie of  
all.

Mytically by *Gedeon*, wee may understand Christ, of whom hee was a type in his delivering and saving of the people from their enemies: 1. As hee threshed and winnowed Corne, so Christ had his Fanne in his hand. 2. The Lord was with Christ the most valiant of men. 3. Hee was comforted by the Angels before his passion, as *Gedeon* before his battail. 4. Christ destroyed idolatry, and set up the true Religion, as he built an Altar to the Lord, *Baal's* Altar being cast down. 5. As *Gedeon's* Fleece was first wet, and the ground dry, then the ground about wet, and it dry; so Christ comming, the Jewes first had all the dew of grace, and the Gentiles, as the ground about, were altogether without; but since the Jewes are without this heavenly dew, and the Gentiles have it, so *Ferus*. And *Origen* long before maketh the same Allegory of the Fleece in more words, applying that of *Gedeon's* wringing out of the dew into a bowle, to our Lords taking water in a bason, and washing his Disciples feet; but this doth nothing agree, and therefore not worthy the naming, yet doctrine or grace is well compared to dew, see *Dent. 32.* and to dew comming upon a fleece, *Psal. 72.* and of grace under this name, wee may read, *Esa. 35.* Chap. 41. Chap. 43. &c. and both *Augustine*, *Theodoret*, *Procopius*, *Jerome*, *Ambrose*, and *Chrysostome*, are for this Allegory of *Gedeon's* Fleece.

Ferus.

Origen.

## CHAP. VII.

V. 1.

H. Bunt. patriar.  
crevaille.

V. 2, 3.

**T**HEN *Gedeon*, and all the people with him, rose up early, and pitched by the well *Harod*; so the host of the Midianites were on the north of them, by the hill of *Moreh*, &c. Where this well *Harod* was, is uncertaine, but one saith it was in the tribe of *Manasseh*, 16 miles from *Jezreel*, in the valley whereof the Enemies lay by the hill *Moreh*, supposed to bee the high hill *Gilboa*, and therefore the hill *Moreh*, or a most high hill, as the Vulg. Latine rendreth it. *Harod* seemeth to have had the name from that which happened here, the fearfulness of many, for *חרוד* signifieth to feare, as it is used, *v. 3.* when they that were fearfull were commanded to depart. And here the Lord causeth *Gedeon* first to dismiss all such as were timorous and fearfull, for the people with him were

too



too many to deliver Midian into their hands, lest they should vaunt that by their owne power they had gotten the victory, and so 22000 depart from the Army. And all this was done, as *Ferm* noteth well, that the victory might plainly appeare to come of the Lord onely, and not of any humane power, that he onely may be trusted in and praised, and that wee might learne to flee to him in the time of danger. And herein Gods wayes appeare to be wonderfull, and not like unto mans; for man in the time of War gathereth as great Forces as he can, but God contrariwise diminisheth the number; and finally leaveth *Gedeon* almost alone, that helping, when things are most desperate, hee may have the greater glory. That the fearfull should depart, was given as a generall Ordinance, *Deut.* 20. 8. because such may doe more hurt in the battail then good, by discouraging others. But it is a marvaile that so many after such a signe for confirmation, should bee found fearfull; and why were they fearfull, but because they yet beleevd not? so that faith is but of a few, even in *Gedeons* Army, in Christs congregation. But what meaneth this, *Let him depart early from Mount Gilead*. Most hold, that this was a mountaine in the tribe of *Manasseh*, so called from the generall name of the *Manassites*; because they came of *Gilead* the sonne of *Machir*, the son of *Manasseh*. There was indeed a *Gilead* on the other side of *Jordan*, where the other halfe of this Tribe dwelt, so called from the heape of stones placed there, and the Covenant made by it betwixt *Jacob* and *Laban*, *Gen.* 37. but the mount *Gilead* from whence these men departed, was on this side *Jordan*, neare the place where *Gedeon* dwelt.

When so great a number of the people were gone for feare, the Lord used another way to distinguish betwixt the 10000 remaining, because they were yet too many, viz. by causing them to bee brought to the water to drinke, for most of them kneeled downe and dranke, but 300 of them lapped the water like dogs, and by these onely God would save Israel, the rest being dismissed. For the manner of their lapping, it was by taking up water with their hands, and so drinking it a little at once out of the hollow of their hand, as appeareth, *v.* 6. as a dog drinketh a little at once by lapping. For the reason why God would have them againe thus tryed, *Josephus* and *Theodoret* say, that hereby it would appeare yet further, who were most basely and timorously minded, that durst not stay to kneele downe and drinke for feare of the enemy, but catch up now a little and then a little, as the dogges about *Nilus*, who stay not to drinke as they passe by that River, for feare of *Crocodiles* and other hideous Serpents, but drinke a little and then run away againe and again. And by such, and a few such would God destroy the *Midianites*, that the greater glory might be to his name. But how this exposition may bee received, I cannot see, so much as all the fearefull were sent away before. Wherefore *Lysan*, and *Ferm*, and others better say, that God tryed those whom hee would use in this Warre two wayes: 1 By the strength and stability of the minde, as before *v.* 3. 2 Of the body at this time; for they that are faint and weary lye down, when they come to take refreshing; but the unwearable stand, and onely stooping put their hands downe to take up a little water for their refreshing, and these are the men whom God chooseth, and not the other. And the mystery hereof is excellent; Out of those that are gathered together to fight under Christs banner, the farre greater company shall bee rejected, for many are called, but few chosen. The rejected are of two sorts: 1 The fearfull and unbelieving, who in time of danger fall away, that is, when the heate of persecution ariseth. Wherefore our Lord warneth all that will bee his Disciples, to deny themselves, and not to feare men; Pastors then that feare to reprove sinne in great ones: Subjects that feare their Princes more then God; and Children and Servants, that thus feare Parents and Masters, shall bee dismissed and separated from Christs elect Company. 2 Such as kneel downe to drinke of the water, that is, have their hearts taken up with the pleasures and profits of this life; as the covetous and the voluptuous, who are most eagerly set upon these things, and lye downe, as it were, at these waters to take their fill of them; but

*Ferm.*  
*Note.*

*V. 4, 5, 6.*

*Josephus, Theodoret.*

*Lysan Ferm.*

*The Mystery.*

*Matth. 13.*

Ferus.

Note.

Gal. 6. 9.  
Matth. 24. 14.  
August.1 Cor. 1. 27,  
23, 29.

Origen.

V. 8.

Josephus.

V. 9, 10, 11,  
12, 13, 14.

Ferus.

but if any thing aduerſe happeneth to them in the world, they are moſt impatient and diſcontented. Theſe are reſected as unfit for the ſpirituall warfare; but they that onely lap theſe waters, that is, uſe worldly things moderately, are received. To this effect *Ferus*, who alſo applyeth it two wayes more: 1. To aduerſities and ſufferings, wherewith they that are wearyed and faint fall downe at the waters, and are reſected. 2. To doctrine and life, they that lapped the water, taking it up in their hands, ſetting forth ſuch as are inlightened with the knowledge of heavenly doctrine, and ſhew it in the piety of their lives; but they that kneeled downe to drinke, ſuch as have onely knowledge but no piety in their lives. But leaving theſe as not ſo apt, I embrace the former, becauſe waters in thirſt and wearineſſe are a reſreſhing to the body. And here I cannot omit one good paſſage more of *Ferus*, if they that kneeled downe to drinke their fill of water were reſected, what ſhall they bee that continue drinking wine and ſtrong drinke from time to time, till it inflameth and intoxicateth their braines? But beſides the former myſticall application to pleaſures, I thinke, that ſuch as faint and are weary in any good way, and perſevere not to the end, may well be underſtood by thoſe that kneeled downe to drinke, for wee ſhall reape in due time if wee faint not, and hee that indureth to the end ſhall be ſaved. Laſtly, becauſe they that were choſen, are ſaid to have lapped like dogges, it was hereby ſet forth, as *Auguſtine* hath it, that the godly whom God chooſeth, ſhould bee accounted vile and baſe in this world, as a dogge is commonly put for that which is baſe and vile: And ſo it is ſaid, God hath choſen the baſe and vile things of this world to confound the noble. *Origen* by thoſe that come to the waters, underſtandeth ſuch as come to Baptiſme; Others, that feare perſecution, and ſo never take upon them the Chriſtian profeſſion; or becauſe they feare damnation, if they ſhould ſinne after Baptiſme, being ſet forth by thoſe that departed through feare. But ſuch as come to the water of Baptiſme by theſe, amongſt whom ſuch as fall to the ground to drinke, are the earthly minded, and ſuch as are bent by temptations, as languiſhing and feeble, for wee muſt ſtand faſt and ſtrengthen our feeble knees: Others, that ſtand and lappe, putting their hands to their mouths, are the conſtant followers of *Chriſt*, who gloriſie God with the workes of their hands, and the words of their mouths, and they are aſſimilated to dogges in their lapping, becauſe the dogge is of all beaſts moſt loving to his Maſter, and ſo are they to the Lord, not ſhrinking from him, howſoever they are attempted.

So the people tooke viſtualls in their hands, and Trumpets, and hee ſent away all the reſt of *Israel*, every one to his Tent, and retained theſe 300 men, &c. Theſe 300 men tooke viſtualls to feed upon, whiſt they ſhould bee fighting againſt, and purſuing their enemies, their Trumpets were not of braſſe, but of hornes, as the word שופרה here uſed, ſignifieth, ſee *Levit.* 23. 24. and therefore *Josephus* plainly ſaith, that they took Trumpets of Rams-hornes; and the Septuagint have it, τὰς κρηνας, other Trumpets are called חצוצרות *Numb.* 31. 6. *Numb.* 11. 1. and there were but two of them blowne by the Priests onely.

The people with *Gedon* being thus prepared, the Lord biddeth him in the night to goe downe to the hoſt of *Midian*, lying in the valley of *Jezreel*, not farre from which hee then was in mount *Gilead*; and that he might goe againſt them the more confidently hee firſt biddeth him to goe with his ſervant *Phuah* to heare what the *Midianites* ſaid, which hee did; and heard a Souldier telling his fellow, that hee dreamed, that a cake of barley came tumbling into the hoſt of *Midian*, and overthrew a Tent, which hee by and by interpreted to bee the ſword of *Gedon*, for into his hands God would deliver that whole Army. Becauſe the Lord would now give another ſigne to *Gedon* for his confirmation: *Ferus* gathereth, that hee was yet weake in his faith, and timorous after the other ſignes; but hee ſaith thus without ground, for the Lord having cauſed him to diſmiſſe all his Army but 300, added this ſigne for his further confirmation, now that hee had ſo weak a company about him, of his great grace to- wards

wards him, not being requested by him, shewing indeed hereby, that the strongest faith needeth still to be more strengthened, according to that, *I beleve, Lord, helpe mine unbelieve*: In the dreame, which *Gedeon* heard related, hee was set forth by a barley cake, to shew, how vile and contemptible hee was in the eyes of the *Midianites*, and yet by him God made some of them know, that they should be all overthrowne, but not for any good to themselves, but for his comfort, as *Balaam* prophesied for the good of the Church, and afterwards *Caiaphas* the High-priest of the Jewes. They knew they should be destroyed, but had no power by repentance to seek the preventing of it, as the wicked now know what judgements shall befall them at the last day, but yet goe on in sin, and so, as it were, to meet their doome.

The Army of *Midianites*, *Amalekites*, &c. is said to have lyen, as the grasshoppers for number, but how great a number of men were in this Army is not set downe, onely *Ch. 8. 10.* it may be gathered, that they were above 135000. unto whom what were 300. with *Gedeon*? even as a barley cake trundled downe an hill against a tent to overthrow it, & therefore by the similitude hereof they are set forth. For the dreame, it is no doubt, but that both it and the interpretation came of God, because *Gedeon* was directed by God to come downe and heare somewhat for his encouragement, and therefore *Gedeon* hearing it worshipped God, and animateth his men, as being now assured of the victory forthwith.

Then hee divided the 300 into three companies, and giving every one a pitcher with a lampe in it, he bade them sound, when he sounded, and doe as they that were with him, and hee did, crying out, *The sword of the Lord and of Gedeon*. Hee divided them into three, saith *Lyra*, that they might come upon the *Midianites* Army in three parts at once, and so terrifie them, as if they had bene beset with three great Armies together. And for the lamps in the pitchers, hee saith, that they were such, as could not easily be put out, but burned still when the pitchers were broken, that shewing no light before and now suddenly appearing about them, accompanied with a strange noise of breaking pitchers, the enemies might be the more dismayed and confounded. All things were here done, saith *Ferm*, most politickly, that the enemies being amazed might think upon nothing, but immediately to flee away; for the very cunning upon them in the night could not but be a terrour, but much more the noise and the lights accompanied with that cry, *The sword of the Lord and of Gedeon*, might make them feare, that the Lord was come against them, of whom there was no resisting. And such meanes *Gedeon* used, although he was certaine of the victory, to teach us to use the meanes of attaining the things which God hath promised.

The time, that *Gedeon* and his men came to the *Midianites* campe, was at the middle watch, that is, at midnight, for the watches of the night are three, being each one of three houres.

And they being come about the campe stood still and blew with their trumpets, &c. which was done, that they might seeme onely to be such as went before others to light them to this warre, and so the enemies thinking the warriors already to be come amongst them, might fight one against another instead of an enemy, as they did indeed, and fled away as overcome.

Mystically by *Gedeon* overcoming his enemies by blowing the trumpet, breaking a pitcher, shewing a light and crying out, *The sword of God and of Gedeon*, we may understand Christ overcoming our spirituall enemies by the sound of the Word, giving his body to be broken, shewing a light of miracles and by prayer; and by the followers of *Gedeon* that did likewise, the Apostles and Martyrs of Christ, who were instructed with a light of miracles, and preached, prayed and suffered also in their bodies. And therefore Christs victory being spoken of *Esa. 9. 4.* this comparison is made, *as in the day of Midian*. And thus must every Christian overcome, by confessing the truth, mortification of the flesh, the light of a good life and prayer. In that the trumpet was carried in the right hand and the pitcher in the left, it was signified

Numb. 23.  
Ioh. 11. 50.

V. 12.

V. 15.

V. 16, 17, 18.

*Lyra.*

*Ferm.*

*Note.*

V. 19.

V. 20, 21.

*The Mystery.*

*Esa. 81.*  
*Psal. 19.*



nified, that the word and spirituall things are first and chiefly to be cared for, and then the body. And the victory begun against our spirituall enemies in baptisme must bee prosecuted, till all bee destroyed, as Gedeon ceased not pursuing the *Midianites*; thus *Origen*, *Gregory*, *Augustine*, *Jerom*, and *Ferus*.

V. 22.

1 King. 4. 2.  
Hieronym.

The places to which the enemies fled, were *Bethshittath*, *Zareath*, and the border of *Abelmeholah*, unto *Tabbath*. All these places are unknowne unto us, but onely *Abelmeholah*, because not spoken of elswhere in the sacred History. *Abelmeholah* is mentioned together with *Bethshan*, and other places knowne to bee in the halfe tribe of *Manasseh*, and therefore by *Jerome* counted in that halfe of *Manasseh* on this side *Jordan*; and hence it may bee gathered, that the other places were not far off from this.

V. 23.

V. 24.

V. 25.

Exod. 17. 6.  
Lyra.

Here the men of *Israel* pursue the *Midianites* thus fleeing, both *Naphtali*, *Asher*, and *Manasseh*, out of which tribes, and *Zebulun* they had before assembled unto *Gedeon*, Chap. 6. 35. Then he sent to the men of mount *Ephraim* to stop the *Midianites* passage at *Bethbarah* and *Jordan*, and so the two Princes of *Midian*, *Oreb* and *Zeeb* were taken and slaine, *Oreb* at the rock *Oreb*, and *Zeeb* at the winepresse of *Zeeb*; Places thus named from the falling of these two Princes in them, as is generally conjectured. There was a rock *Oreb*, out of which *Moses* brought water, but that was in the *Wildernesse*, this place on this side of *Jordan*, so that it could not be the same, as *Lyra* noteth. *Bethbarah* where the *Ephraimites* tooke the passage, is not certainly knowne where it was, but some hold it to be the same with *Bethabara*, where *John* afterwards baptized, a City by *Jordan*, called *Bethabarab*, the house of passage, because here the children of *Israel* passed over *Jordan* on dry land. But the name is diverse, that being compounded of בית and עבר, this of בית and ברה and so signifying the house of eating, but the same place might be called by both these names, by the one for the passing over *Jordan* miraculously; by the other, because there they first ate of the fruits of the land of *Canaan*.

## CHAP. VIII.

V. 1, 2, 3.

Note.

Ferus.

Note.

Lyra.

V. 4.

HERE the men of *Ephraim*, who were last called against the *Midianites* fleeing, quarrell with *Gedeon*, because they were not called to the battell at the first. But hee by magnifying them and their facts, and extenuating his owne, pacifieth them. *What have I done now in comparison of you? Is not the gleanings of Ephraim, better then the vintage of Abiezer, &c?* that is, as hee further expresseth, the victory gotten by them against two Princes *Oreb* and *Zeeb*, although they came after, was greater then all the slaughter made by him and his *Abiezrites* of thousands of the common Souldiers of *Midian*. Thus a soft answer put away strife, as pride in the *Ephraimites* made it. They durst not, saith *Ferus*, appeare whilst the enemies Army was strong, but now they being put to flight, they pretend great magnanimity; and whereas they should have greatly thanked *Gedeon* as a deliverer of their Country, they contrariwise accuse him; and so it is the manner of this wicked world, to blame them most that have done best, through envie. But *Gedeon* wisely foreseeing the danger, if now the *Israelites* should bee divided amongst themselves, is not moved at this indignity, but appeaseth the *Ephraimites* with good words. And the like did *Jephthah* attempt, Ch. 12. but they were then so swolne with pride, that they would not bee pacified, but fought against him to their owne ruine. The things that puffed them up, was, first, their preference by *Jacob* before *Manasseh* their elder brother: secondly, that famous Captaine *Joshua* was of *Ephraim*: thirdly, they had their lot next unto *Judah*, and were most populous. And of these speaketh *Ferus*, and *Lyra* of the first, *Gedeon* being of *Manasseh*, the *Ephraimites* who had been preferred by their father *Jacob*, disclaimed that a *Manassite* should goe away with the glory of a great victory without them.

And *Gedeon* came to *Jordan*, hee, and the 300 men that were with him faint, and passed over yet pursuing them. In the former Chap. v. 25. it is said, that the men

of

of Ephraim brought the heads of *Oreb* and *Zeeb* unto *Gedeon* on the other side of *Jordan*; but here *Gedeon* coming to *Midian*, and going over is first spoken of; and if hee were not before this come to *Jordan*, how could they bring these heads to him on the other side of *Jordan*? To this *Lyra* answereth well, that their bringing of the heads to *Gedeon*, is related *Chap. 7. 25.* by anticipation; for it was not done till after *Gedeon* passing over with his 300 men; that all the relation touching the *Ephraimites* might bee absolved together; and then the proceedings of *Gedeon* with others, might bee prosecuted together.

Then hee desired some refreshing of the men of *Succoth* for his fainting Soldiers, but the Princes of *Succoth* made a mock of his pursuing the Kings of *Midian*; whereupon hee threatened, when God had delivered them into his hands, to teare their flesh with briars and thornes. *Succoth* signifieth tabernacles, or tents, and had the name in *Iacobs* time, from his pitching of his tents there, when he returned out of *Mesopotamia*. It was a City of the tribe of *Gad*, and therefore their inhumanity the greater, in that they denied reliefe to their brethren; and that having so well deserved of all *Israel*, and wearied themselves, and jeopardd their lives in the common cause of the whole Kingdom: wherefore it was no injustice in *Gedeon* to threaten, and to inflict so sore a punishment upon them.

From *Succoth* hee goeth with his men to *Penuel*, but could get no relief, but the like scoffing answer, wherefore hee threatneth to pull downe their Tower. This place had the name from the seeing of God, for here *Iacob* wrestled with God and prevailed, from whence it was thus called. These men of *Succoth* and *Penuel*, saith *Ferus*, doe most aptly set forth such as deride men outwardly appearing meane and contemptible, of what excellent parts soever they bee, especially if they need their helpe. But as *Gedeon* and his men did not therefore desist from their calling to which God had called them, so must not wee, but trust in God where humane helpe faileth. And let such deriders and discouragers of the good, expect a *Gedeon* to come one day, and to take sharp revenge upon them for their contempt.

And *Zeba* and *Zalmunna* were in *Karkor*, and their hosts with them, &c. Two Princes of *Midian* being slaine, *Oreb* and *Zeeb*, these two yet remained, and with them an Army of 15000 men, for 120000 had been before cut off, and this Army being fled beyond *Jordan*, is said now to have been secure, because they verily beleeveth that *Gedeon* would never come over *Jordan* to pursue them. But hee commeth upon them and discomfitteth all the host, and taketh these two Kings of *Midian*. Here againe it seemeth that *Gedeon* and his 300 men by a speciall providence came upon the *Midianites* in the night, lest being so few, if the enemies had seen them, they should have beene animated, trusting to their farre greater numbers, to have made head against them, and so have made the victory more difficult. That this onset was made also in the night, appeareth, v. 13. for *Gedeon* returned early in the morning before the Sunne: wherefore his expeditions were admirable, after one nights travaile, when they first routed the *Midianites* Army, they pursued them all the next day, and being faint and weary, and wanting victuals, yet set upon them againe the night following; and immediately the victory being obtained, returned to *Succoth* and *Penuel*, to shew the *Midianites* Kings in *Gedeon*'s hands, and to take revenge upon them. It is to bee held then that God, who was author of this Victory, did extraordinarily support them in all this, that hee might have the greater praise. For the place *Karkor*, it is not mentioned in the Vulgar Latine, but both in the Hebr. Chald. and Sept. it is; *Ierome* saith, there is a Castle at this day called *Carcaria*, a dayes journey distant from the rock, that is, from *Arabia Petraea*, as most probably he meant. One saith, that *Karkor* is a City in the halfe tribe of *Manasseb* beyond *Jordan*, from *Jerusalem* 40 miles eastward. The way whereby *Gedeon* went was by *Nobah* and *Iokbebah*, the first in the halfe tribe of *Manasseb* also, *Numb. 32. 40.* and the other in *Gad*, *Numb. 32. 35.* beyond *Jordan*.

*Gedeon* returning with victory, sheweth to the Elders of *Succoth* being 77 men,

24.

V. 5, 6, 7.

Gen. 33.

V. 8, 9.

Gen. 32. 30.

Ferus.

V. 10, 11.

V. 12.

Hieronym. in loc. Hebr.

H. Buns. patriarch. travailles.

V. 14, 15.

- V. 16. men, the Kings of *Midian*, by whom they had upbraided him. And then hee tooke bryers and thornes, and with them taught these men of *Succoth*. The Vulgar Latine hath it, *Contrivit cum iis atque comminuit*; and the Hebrew word *ענין* may bee rendred as well, hee tore them, as *Pagnin* hath it, as, hee taught them. And so it answereth best unto his threatening, v. 7. although another word *ענין*, and *I will thrise*, bee used, and so the Chaldee rendreth it, expressing the meaning to bee, that hee would lay bryars and thornes upon their naked bodies, and so drawing heave threshing instruments over them, not cease tearing them till they were destroyed. If wee follow this reading, *hee taught them*, the meaning must bee, hee taught them, that his threatenings were not vaine.
- V. 17. And he beat downe the tower of *Penuel*, and slew the men of the City, because hapely they fled to the Tower to defend it against him.
- V. 18. Then he said to *Zeba* and *Zalmunna*, What manner of men were they whom yee slew at *Tabor*, &c. Chap. 6. 2. it is said, that the Israelites made them dennes in mountaines, &c. for feare of the *Midianites*: wherefore it is most probable that at this comming up of the *Midianites*, the brethren of *Gedeon* dwelling neare mount *Tabor*, fled thither to hide themselves, but being espied, were taken and slaine; and the newes hereof comming to *Gedeon*'s eares, hee now maketh this inquiry, that hee might the more justly take revenge upon these two Kings for their death. They answered, that they were like him, and each one resembled the children of a King; and hereby he knew that they were his brethren. Hebr. each one as the forme of a Kings children; whereby it appeareth that *Gedeon* was a goodly man of person, and so seeming fit for that high dignity to which God had called him. Then *Gedeon* having first protested, that if they had not slaine them, hee would have spared their lives, biddeth his first borne *Jether* to fall upon them, but hee fearing to doe it, hee himselfe slew them, as they rather desired: accounting it, as *Lyra* noteth, both a greater dishonour to die by the hand of a youth, and a more painfull death, because hee could not slay them by reason of his weaknesse for his tender age, but with many blowes. This was done, saith *Hugo*, when hee was come againe to his owne City *Ophrah*. And *Ferus* here noteth, that it was then no vile or base office to put evill men to death, because *Gedeon* assigned this office to his eldest sonne; and in the books of the Kings wee read, that the chiefe about the King did executions, and by the Law of God, the hands of the witnesses which were honest men, must bee first upon malefactors worthy of death. But now it is counted base out of superstition, partly, because it belongeth to the secular Power, and partly, because they are base persons to whom it is now adayes committed.
- V. 22, 23. Then the children of *Israel* for this great benefit of deliverance from the *Midianites*, offer *Gedeon* and his posterity to reigne over them, but hee refuseth, saying, The Lord shall reigne over them. So saith *Hugo*, Bishops should not rule as Lords, but labour and goe before the flock in a good example and doctrine, therefore those flatterers lye, that say, the Lord Bishop, &c. so *Hugo*. But *Gedeon* in refusing to rule over them, refused not to execute the office of a Judge, which all Deliverers had of course, but to exercise absolute authority as a King, which might bee a foundation of much evill, when as the Subjects for feare of so great a power should bee drawne to any evill. But of the difference between the rule of a King and of a Judge, see at the beginning of this Booke. This offer of the people to *Gedeon*, saith *Ferus*, was not without great sinne, and no lesse modesty did shine in him in refusing it. For God had used all meanes to have the glory of this Victory ascribed to him onely, but they give it to *Gedeon*, as if by his power they had been delivered, making no mention of God. But *Gedeon*'s modest refusall of such honour unjustly offered, is to bee followed by us, in not accepting honours unlawfully put upon us, but rejecting them.
- V. 24, 25, 26. *Gedeon* having rejected the Kingdome offered, desireth the ear-rings of their prey, which they willingly gave unto him, the weight whereof was 1700 shekels



kels of gold, besides ornaments and chaines, and purple rayment, and the chaines about their Camels necks. And hereof *Gedcon* made an Ephod, &c. What an Ephod is, see *Exod.* 28. 6. it was a robe for the High-Priest, made of gold, blew, skarlet, purple, and fine twined linnen, girt unto him with a girdle of like matter. *St. Augustine* here inquireth how so much gold could be employed about so little a worke, and answereth, either that there is a synecdoche in the words, part being put for the whole, *Thereof hee made an Ephod*, that is, of so much thereof as would suffice; or else he made not onely an Ephod, but a Tabernacle, Ark, and other Priestly garments, to minister in about the Tabernacle, which was a sinne in him, seeing one place onely which the Lord should choose was appointed, in which they should sacrifice. And as *Lyra* and *Ferus* have it, *Gedcon* did this out of a good intent, because the Lord had there appeared unto him, and accepted an offering before at his hands, and there hee had built an Altar, and offered sacrifice by Gods owne Command, *Chap. 6.* Wherefore it is most probable that hee himselve was the Priest here, and ministred in the Priests garments in *Ophrah*, as the Priests comming of *Aaron* did in *Shiloh*; so *Hugo*, who also saith, that hee made all Priestly garments, and set up a Tabernacle and Altar in *Ophrah*, besides that in *Shiloh*; so likewise *Comestor*, *Tostatus*, *Theodoret*, and others. But these are onely mens conjectures, nothing being written more, but that hee made an Ephod, happily making no use of it, no more then of the Altar, but onely keeping it for a monument of so famous a victory, out of a gratefull minde to God, who was the author of it. But *Procopius* thinketh that this Ephod made by *Gedcon* was an Idol, because hee is said to have put it, or, as it is in Hebrew, made it to stand in *Ophrah*, and all Israel went a whoring after it; but an Ephod, such as the High-priest used, could not stand. But this argument is of little force, for the fleece of wool, *Chap. 6.* is also said by the same word to be put in the floore. And an Ephod is never put for an Idol, but for a garment either used by the High-priest, which was most rich and costly; or one used by the other Priests or Levites, or by other Persons about holy things, as, *2 Sam. 6. 14.* and these were made of fine Linnen, and the word commeth of *שָׂרָם* *superindueret*. For the peoples going a whoring after it, that was, as *Lyra* noteth, according to both Hebrew and Christian Writers, by using it in the service of Idols after the death of *Gedcon*, who had used it onely in the worship and service of God. And herein some labour to excuse *Gedcon* from sinne, as *Tostatus*, *Serrarius*, *Sallianus*, and *Bonfrerius*, both because hee is said to have dyed in a good old age, *v. 32.* and *Hebr. 11.* hee is numbred amongst those that were famous for their faith and sanctity; And lastly, because the children of Israel are said immediately after his death to have served *Baalim*, but during his life they served the Lord, *v. 33.* But because it turned to the ruine of his house, and was an occasion of sinning to many more, it is plaine that hee sinned herein; so likewise hold *Augustine*, *Theodoret*, *Lyra*, *Ferus*, &c. Hee had a good intention indeed by thus instituting the service of God in his owne City, to set up a monument of Gods gracious favours towards him and all Israel, who had there appeared unto him, and caused him to set up an Altar, and initiated him, as it were, into the Priestly Office, by commanding him to offer sacrifice there, and because for this service Priestly robes and garments were necessary, hee thought it fit to provide a glorious Ephod, and girdle and brest-plate, with the Urim and Thummim, whereby to consult with the Lord; and to this end gathered together this great masse of Gold, amounting, as one hath counted it, to 1275 *l.* But because it was against that charge *Deut. 12. 5. 16. 5.* it was a sinne in him, and turned afterwards to a greater sinne to all Israel, through the idolatry upon this occasion here set up. Wherefore *Ferus* hence giveth warning to all men to take heed that they fall not, sith *Gedcon*, and other such holy men have not bin free. And we may note moreover, that a good intention doth not justifie our actions, if they be in any thing against the revealed will and command of God. For those arguments that are brought for his justification. Hee is commended at his death, notwithstanding this fact, because

*Aug. Qu. 41. in Jud.*

*Deut. 12. 5. Deut. 16. 5, 6.*

*Lyra Ferus.*

*Hugo Cardin.*

*Schol. Hist.*

*Procopius.*

*Lyra*

*Tostatus. Serrarius, &c.*

*August. Theod. Ferus.*

*H. B. Patriarchs traavailes.*

*Note.*

cause it proceeded from weaknesse, and was not imputed to him; neither doth his being ranked amongst the most worthy, free him from all sinne, because no man liveth and sinneth not. And for the last thing alledged, it doth not follow that hee sinned not, because the people are said after his death to have served *Baal*; but onely, that neither hee nor they sinned so grossely whilst hee lived, but onely about the place, and person ministring in this Ephod, wherein all the error yet lay. But because this was an occasion of stumbling, and without any direction from God, yea, contrary to the generall Law given, it cannot possibly bee excused from sinne, although the brasen Serpent set up by *Moses*, and afterwards turned into an occasion of sin, was no sin in him, because it was appointed by God.

V. 28.

Lyra.

*This was Midian subdued, &c. and the Countrey was in quietnesse 40 yeares, in the dayes of Gedeon.* This, though added after the ruine of *Gedeon* and his house, spoken of, v. 7. yet is to bee understood as the conclusion of his victorious proceeding before related: For his house did not first come to ruine, and then the *Midianites* subdued, but after this long time of tranquillity hee died, and then all his house came to ruine, as is after declared, by occasion of this stumbling block by him put in *Ophrah*. Wherefore that saying, v. 27. *This turned to the ruine of Gedeon, and of all his house*, is not to bee understood, as though *Gedeon* in his person were hereby brought to ruine; but the words added, *and all his house*, are exegetically, shew, what is meant by *Gedeon*, viz. his house and posterity, for hee is said to have died in a good old age, v. 32. which is never spoken of any that came to ruine, but dyed in peace, and in the favour of God. For the peace of 40 yeares in his dayes, it is to bee understood as that which hath been before spoken in concluding the Histories of other Judges, the time of seven yeares wherein they were oppressed by the *Midianites*, since *Baraks* time, being counted into this number.

V. 29, 30, 31.

Lyra.

Ferus.  
See Ch. 9. 18.

Gen. 25. 6.

Here is shewed, how the *Midianites* being subdued, *Gedeon* dwelt in his owne house and lived to beget 70. sonnes of his wives, who were many, and one *Abimelech* of his concubine. It was a thing then not unusuall amongst the best to have many wives, and concubines also, which were, as *Lyra* sheweth, wives also, and not such, as they did unlawfully lye withall, as whores, so that, as *Ferus* noteth, here is nothing to patronize such impure and wicked living. For concubines were wives, that were servants, and they onely were called wives, that were free women, and had the priviledge of wives in respect of dowry and their childrens inheriting, whereas the children of concubines inherited not, but had onely such gifts, as their father would give them, as it is said of the concubines of *Abraham*, that he gave them gifts, and sent them away from his sonne *Isaac*.

Note.

For the number of *Gedeons* sonnes being so many, and *Abimelech* in particular, these things are here set downe to prepare to the history following Ch. 9. of their destruction, that their ruine for his one fault about the Ephod might be the more remarkable, and that their houses shall now continue long without doubt, when they have a very numerous issue, for they may all be soone cut off.

V. 32, 33, 34

Ferus.

Here *Gedeon* dyeth, and after his death, the children of Israel fall to idolatry and forsake God againe, and ill requite *Gedeon* in his children for all his kindnesse and good deserts towards them. *Gedeon* had beaten downe the Altar of *Baal*, but they now set it up againe, and maketh *Baalberith* their god, the Vulgar Latin hath it, *made a covenant with Baal that hee should be their God*: according to which, as some note, they did not onely serve *Baal*, as in times past, but growing now more mad upon that grosse idolatry they bound themselves by covenant, that this *Baal* should be their god for ever. The Sept. have it, they made *Baalberith* a testament, that he should be their god. And indeed *Berith* signifieth a covenant, and *Baalberith*, the Lord of the covenant, and happily it was so called, because an idoll, that who so served bound themselves solemnly by covenant to serve him for ever, which other translatours respecting rendred the words not *verbatim*, but according to this sense. And how ill they requited *Gedeon*, the chapter following doth declare.

Mytically

Mystically by Gedeon chasing his enemies, and comming to Succoth, and being mocked, and then to Penuel, and mocked there also and despised as a man of no might, wee may understand Christ derided both by the common sort of Jews, and by the Priests and Scribes. But as Gedeon went manfully on and subdued his enemies and then came againe and destroyed those mockers, so Christ conquered over all hellish powers in his death, and then returning with his just judgement destroyed the Jews and brake downe their Tower in Penuel, that is, their temple, the place of Gods presence, as the word *penuel* signifieth, the face of God.

The Mystery  
Lyra

## CHAP. IX.

**A**fter the death of Gedeon, his sonne Abimelech, whom hee had by his Concubine of Schechem, fought ambitiously by the helpe of the Schechemites to be King over Israel, and prevailed so farre that he obtained money out of the house of Baalberith to hire a band of men, and with them went and slew all his brethren at Ophrah, except Josham, that hid himselfe, and then by the men of Schechem and of Millo he was made King. A wicked sonne most unlike unto his godly Father both in seeking the Kingdome, which hee refused, and in so cruelly murdering his brethren. Hee useth two arguments to move the Schechemites. 1. Because it was better, that one should reigne over them, then 70. brethren all together, which would breed a great confusion. 2. Because hee was their bone and their flesh, so that his honour would be their honour, being so neerely allyed unto them, and they should be sure, as in nature hee was bound, that hee would chiefly seeke to promote their welfare, especially if by their meanes hee obtained the Kingdome.

And they gave him 70 pieces of Silver out of the house of Baalberith, wherewith Abimelech hired light and vaine persons. It seemeth by this, that the house of their Idol was their common Treasury, so greatly were they already addicted to Idolatry, and so great confidence did they put in this false God. For 70 pieces of silver, the Vulg. Latine hath, 70 pondo argenti, but Hebr. it is onely 70 of silver, and likewise in the Sept. and Chald. which are commonly understood to bee 70 shekels of silver. But because this may seem to be too small a summe to hire a sufficient number of men to obtaine a Kingdome, some thinke, that so many pounds of silver are rather meant, and some so many Talents. The Rabbins say, that by such a number of silver shekels are meant in the Pentateuch, pounds in the Prophets, and talents in the Hagiographa; and that the booke of Judges is one of the bookes of the Prophets: which if it were so, 70 pounds must bee meant here. But because this rule is uncertaine, it is best to understand shekels here, and if it shall seeme too small a summe to hire Souldiers, it is to bee understood, both that a little money was more by farre in those dayes for the hiring of men, then a great deale now; and the men hired by Abimelech must bee considered, they were vaine persons, and needy, and therefore such as might bee hired for small wages, in hope of better preferment, and some booty to bee gotten at the intended execution; and that they were drawne as well by a desire of innovation, as by silver. For vain and light persons, whom Abimelech is said with this money to hire, the Vulg. Latine hath, *inopes & vagos*; and the first word in Heb. properly signifieth empty, and the other light, that is, either poore men empty of money, or of grace, and inconstant, lightly drawn any way, and so fit for such a wicked designe.

With these men Abimelech went to Ophrah, and slew his 70 Brethren all upon one stone; most probably striking off their heads, their necks being laid downe upon it. Thus in the most horrible sinne of fratricide hee began his Kingdome, as the barbarous Turkes have long done, that there might bee no competitors of the Kingdome. But as hee begun in blood, so hee miserably died, v. 54.

Then the Schechemites and the house of Millo made him King, By the plaine of the

V. 1.  
V. 2.  
V. 3.  
V. 4.

V. 4.

Parabola Arias  
Montanus, Sa.  
Sallianus.

V. 5.



*the pillar in Shechem.* The Vulg. Latine by the Oake that stood in *Shechem*; so likewise the Sept. and Hebr. it is מצב אשר בשכם by the standing Oake, or Plain which is in *Shechem*. For the word מלון significeth an Oake or a Plaine indifferently; and מצב any standing thing as well as a Pillar. But because we read no where of any Pillar in *Shechem*, and it agreeth not so well to say, they made him King by the Plain, as by an Oake standing in *Shechem*; I rather subscribe to the Vulgar Latine herein. But whereas, for *all the house of Millo*, it hath, *all the families of the City of Millo*, there is more supplied then in the Hebrew, and it is a question whether *Millo* were a City, or some particular place about *Shechem*, because we read no where of any such City, but onely of a very deep and low place between Mount *Sion* and *Moriah*, called *Millo*, 1 King. but that could not bee this *Millo*, because it was in *Jerusalem*, this neare *Shechem*, and by some thought to bee a place where many people dwelt, called the Tower of *Shechem*, hereafter in this Chapter, v. 47. for it was not in *Shechem*, as appeareth, because *Shechem* was first destroyed and sowne with salt, and then the news of it comming to them of this Tower, who are said to have been a thousand men and women, they fled to an hold of *Baalberith*, and there were by *Abimelech* and his men burnt to death, according to the judgement called for against the men of *Shechem* and of *Millo* by *Jotham Gedeon* youngest sonne, v. 20. Wherefore the event answering his imprecation in the inhabitants of this place called the Tower, being a distinct place from *Shechem*, although under the jurisdiction thereof, as the name implyeth, maketh it most probable that it was the same with *Millo*, which because it signifieth fulnesse, might be so called from its being so full of inhabitants.

Serrarius.

V. 7, 8.

V. 9, 10, 11, &amp;c.

Ferm.

The Morall.

When *Jotham* the onely sonne of *Gedeon* (who had escaped, v. 5. when all his brethren were put to death) heard that they had made *Abimelech* King, hee went and stood upon mount *Gerizim*, and cryed out to the men of *Shechem*, saying, The trees went to anoint a King over them, and they said to the Olive, Come and reign over us, &c. Mount *Gerizim* was neare to *Shechem*, so that the men of *Shechem* might hear him speaking, but could not easily come to him, by reason of the steepnesse of the Mount on that side. The thing pronounced by him with so high and lowd a voice, was a tale or fable of the trees that would needs set a King over them; by trees the men of Israel being understood. The first desired for a King was the Olive, the second the Fig-tree, the third the Vine, who all refused, the fourth the Bramble, who accepted of this offer. By the Olive full of fatnesse were set forth *Abraham*, *Isaac*, and *Jacob*, &c. full of the riches of grace; by the Fig-tree *Moses*, *Joshua*, and other Judges, sweet for their meeknesse, charity, and beneficence; by the Vine, *Gedeon*, through his faith and vertue chearing God and men; lastly, by the Bramble, *Abimelech*, the worst, and the most unworthy of all, for hee, as the Bramble, yeelded no good fruit, but was worthy to bee cut downe and cast into the fire. Yet when as all the rest in humility refused to bee Kings, and *Gedeon* in particular, to whom it had been offered, *Abimelech* ambitiously sought it, and attained to it, being unquiet, prickie, and cruell. And this hath been the manner of wise men, both amongst the people of God, and the Heathen, by invented Fables or Parables, the more significantly to expresse other things, that the deeper impression might thus be made in the minds, of the rude and ignorant, and they might be taught wisdom, out of whose minds the sayings of the wise would otherwise soone depart, neither could they bee so capable of instruction. For the Morall of this, it sheweth, 1. That the godly are like unto fruitfull trees, the wicked like briars that bear no fruit, but tear and scratch those that come neare them. 2. That men naturally desire things hurtfull for them, of which they have no need, as the trees had no need of a King. 3. That the best men are most humble and content with that estate in which God hath set them, neither doe they seeke worldly honours, unto which they are not called: and the worse and more wicked any are, the more ambitious, bold, and presumptuous they bee. 4. That such onely as be wise, faithfull, and milde ought to have domination; hitherto *Ferm.* *Lyra* following

ing the Hebrews; understandeth by the three former, *Othniel, Deborah, and Gedeon*, to all which the Kingdom had been offered; although it be not expressed, but onely touching *Gedeon*; and others hee saith, understand the other sonnes of *Gedeon*; some of which were as the Olive, fat in riches; some as the Fig-tree, sweet in conditions; and others as the Vine, fruitfull in children; but none of them was made King, although more noble by birth, for they came of free women; but the bramble *Abimelech*, the most base of all, was advanced by the *Shechemites*; because hee was their flesh and their bone. But because the brethren of *Abimelech* were all cut off by the help of the *Shechemites*, it agreeth not so well to understand them by the Olive, Fig-tree, and Vine, to which the Kingdom was offered, but rather the three to whom it is applied by *Lyra*. For the saying of the Vine, *Shall I leave my Wine, wherewith I beare God and man?* this of the Wines chearing of God, saith *R. Solomon* is so spoken, because the Levites did not at the time of sacrificing sing the praises of God, untill that the drinke-offering, which was of Wine, was powred out upon the Altar. Or, as *Ferns* hath it, to set forth the great refreshing that is in Wine, so that not onely man drinketh of it and is cheared, but God, as it were, in his drinke-offerings, when by his holy fire he consumeth it, being well pleased herewith. Other Expositions are also brought by some, as that by God Christ might be meant; or the false Gods which they worshipped, who were thought by Idolaters to eat, and to drink Wine, as *Bel* was; but I rest in the former.

And if not, let fire come out of the bramble and devoure the Cedars of Lebanon; that is, if the bramble *Abimelech* being made King, yee doe not quietly submit unto him, but stirre against him, this shall turne to the destruction of the very Cedars, that is, of the Princes and Elders of *Shechem*. *Isidore* saith, that *rhymnus* a bramble, the word here used is *parvus dumus*, which being much shaken with the winde, a fire commeth out of it. And this is accordingly applied by way of imprecation.

Let fire come out from *Abimelech* and devoure the men of *Shechem* and *Millo*, and a fire come from the men of *Shechem* and devoure *Abimelech*. Of fire coming from the bramble, many others write also, as *Tostatus*, *Mercerus*, *Forsterus*, *Carthusianus* ex *Iosepho*, &c.

When *Abimelech* had reigned three yeares over *Israel*, God sent an evill Spirit between *Abimelech* and the men of *Shechem*, &c. For *Jatham* hee is said in the meane season to have run away and dwelt in *Bera*, that is, saith *Adrichomius*, in the tribe of *Dan*; but *Bonferrius*, in *Judah*; *Junius*, in *Simeon*, citing *J. sb.* 19. 8. *H. Bunt. Patriarchs travailes*, saith it was in *Judah*, 10 miles from *Jerusalem* westward; wheresoever, it seemeth that in this place he was safe from *Abimelechs* tyranny; and therefore although he be said to have reigned three yeares over *Israel*, yet it was not over all *Israel*, but a part of *Israel*; viz. *Shechem* and some other bordering places. For the evill Spirit sent, *Hugo* saith that it was the Devill, now permitted by God to disturbe the Peace between *Abimelech* and the *Shechemites*, that they might all come to destruction, as they had deserved, by their ingratitude towards *Gedeon*, and the shedding of so much innocent blood of his children. For God hath the Devill tyed up, as a Shepherd a dogge, that hee may not runne amongst the Sheep to devoure them, but for horrible wickednesses hee letteth him loose, as at this time, and so hee soweth the seeds of discord amongst them. *St. Augustine* moveth a question whether this evill Spirit were sent by God, or onely permitted, and concludeth that it is not absurd to hold, that hee was sent to take revenge upon sinne. And it seemeth indeed to bee no more then a bare permission, even an effectuall sending of the evill Spirit, who is the Spirit of contention, to stirre up this strife amongst them to their ruine. And this was just in God, the revenger of wrongs, at whose liberty it is to take what way hee pleaseth to punish the wicked. Or by this evill Spirit wee may understand the Spirit of hatred against *Abimelech*, in consideration of his fore-passed tyranny and unworthinelle, making them now to seeke his deposing; whereupon a malignant Spirit against them was stirred up in him, and so they attempted on both sides mutually their owne destruction, that

Lyra.

V. 13.  
R. Solomon.

V. 15.

Isidor.

V. 20.

V. 22.

V. 21.  
Adrichomius.

Hugo Gard.

August. Qu. 45.

V. 24.

that the blood of the 70 sonnes of Gedeon might come upon them all, where his sons slaine are called 70, as also v. 18. although *Jotham*, who was one of them escaped, and so there wanted one of this number; and this is thus said, for the rotundity of the number, as is usuall in other like passages of Scripture, the one that escaped their hands, being as it were none, and their purpose was to have killed him also.

V. 25.

And the men of Shechem set liers in waite for him on the tops of the mountains, and they robbed all that came by that way, &c. They repenting that they had made *Abimelech* King, now worke treason against him, seeking by Forces placed for the purpose to cut him off: so mutable are the mindes of the people, and therefore such as are carryed by their honouring of them, do build upon a most fickle foundation, that all wise men will take heed of. These Forces thus set to waite for *Abimelechs* comming, whilst heed-layed, as all unruly Souldiers doe, make a prey of the Passengers.

Note.

V. 26.

And *Gaal* the sonne of *Ebed* came with his brethren to Shechem, &c. Who this *Gaal* was, it is not known, but certainly he was a man ambitious of honour, and one that by his comming made them the more confidently to proceed in their rebellion, for it is said, that they put their trust in him; and now it being their Vintage time, they went boldly out, and gathered their grapes, and made Wine, and were merry in the house of their God *Baal*, eating and drinking, and cursing *Abimelech*; shewing hereby, now that they had gotten them such a Captaine, how light they set by him: the Vulg. Latine hath it, *They went out into the fields, wasting the Vineyards*; that is, saith *Lyra*, the Vineyards of *Abimelech* in contempt of him; but Hebr. there is no word signifying wasting, but the cutting downe of grapes, and that not in his, but in their Vineyards.

Lyra.

Benferrius.

Wherefore the Latine translation is not right herein, as the Jesuite himselve confesseth. And as croneous is it, v. 24. before-going, *To requite the wickednesse in killing the 70 sonnes of Jerubbaal upon Abimelech their brother, and the rest of the Princes of Shechem which holpe him*: whereby it may seeme, that this was the thing which the *Shechemites* aimed at in their revolting from *Abimelech*, whereas indeed according to the Hebrew verity, it was a Divine providence, that aimed in this revolt at the paying home both of *Abimelech* and of the *Shechemites* according to their deserts. And v. 28. whereas Hebr. it is, *Who is Abimelech, and who is Shechem, that wee should serve him? is not hee the sonne of Jerubbaal? and is not Zebul his Officer? serve the men of Hamor the father of Shechem*. The Vulg. Latine hath it, *Is not hee the sonne of Jerubbaal? and hath set Zebul his servant Prince over the men of Hamor the father of Shechem*? But in this difference the Septuagint agreeth with the Latine, and a better sense seemeth to make for it, then can be in the other. For is it likely that *Gaal* in disswading them from serving *Abimelech*, would move them to serve the men of *Hamor*, when as, v. 29. hee plainly sheweth that he would have the dominion himself? And who were the men of *Hamor* but the *Shechemites*, and how could they be exhorted to serve themselves? *Junius* in resolving this, saith, the scope of his exhortation is, that they should not suffer themselves to bee in a worie condition then the inhabitants of that City of old were in the dayes of *Hamor*, who was as a father to them. But then it should have been said, *serve as the men of Hamor*, and not *serve the men of Hamor*. Wherefore I must needs rather subscribe to the Vulg. Latine and Septuagint herein, because without pricks, as the Hebrew sometime went, before the *Masoreth*, the word *וַעֲבָדוּ* here used may well bee rendred, *his servant*. And thus rendred it agreeth best, because *Abimelech* regarded them so little, that he set a base fellow, a servant of his over them, and lived not amongst them himselve, there was no reason why they should endure his reigne any longer. And he calleth the *Shechemites* the men of *Hamor*, not for that they came of *Hamor*, but from *Hamor* the father of *Shechem*, to commend the antiquity of that City, because his history was well knowne, and that this City stood in *Jacobs* dayes. Touching the former words, *Who is Abimelech, and who is Shechem?* the meaning is, is not *Abimelech* a base man, that came of a Maid-servant, and by murder attained to the throne? and is not *Shechem* a great City

Gen. 34.

Junius.



City and famous, and therefore unfit to be under his dominion? yea, is he not the son of Jerubbaal, who was neither of us, nor a friend, but a deadly enemy to our God Baalberith, and shall we then serve him?

*Would to God this people were under my hand, then would I remove Abimelech: And hee said to Abimelech, Increase thine Army and come out.* The Septuagint, *And I would say to Abimelech, Increase thine Army and come out;* but Hebr. it is, *and hee said,* that is, as *Vatablus* hath it, *Gaal* said thus vauntingly in the absence of *Abimelech*, by a *Prosopopeia* speaking to him as present. The Vulgar Latine, *And it was said to Abimelech.* *Pagninus*, *dixit quispiam Abimelech:* but the first is best, because *Zebul* the Governour of the City under *Abimelech*, hearing these words of *Gaal*, sent secretly unto him, to certifie him thereof, v. 30, 31. and then most probably did *Abimelech* first heare of it; and all this while, saith *Lyra*, did *Zebul* make a shew to *Gaal*, as if he had been on his side.

But he sent privily to *Abimelech* to come against the City with his Army, and to lye all night in the fields, and early in the morning to assault it, who did accordingly, and lay in wait against *Shechem* with foure Companies. Then *Gaal* standing in the gate, they arose and came towards the City, and *Gaal* at the instigation of *Zebul* went out and fought with them; but was beaten and chased, and many of his men overthrowne. The place to which *Gaal* sent to *Abimelech*, is held to be *Ophrah*, where his father *Gedeon* dwelt, 10 miles from *Shechem*, v. 37. For these words, *One Company commeth from the middle of the Land;* the Vulgar Latine hath it, *de umbilico terre*, but the navell is put for the middle, because it is in the midst of the body: the Sept. have more words, *By the sea from the contiguous navel of the earth.*

Unto these words, *And Abimelech chased him, and hee fled before him*, the Vulg. Latine addeth, *and hee drove him into the City*, and this may seem to have been so said, because v. 41. *Zebul* is said to have thrust out *Gaal* and his brethren that they should not rest in *Shechem*, wherefore they entred in with the men of *Shechem* fleeing, for if they had been kept out, they had at that time been all slaine. Thus wee see that the union amongst wicked men founded in sin, continueth not, but soone breaketh out through Gods just judgement into most deadly enmity. And againe, that the most wicked may prevaile in their Wars for a time, as did *Abimelech*, for the punishment of other wicked men, themselves receiving their just reward ere long, as hee also did, and the Beast in the Revelation.

*And Abimelech dwelt at Arumah; and Zebul thrust out Gaal, &c.* Here is shewed when the battaile was ended that day, where *Abimelech* with his men rested till the next day, viz. at *Arumah*; the Vulg. Latine *Ruma*, which is the same, saith *Jerome*, with *Arimathea*, it was doubleffe a place neare *Shechem*, because he was to renew the warre against it the next day. The word יושב rendered, *hee dwelt*, signifieth also, *hee sate*, and so the Vulg. Latine hath it, and more aptly, because of his short stay there. As for *Gaal*, *Zebul* had so perswaded the *Shechemites* against him, for his battaile so ill fought that day, that hee was not suffered, nor his brethren, to rest at *Shechem* so much as that night, but was immediately expelled, so *Iosephus*: so that *Zebul*, who had before dissembled amity with *Gaal*, now shewed plainly his hostile mind against him for his pride, treachery, and vain-glory.

The next day the men of *Shechem* comming out to fight with *Abimelech*, hee divided his Army into three parts, and hastening with one part to the gate, hee appointed the other two to fight in the fields, and so entred the City, slew all the people, and beat down the City, and sowed it with salt, which last thing was done in token of utter desolation, because salt maketh ground barren. So that hereby *Abimelech* shewed his hatefull mind against his owne City, not willing that ever any people should inhabite there againe, for inhabitants are, as it were, the fruits of a City: that *Milaine* in Italy was served likewise, Anno 1162. *Signinus* writeth. Whereas it is said here, that the people went out of *Shechem* next day into the fields, *Iosephus* and *Procopius* say, that they went to their Grape-gathering, thinking that *Abimelech* had been gone. But this is altogether

V. 29.

Vatablus.

Pagninus.

Lyra.

V. 30, 31, 32.

V. 33, 34.

V. 35, 36, 37,

38, 39, 40.

H. Ewting Patria. wavailes

Note.

V. 41.

Iosephus.

V. 42, 43, 44.

Signinus de regno Italia. Iosephus. Procopius.

altogether improbable, because *Abimelech* having obtained the victory the day before, would not in all likelihood cease to prosecute it the next day, till that he had destroyed such Rebels. Wherefore it is rather to be held, that they came out to battaile, if they could meet with him, trusting to their number; and therefore *Abimelech* with all care ordereth the battaile against them accordingly: unlesse it shall be thought, that the *Shechemites* supposing *Abimelech* to be pacified by the thrusting out of *Gaal*, went without feare about their husbandry.

V. 40.

V. 47, 48, 49.

*Adrichomius.*

V. 50.

V. 51, 52,  
53, 54, 55.

V. 57.

Note.

*The Mystery.*  
*Isidor.*

Deut. 27. 12.

The City of *Shechem* being thus ruined, they of the Tower of *Shechem* hearing it, flee to the house of *Basberith*, and are there burnt together with that Hold to the number of 1000 by *Abimelech* and his men cutting downe and bringing boughs of trees for that purpose. And these, as hath been already shewed, were most probably the men of *Millo*, that had holpen to make *Abimelech* King. Mount *Salmon*, from whence this wood was taken, was neare *Shechem*, as *Adrichomius* hath it; and hereof it is spoken, *Psal.* 68. 14.

Then went *Abimelech* to *Thebez*, and fought against it, and tooke it, &c. After that God had used *Abimelech* to execute judgement upon the *Shechemites* and the men of *Mill*, now it is shewed how he also was judged for his tyranny. Approaching to the gate of the Tower of *Thebez*, to which the inhabitants fled, to set fire upon it, as hee had done upon the Tower of *Shechem*, a woman cast downe a piece of a millstone upon his head, and brake his skull, and then his Armour-bearer slew him, as hee commanded him. *Thebez* is thought to have been a Colony of the *Shechemites*, as *Millo* was, or the tower of *Shechem*. *Adrichomius* saith, it was but one mile distant from *Shechem*. Wherefore the *Shechemites* and the men of *Millo* being destroyed, *Abimelech* hastened to the destruction of this Place also, that he might not leave any thing pertaining to the *Shechemites* undefaced. But here he miserably perished, according to the curse of *Josham*, as is noted, v. 57. both touching him and the men of *Shechem*, that had aided him in so unnaturall and cruell a murder, of which curse see v. 20. where, because as a fire is called for to come from *Abimelech* against the *Shechemites* and the men of *Millo* to devoure them, so from the *Shechemites* to devoure *Abimelech*, it appeareth that the people of *Thebez* belonged to them. So judgement may be deferred, but at length it is certainly executed upon the heads of all the wicked, and the curse of the righteous against such taketh effect; so the curse of *Josua*, *Josb.* 6. 26. tooke effect, *1 Kings* 16. 34. and the curse of *Elisha*, *2 Kings* 2. 24. and there be many examples of Parents cursing their wicked children, as *Noah* cursed *Canaan*.

Mytically by *Abimelech*, *Isidor* understandeth Antichrist, who reigneth over vaine and light persons, as the Bramble, and in the end, both hee and they goe to destruction: But neither the Olive, Vine, nor Figtree will reigne over such, that is, neither the Spirit of Grace, the Vine Christ Jesus, nor the Law, set forth by the Figtree planted in Gods Vineyard. The 70 sons of *Gedeon* slaine by *Abimelech*, set forth the Nations of the world divided into 70 Languages, amongst whom Antichrist worketh great destructions; but *Josham* escapeth and standeth upon Mount *Gerizim*, thence prophesying the destruction of *Abimelech*, &c. by whom the remnant escaping the fury of Antichrist, are set forth; but neither can they escape or prophetic, but by getting up to the top of blessing, that is, by an high degree of faith and vertue, for *Gerizim* was appointed by *Moses* to pronounce the blessing there.

## CHAP. X.

V. 1

AND after *Abimelech* there arose to defend *Israel* *Tolah* the sonne of *Puah*, the son of *Dodo*, a man of *Issachar*; the Vulg. Latine hath it, *The sonne of Puah*, the Uncle of *Abimelech*, taking *Dodo* for an appellative, signifying his Uncle, and not for a proper name, and because *Abimelech* was last spoken of, presuming, that by his Vncle was meant *Abimelechs* Uncle. But in this reading the word

word *sonne* in the second place is left out, which is in the Hebrew, which being supplied, thus, *sonne of Puah, sonne of his Uncle*, would make it without sense, besides that this *Tola* is said to have beene of *Issachar*, but *Abimelech* by his father of *Manasseh*, and so likewise most probably was his Uncle. I am not ignorant, what they answer to this last, that defend the Latin translation: but that of omitting these words, *the sonne*, cannot be answered. Take wee therefore *Dodo* for a proper name of *Tolah* his Grand-father. From what this *Tola* defended or saved Israel, it is not said, or his successor *Jair*. For no enemies are said in their times to have oppressed Israel. It is therefore to be held, that *Abimelech* being by Gods just judgement taken away, the kingdome set up by men ceased, and was of no continuance, but yet God was not wanting to his people, but immediately raised them up a Judge, according to the forme of government by him constituted, and hee being dead, another, both which according to their office countelled and directed the people in the right way, and were ready to defend them against their enemies if any should have risen up against them, and even by this they saved them, that they kept them from idolatry, as appeareth v. 6. for after these two it is said, that Israel sinned againe, implying that in their dayes they were kept from serving *Baalim*, and consequently from the oppressions of their enemies, and if not all the time of *Jair*, as I shall shew v. 8. yet hee kept them from sinning so publikely, and for his sake they were spared from judgements. From all which we may gather both that the acts of men against Gods ordinance are vaine, and shall soone come to nought, as the Kingdome set by the *Schechemites* did, and also, that the Governour or Prince, that keepeth his people from idolatry, saveth them as well as he that fighteth for them, and therefore the word *לחוש* is here used, v. 1. *There rose up after Abimelech to save Israel, Tolah, &c.* Whereas he is said to be of *Issachar*, *Ferus* noteth well, that hee was of an obscure tribe, and most probably a meane man, but *Jair*, his successor a great man, for he had 30. *sonnes*, that had each one a City of his owne, and rode as Princes. Thus it seemeth good unto God sometime to preferre to the highest office meane men, and sometime noble men, that promotion might be acknowledged not to come from the east or the west, as the Psalmist hath it, but that God raiseth them up as he pleaseth, & by every one be praised accordingly. *Tolah* is said further to have dwelt in *Shamir* of Mount *Ephraim*: This *Shamir*, saith *Junius*, was not that mentioned, *Josh. 15. 48.* for that was in *Judah*, but a place in *Ephraim* bordering upon *Issachar*. And although he was of *Issachar*, being now called to the office of a Judge, he placed himselfe here, that he might dwell most commodiously for the people, and be nearer for *Jerusalem*, this *Shamir* being but 12. miles from it. He judged Israel 23. yeares, that is, appeasing the tumults at the end of *Abimelechs* reigne, restoring the true Religion, & administering justice according to Gods Laws. How he or *Jair* came to this office, it is not said, whether by the election of the people, or extraordinarily appointed of God. The last way is most probable, because all other Judges hitherto were extraordinarily stirred up, and whilst the Judges ruled, it is said, that God reigned over them, and therefore without doubt hee appointed his Deputy by giving his holy Spirit, and such gifts necessary for government, which were not in any other man, to him, whom hee would advance, as made it appeare to all men, that he was chosen of God, thus drawing the people to obedience.

And after him arose *Jair* a *Gileadite*, and hee judged Israel 22 yeares. The *Gileadites* were of *Manasseh*, see *Josh. 17. 1.* One saith, that hee was a man of great esteeme in Israel, but lame on both his feet, but whence he had this I cannot tell. Hee had 30 *sonnes*, that rode upon 30 *Ass-colts*, and they had 30 Cities, called *Havoth Jair*, wee read of *Havoth Jair* built by *Jair*, the sonne of *Manasseh*, and therefore thus called, the Cities of *Jair*, *Numb. 31. 41.* But these, saith *Hugo*, were other Townes of the same name, and that *Jair* another man living long before this, and were 60 in number. *Bonsfrevius* contendeth, they were some of them, having now anew the same name imposed upon them, but the former is to be preferred. For the *Ass-colts*, upon which they are said

Not.

Ferus.

Junius.

H. Bunting Pa.  
ria. travailles.  
V. 2.V. 3.  
H. Bunt. patriar.  
travailles.

V. 4.

Hugo Cardin.  
Bonsfrevius.



Lyra.

Cajetan.  
Hugo Card.

V. 6.

V. 7.

V. 8.

Junius.

V. 9.

V. 10.

V. 11, 12,  
13, 14.

Rabbin.

Lyra.

Joh. 11. 51.

to ride, it is to be understood, saith *Lyra*, that the Hebrew word signifyeth onely *pullos*, that is, young ones, and not the young of Asses, wherefore the Hebrew Doctours understand hereby young horses; and *Cajetan* following this saith, that they rid upon horses, as being the more honourable. *Hugo Cardin*: Horses, or Asses, or Mules, that come of both. But the word עֵרָא here used is not any where put for any other, then an Ass-colt, and amongst the Jewes it was an honour to ride upon such, neither were they permitted to use horses, but when they tooke them, they houghed them, *Josh.* 11. 6. *2 Sam.* 8. 4. see upon *Josh.* 11. Wherefore they were young Asses, as all translations agree, and *Pagninus* expoundeth the word.

After the death of these two Judges related, the apostasie of the children of Israel againe to idolatry is set forth, and their divers oppressions hereupon, but chiefly by the *Ammonites*. They served *Baalim* and *Asteroth*, of which see before *Judg.* 2. 13. These were the gods of the *Syrians* and *Sidonians*, besides which are reckoned up the gods of *Moab*, that is, *Chamos*, and of *Ammon*, that is, *Moloch*, and of the *Philistims*, that is, *Dagon*, so that they sinned now by all kinde of idolatry, which they learned from the neighbouring nations. And therefore even from some of those peoples, the *Philistims* and *Ammonites*, did God bring a grievous scourge upon them. That yeare they oppressed the children of Israel: 18 yeares all the children of Israel, that were on the other side of Jordan in the land of the *Amorites*, which is in *Gilead*, Hebr. that yeare, the 18 yeare even all the children of Israel on the other side &c. *Junius* therefore hath it, that yeare, I say the 18. yeare, but the Vulgar Latin, they were oppressed 18. yeares: but the word in Hebrew is שנה yeare, not שנים yeares. And if after the death of *Jair* they were oppressed 18. yeares, before that *Iephthab* delivered them, and hee judged Israel but 6 yeares, *Ch.* 12. 7. forasmuch as the number of the yeares of their oppression were many more, and so cannot come under those yeares of *Iephthab*, according the reckoning, which wee have before shewed must be made *Ch.* 3. 11. to iustifie the yeares reckoned, *1 King.* 6. 1. here will be a surplusage of almost 18 yeares above the number set downe, *1 King.* 6. 1. and so that account cannot be true: wherefore this place is not to be understood of 18 yeares oppression, but of one yeares, which yeare yet is said to be the 18th. but from whence is not determined, but if I may spend my conjecture I think, that the time is meant, when they began againe to revolt from God to idolatry, which was 17 yeares before *Jair* dyed, but because hee was godly, and fought what hee could, to repress this wickednesse, the judgements due therefore were hitherto kept away, but now the 18. yeare after they began thus shamefully to revolt, hee being dead, and idolatry becoming more generall and publike, these enemies were brought upon them without any further delay.

And now not onely the two tribes and halfe on the other side of Jordan were distressed, but the tribe of *Judah*, *Benjamin* and *Ephraim* also, the *Ammonites* coming over Jordan against them, and distressing them, so that the calamity was generall. v. 10. Then the children of Israel cryed unto the Lord and said, Wee have sinned, &c. But hee upbraided them by his former deliverances, bidding them to goe and cry to the gods, whom they had chosen, saying, that hee would deliver them no more, because that when they were delivered in times past from the *Egyptians*, *Amorites*, *Ammonites* and *Philistims*, the *Zidonians*, *Amalekites*, and *Maonites*, yet they forooke him. Who it was, by whom the Lord made this answer, it is not expressed, the *Rabbins* hold, that it was *Phineas*, but it is not probable, that he was living to this time, it being now 300. yeares, since his going out Captaine against the *Midianites*, *Numb.* 31. Wherefore *Lyra* thinketh, that it was some other Prophet, and some, an Angel, but because no mention is made either of Prophet or Angel, I think rather, that they coming before the Tabernacle to humble themselves, received this answer by the High-Priest, that then was, for the High-Priest by reason of his office had commonly the gift of prophesying, as may be gathered from that which is said of *Cajaphas*, hee be-

ing

ing High-Priest that yeare prophesied. For the pe oples re ckoned up from whom the Lord saith hee delivered them, their deliverance from the *Egyptians* was famous, and from the *Amorites* they were delivered, when *Shim* King of the *Amorites* fought against them: Of their deliverance also from the *Philistims* mention is made *Judg.* 3. 31. And the *Amalekites* and *Ammonites* were in the Army of *Eglon*, King of *Moab*, *Judg.* 3. 13. and the *Amalekites* were with the *Midianites*, *Judg.* 6. 3. But for the *Zidonians* and *Maonites* it doth not so appeare, that they were from them delivered; Yet the *Zidonians* are numbered amongst the enemies left to prove Israel, and happily they served under *Cusharishathaim*, a Syrian King, to whom they were neighbours, when he fought against Israel, *Judg.* 3. 8. Lastly, for the *Maonites* the Vulgar Latin hath the *Canaanites*, and likewise the Sept. who were the inhabitants of the countrey, because the word מְעוֹנִים signifieth inhabitants, and the *Canaanites* were the most noted inhabitants here, and their deliverance from the *Canaanites* was most famous. There were a people indeed properly called *Maonites*, as the *Rabbins*, *Vatablus*, *Mercerus*, and the *Tygrine* interpreters say, and a wilderness *Maon* 1 Sam. 23. and 25. and a City in *Judab*, *Josh.* 15. 55. but of any set forth by this name, from whom the Israelites were delivered, we have hitherto read nothing: and therefore they may upon the reason before going be taken here for the *Canaanites*. But what is this, that the Lord biddeth them goe and call upon the Gods whom they had chosen, and that hee saith hee would deliver them no more, when as hee meant, and did soone after deliver them? For the first it was spoken ironically, as that of *Elijah* to *Baal* Priests, *Cry a loud for bee is a god*, &c. For the second, the Lord said, hee would no more deliver them, as *Ferus* noteth, first to shew, that horrible sinning tendeth to a desperate estate, wherein a man is without all hope or sense of comfort to Godward, that all may take heed of thus sinning, because there is no estate so uncomfortable, as this; and yet because when God had absolutely denyed all helpe, he did upon their persevering to seeke unto him againe deliver them, to shew that when wee have no sense of comfort, yet wee should not despaire, but seeke still to God; for as a father, although hee threatneth to doe nothing for his childe in his bitter displeasure, yet cannot, if hee sueth againe and againe unto him, but shew him favour, so God our heavenly father cannot, but out of his fatherly compassion deale with us. 2. To shew that the pardon of sinnes iterated againe and againe is hardly obtained. 3. That praying for mercy without reforming from sinne doth not prevaile, because upon this deniall the Israelites went and put away their strange gods, and then humbling themselves againe were delivered, but not before.

And his soul was grieved for the miseries of Israel, this is spoken per Antropopatheian, to set forth an effectuall motion in his mind to set them free againe therefrom: which is a place to be thought upon by such, as are ready to despaire of Gods mercy, but yet are truly humbled for their sins, and put them away. God is grieved for the intolerable miseries of such distressed consciences, and whatsoever they have formerly done, will shew them mercy, that they may bee comforted herein. But this is meat onely for the contrite, obstinate sinners are to be fed otherwile, viz. with threatnings of hell fire, death and destruction for ever.

Then the children of Ammon were gathered together, and incamped in Gilead, and the children of Israel incamped in Mizpeh. The *Ammonites* were the posterity of *Lot*, with whose Countrey the Israelites had bene before prohibited to meddle, but now they ill requite that forbearance, neither are they moved with the ancient alliance betwixt *Lot* their father and *Abraham* the father of Israel. But the thing, whereby they had bene hitherto moved, was the judgment of God against Israel for sinne, for which they were stirred up to oppresse them. For as to the godly enemies are turned into friends, so to the wicked friends and all creatures are made enemies. But now the Israelites having truly repented, although they had had no answer of comfort from God, knowing, that hee would not bee unlike himselfe, gracious and mercifull to the penitent, take courage to themselves, so as they durst not doe be-

Exod. 17.

Judg. 3. 2.

Judg. 4.

24.

1 King 18.

Ferus.

V. 16.

V. 17.

Deut. 2. 19.

Note.

Note.

V. 18.

fore, and prepare in pitcht battail to fight against the *Ammonites*. Thus sinne taketh away all courage, and maketh timerous and fearfull at the falling of a leafe, but grace maketh bold and courageous. Where *Gilead* was, hath been already said; viz. on the other side of *Jordan*, where the *Gadites* and half tribe of *Manasseh* had their possessions. Of *Mizpeh*, see *Josh. 11. 3.* it was not farre from the place that the *Ammonites* pitched in. Of the *Ammonites* pretence in invading those parts, see *Chap. 11. 13.* The *Israelites* being here incamped, when they could not agree about a Captaine, offer him the Principality of *Gilead* that would begin the battail; hoping that God would thus stirre up some man, and put the spirit of courage into him to fight valiantly for them, as hee had done in the like straights before.

## CHAP. XI.

V. 1, 2, 3.

Lyra.

Deut. 23.

Ezek. 18.

Josh. 17. 1.

Ferus.  
Note.H. Bunting Pa-  
trist. 17. 17. 17. 17.

**H**ere *Jephthah* a *Gileadite* is made Captain of the warre against the *Ammonites*; and after Messages sent twice or thrice between him and the *Ammonites*, hee fighteth against them, and overcometh: But first it is shewed what hee was, viz. a mighty man of valour, but the son of an harlot, begotten by *Gilead*, and when the sons that hee had by his wife were grown up, they thrust him out, and hee went and dwelt in the Land of *Tob*, and there were vaine men gathered unto him, and he went out with them. *Jephthah* was called a *Gileadite*, saith *Lyra*, from the Countrey wherein hee was born, from his Father, and from the City in which hee lived, which was *Gilead*, *Chap. 12.* but in this last he was mistaken, because *Mizpeh* is said to bee the City where hee dwelt, v. 34. And whereas hee is said to be the son of an harlot, the Hebrews, saith hee, render it, the son of an Inne-keeper, and the word here used, as also *Josh. 2.* signifieth either. But the circumstances doe plainly shew, that shee was an harlot, and so *Jephthah* was a bastard. And herein the great grace of God appeared, in that he chose one so infamous by his birth, to bee a deliverer of his people, and to bee head over them. The generall Law was, That a bastard should not enter into the Congregation to the tenth generation; so infamous was hee that was thus born, and a bastard inheriteth not his Fathers Land; which is so ordained, that mariage might bee had in honour, and fornication detested. But God chose *Jephthah*, notwithstanding his base beginning, that hee might appeare to bee gracious towards all, of how wicked Parents foeever they come, if they doe not follow them in sinning for the son shall not bear the iniquity of the father. This *Jephthah* was godly, and not like his father, as appeareth, *Heb. 11.* where hee is registred in the catalogue of the most famous for their faith. He is said to bee a *Gileadite*, but not of what tribe; yet because *Gilead*, from whom the *Gileadites* had their name, was of *Manasseh*; it is generally held that hee was of *Manasseh*. For his father *Gilead*, hee was not that *Gilead* the son of *Macbir* the son of *Manasseh*, for his time doth not agree, but another man of that name. The sons of *Gilead* being grown up, thrust him out of his fathers house, because hee was the son of a strange woman, Hebr. of another woman, but hereby an harlot is meant. It is not said whether their father were living or dead when they did this, but it is most likely that hee was dead, otherwise hee would not have suffered it. And it seemes they did this by offering violence, because it is said, that he fled from them. Thus proudly they that have preheminance in the flesh beare themselves towards others, that are outwardly base and contemptible, but afterwards they were glad to seek to him, that wee may learne not to bee proud for outward privileges, nor to contemn the vilest, for they that are vile before men, sometimes are great before God. And *Jephthah* dwelt in the land of *Tob*: where *Tob* was, is uncertaine, but *Iosephus* and *Adrichomius* say, that it was in those parts beyond *Jordan*. *H. Bunting* saith, it was in the half tribe of *Manasseh*, 104 miles from *Ierusalem*, and that it was a pleasant and fruitfull place, according to the name, *Tob*, good. And there were gathered vaine men to *Jephthah*. The Vulg. Latine bath



hath it, *Poor men and robbers*. Whereupon *Jephthah* in that book of Questions upon the Old Testament, ascribed to *Augustine*, Qu. 43. is called a Captain of robbers, and a most wicked man, and void of all goodnesse. But as *Lyra* acknowledgeth, the word [robbers] is not in the Hebrew; and if *Jephthah* were a Captain of such, hee did in those times of warre onely lead them against the enemies to rob and to spoile them, as *David* afterwards did the like, 1 Sam. 27. Some say, that souldiers were of old called *latrones*, which wee english robbers, because they stood to their Captaines *à latere*, by his side; or did weare swords *ad latera*, by their sides. But to discourse no more about this, because it is neither in the Hebrew nor Septuagint. The word rendred *vaine men*, is the same before used, Chap. 9. 4. *poore men*, and void of meanes, and so happily they, with *Jephthah* their Captain, took spoiles from the enemy, and that not without some skirmishing, whereby *Jephthah* came to bee famous for his valour.

And it came to passe in proesse of time, that the children of *Ammon* made warre with the children of *Israel*, &c. The Vulg. Latine, *In those dayes the children of Ammon*, &c. the Septuagint, *after dayes*; *Junius*, *after those dayes or yeares*; that is, saith hee, the 18 yeares of their oppression before spoken of: the Hebrew word is מִימִים after dayes, that is, after the time before-mentioned, that *Jephthah* was cast out, the *Ammonites* were gathered together, as Chap. 10. 17. not content to spoile the children of *Israel* in all places, as they had before done; but thinking now at once to destroy and bring the Country under, which they pretended had been taken from them, as v. 13. But there was a secret Providence, whereby they were thus gathered together to their owne greater destruction, now that the Lord inclined to shew mercy to his people after their ferious humiliation. Wherefore a great battail being now to bee fought, they seek to *Jephthah* to bee their Captain, of whose valour they had heard; this motion comming doubtlesse of the Lord, as appeareth by his Spirit given unto him, v. 29. But *Jephthah* at the first upbraideth them by their former hatred of him, saying, Yee expelled mee out of my fathers house, and doe yee now seek unto mee in your distresse? wherein they confesse themselves guilty; and now to make him amends, offer him to bee their Head; upon which condition hee goeth with them. It is said before onely, that his fathers sonnes drave him out; but here, that this was objected to the Elders of *Gilead*, as if done by them. To this *Lyra* answereth, that it is likely his brethren were some of these Elders that came unto him; and that he was not expelled without the consent of the Elders of the City, giving judgement against him.

They promise to make him head of all the *Gileadites*, and so they did v. 11. that is, of all on the other side of *Jordan*, of *Reuben*, *Gad*, and the half tribe of *Manasse*. For the other tribes, they could promise nothing, but it appeareth, that after his victory, and the *Ephraimites* chastised for their insolvency, hee was Judge over all *Israel*, Chap. 12. 7. and therefore he is reckoned with other Judges, 1 Sam. 12. 11. whom God sent them. And *Jephthah* uttered all his words before the Lord in *Mizpeh*. These words were the words of Covenant betwixt *Jephthah* and the men of *Gilead*, that hee should be their Head from thence forward, and fight for them, and that they should bee obedient unto him and his command. They had sworn before to him, v. 10. and now he sweareth to them when what in *Mizpeh*, the place of their assembling, hee was constituted their Head; and because an oath is a calling of God to witnesse, he is said to have uttered the words of his Oath before the Lord, and not for that the Tabernacle was there, for that was in *Shiloh*. Some think that these words were words of Prayer uttered by *Jephthah*, before he attempted this war: and some, words of inquiring of the Lord by the High Priest arrayed in his Priestly habit and pectorall, touching the successe of this battail: but because *Jephthah* was not yet upon the point of going to battail against the *Ammonites*, but sent first to expostulate with the King of *Ammon*, these are but improbable conjectures.

*Jephthah* being made Head of the *Gileadites*, now sendeth to the King of *Ammon*, to know the reason of this invasion; who answereth, that *Israel* had taken his Land from him, from *Arnon* to the river *Iabock* and to *Jordan*. But

*Lyra**Vatro.**V. 4.**Junius.**V. 7, 8, 9, 10.**Lyra**Josh. 18.  
Benjamin.**V. 12, 13.**V. 14, 15.*

V. 16, 17,  
18, 19,  
20, 21, 22.

Numb 21. 29.  
1 Sam. 11. 7.  
Lyra. Cajetan.  
Cathus.  
Form.  
Serrarius.

Note.

V. 24.

Lyra.

V. 25, 26.

1 King. 6.

Melchior Canus

*Jephthab* replyeth, that they tooke nothing from *Edom*, *Moab*, or *Ammon*, whose Countreys lay one by another, but passed peaceably by them, and then coming to *Sibons* Countrey, who was King of the *Amorites*, hee resisting them in their passage, they fought against him, and tooke and possessed his Countrey from *Arnon* to *Jabbok*, God giving it unto them. Of this, see *Numb.* 21. 24. and that the land of *Sibon* then taken by *Israel* had been the land of *Moab*, *Ammons* brother in times past, but long before conquered by the *Amorites*. And of their kind dealing with the *Ammonites*, *Deut.* 2. But why doth the King of *Ammon* challenge *Israel* for taking away his land? when as we do not read, *Numb.* 21. that it was the land of the *Ammonites*, but of the *Moabites*, before that *Sibon* tooke it. But that part of it had been the *Ammonites*, it appeareth, *Iosb.* 13. 25. where the coast of *Gad* is said to bee half the Land of the children of *Ammon*; and it may bee that the King that now reigned over *Ammon*, was King of *Moab* also; and this is intimated, *v.* 24. where *Kemesh*, which was the God of the *Moabites*, is said to bee his God, for *Melchom* was the God of the *Ammonites*, as hath been shewed, *Chap.* 10. 6. and therefore hee challengeth this Land to be all his, both by the right of *Moab* and *Ammon*; thus *Lyra*, *Cajetan*, and *Cathusianus*. But some thinke that the King of *Ammon* spake untruly, and pretended a right to this Countrey onely for a colour of justice to his warre now undertaken. But if so, *Jephthab* would have answered him accordingly; but because hee doth not, it is plaine that hee and the people under him had sometime a right unto it, and therefore I preferre the former resolution. We may see here in *Jephthab* a great deale of wisdom and moderation, in that before hee entred upon this warre, hee sendeth to treat peaceably of the cause; so it is commanded, *Deut.* 20. and love requireth, that warre should not bee made, but upon meere necessity, nor subjects lives hereby put in danger, as *Augustus Caesar* said, I had rather save one subject, then kill a thousand enemies.

*Wilt not thou possesse that which Chemosh thy God giveth thee, &c.* *Jephthab* having cleared the *Israelites* from the imputation of wrong doing to the *Ammonites*, by relating truly the order of their proceedings, now useth divers arguments to make the *Ammonites* to desist from this warre: 1. Because God, whose all Countreys are, had given *Israel* this Countrey; and if their God *Chemosh* being in their opinion a God, and so such an one as to whom they ascribed the giving of them such places as they obtained, should give them any Countrey, they would make no doubt but to hold that; so, and much more would *Israel* hold and possesse the Countreys given them by the true God. And thus *Lyra* expoundeth it, *which Chemosh thy God possesseth*, or maketh thee to possesse, that is, in thy opinion. And herein *Jephthab* had reference to the conquests of the *Ammonites* and *Moabites* of old made in that Countrey, which now they held: for they attained it by expelling the former inhabitants, *Deut.* 2. 10, 20, 21. and this victory whereby they got that land into their possession, they impiously ascribed to an Idol, according to which *Jephthab* here speaketh, and seeing they held what they had gotten by the sword, there was as good reason that the *Israelites* should doe likewise. 2. *Jephthab* reasoneth from the long time that *Israel* had possessed this Countrey, even 300 yeares; neither did *Balak* the King of *Moab* ever strive with them about it, although hee had as good right, and was as great a King as he that now reigned; and he meaneth not onely *Balak*, but the Kings succeeding him in all that time, but hee nameth him, because hee reigned at the time that the *Israelites* first possessed that Countrey; and therefore if hee had had any right, would doubtlesse at the beginning have stood for it. Touching the number of yeares here spoken of by *Jephthab*, they were not, saith *Lyra*, precisely 300, but 267: for onely 480 yeares passed from the coming of the *Israelites* out of *Egypt* untill *Tolam* 4 yeares, and of these here 174 from *Jephthab*, and before the taking *Sibons* Countrey 39. being together 213. which deducted out of 480, there remaine but 267. Some to justify *Jephthab*, say, that the times of their oppressions are also to bee reckoned; but so not 300, but 340 would bee found at the least, and the account can by

by no meanes agree with 1 King. 6. wherefore it is better to hold with others, that *Jephthah* made the most of the time of quiet possession, which hee pleaded for, and stood not precisely upon the just number of yeares, but they being almost 300 hee mentioned this number, as being most full and compleat; upon these premises *Jephthah* concludeth, that hee sinned not against the King of *Ammon*, nor yet the children of Israel, but that hee did them apparent wrong in invading their Countrey, which hee prayeth God to judge.

And the Spirit of God came upon *Jephthah*, and hee passed over *Gilead* and *Mannasse*, and *Mizpeh*, and from *Mizpeh* to the children of *Ammon*. Hee went through all these places to gather an Army, and so came upon his enemies.

Then *Jephthah* vowed a vow to the Lord and said, *If thou wilt without faile deliver the children of Ammon into my hands: then it shall bee that whatsoever cometh to meet mee out of my house, when I returne in peace, shall bee the Lords, and I will offer it up for a burnt offering*: *Jephthah* being now ready to goe to battaile seeketh helpe of God by vowing unto him a burnt-offering, but for so much as hee vowed not any thing certaine, but that, which should first come out of the doore of his house to meet him, it is questioned, whether hee did not rashly and indiscreetly in making this vow, and whether hee did indeed offer up his daughter for a burnt-offering, because shee came first out to meete him? The Fathers generally condemne *Jephthah* for making this vow, and performing it. *Ambrosius* saith, hee made it rashly, and the performance of it was parricide. *Tertullian* calleth him a mad man for vowing that to God, which hee abhorred. *Chrysostom* saith, that hee was moved by the suggestion of the Devil. *Nazianzen* saith, it was a rash vow. *Anastasius Nicenus*, that nothing was more wicked, then it. *Theodoret*, that it was a foolish promise. *Procopius* calleth it evill, unjust and impious, and ascribeth it to the Devils suggestion through pride and vaine-glory. For any living thing might not bee offered in sacrifice to God, for no uncleane beast might be offered, nor man-kinde; but at his returne, who more likely to come out to meete him, and to congratulate his victory, then his wife or his daughter, he having no more children; or his dog, whose nature is to run and fawn upon his Master? touching any beast that was cleane and fit for sacrifice, hee could not expect the coming forth thereof out of his house, as being a thing usuall. It was therefore a most rash vow, and unlawfull to be made, and therefore ought not to have bin performed. But some argue that *Jephthah* is said immediately before to have had the Spirit of God to come upon him, therefore what hee did herein was by the instinct of the Spirit, as when *Abraham* was bidden to sacrifice his son *Isaac*, being otherwise unlawfull, but then to him lawfull. And as *Samson* by the like instinct pluckt the house downe upon his owne head together with the *Philistines*, thus voluntarily killing himselfe. Againe God heard his prayer, when hee made this vow, and shewed his approbation thereof by giving him victory; neither is he any where blamed for this fact, but commended as one of Gods worthyes, *Heb. 11*. Wherefore they hold both that his vow was lawfull, and that in sacrificing his daughter hee did lawfully. For that hee did sacrifice her, is the common tenet of the ancient Fathers, as of *Tertullian lib. 3. contra Marcion. c. 4. Origen, Nazianzen, in orat. de laude Maccabeorum. Justin Martyr, qu. 99. Severus Sulpitius, Chrysostom, Rupertus, Hugo de Sancto victore, Isidor, Iostatus, Josephus, &c.* But they generally taxe him therefore, as hath beene already shewed. But some contrariwise hold, that hee did not offer her up in sacrifice, but onely gave her to God to serve him in fasting and prayer in perpetuall virginity, being separated from the common condition of others, after the manner of votaries, as *R. David, Lyranus, Arius Montanus, Vatablus, Estius, Pagninus, Junius, &c.* And *Junius* saith, that shee was made a *Nazarite* for ever, but out of the ignorance of the law in those corrupt times, the Father holding, that his vow must necessarily be thus kept, and the daughter believing the father and therefore confirming it by her consent, and so shee was not redeemed, as shee ought to have beene,

*Levit.*

V. 27.

V. 29.  
*Hugo Cardin.*

V. 30.  
V. 31.

*Ambros. lib. 1. officiorum cap. ult. Tertull. Chrysost. Anastasius. Nazianzen. Theodoret. Procopius.*

*Deut. 12. 30; 31. 32.*

*Serrarius. Sallianus. Hieronym. epist. ad Iulian. Jephthah obtulit filiam virginem, ideoque inemeratice sanctorum ab apostolo positus est.*

*Tertull. Origen, Nazianzen, Justin Martyr, Sulpitius, Chrysostom, Rupertus*

*R. David, Lyra, Arius Montanus, Vatablus, Junius*



Levit. 27. 1, 2, 3, 4. &c. Their reasons are 1. because the vow was made by a disjunctive particle, *it shall bee the Lords, or I will offer it*, that is, if it bee fit for sacrifice, for thus 1 the particle expounded *and* may be rendred, as Gen. 26. 11. Exod. 1. 10. 21. 15. 2. Because it is not said, that he offered her in sacrifice but did unto her according to his vow, that is, not being fit for sacrifice, he consecrated her to God, to live a perpetuall Virgin 3. Because shee desired to goe to the mountaines two moneths to bewaile her virginity, not her untimely death. 4. Because the word rendred *to lament*, v. 40. signifyeth also to speake unto, or to talke with, the daughters of Israel went 4 dayes in a yeare *לחנות* to speake unto and to comfort the daughter of *Jephthah*, which they could not have done, if shee had bene killed and offered in sacrifice. Thus I have shewed the diversity of opinions touching this matter, but which to follow I can hardly resolve: for the intent of *Jephthah* in vowing seemeth plainly to have bene to offer an extraordinary sacrifice unto God of one most deare unto him, and therefore not of any beasts, which had bene too small a matter to vow in this case of so great moment, but of Wife, Daughter, or Servant, to whom it was proper to come out of the doores of his house to meete him, and it is said, that hee did according to his vow, wherefore it seemeth, that hee sacrificed her, and not separated her onely as one devoted unto God. And on the other side the Arguments brought seeme to bee strong, that hee did not sacrifice, but separate her, and if hee had intended or attempted to doe otherwise, there were men doubtlesse expert in the law, that in the two moneths respite would have advised him to the contrary, it being a thing, that the mercifull God doth so much detest, that humane blood, which the Devill delighteth in, should be shed to him in sacrifice. But because it is expressly said, that hee did unto her according to his vow, which must be understood of his intention in vowing, this allegation to the contrary is vaine, and because wee never read of any woman under the Old Testament, that lived in perpetuall virginity, herein to serve God, no not of any Nazarite, such as shee is pretended to have bene made, that by reason hereof lived apart, man without woman, or woman without a man, for this was none of the conditions required in a Nazarite; I rather assent to that most ancient tenet, that *Jephthah* did sacrifice his daughter, but herein I cannot be carryed with the current of most of the Fathers to hold, that hee was rash and foolish in making this vow and impious in performing it, because hee is said to have had the Spirit of God to guide him, had such successe hereupon, and is no where blamed, but highly commended, Heb. 11. Hee vowed thus then by the instinct of the Spirit, and out of a most pious resolution even against naturall affection hee performed it, the conscience of so sacred a tie urging him hereunto, as *Abraham* sometime prepared to doe the like upon Gods command to his sonne *Isaac*; wherefore *Jerome* saith, not the sacrifice of *Jephthah*, but the minde of the offerer is praised. As for the reasons alledged to prove, that hee did but devote his daughter to the Lord, they are easily answered. 1. That here cannot be put for *or*, because hee meant not any thing usually offered in sacrifice, but mankind, as hath bene shewed, and so the second argument falleth also. 3. Shee bewailed her Virginity, because it was a reproach in those dayes to dye childlesse. Lastly, the word *לחנות* signifyeth as well to lament, as to speake unto. If it bee demanded how it could bee that God should move to such a sacrifice, so contrary to his owne Law, or be so cruell to an innocent Virgin? I answer, seeing all men and women must dye, it was no cruelty in God, at whose liberty it is to take away this life, when, and how hee pleaseth; as neither in suffering his holy Martyrs to bee cruelly butchered and slaine by the hands of persecuters, for hee both can, and doth make abundant recompence for such sufferings, in his heavenly Kingdome. If therefore hee would have this done in a mystery, and hereby try the love and obedience of *Jephthah*, who can or dare blame him therefore? *Jephthah* did mystically set forth Christ; as *Jephthah*, so hee was cast out of his brethren the Jewes, as the sonne of an harlot, and a deceiver;

Numb. 6.

Hieronym. in  
Jer. 7.

Hugo Cardin.

as *Jephthah* signifieth apertion or opening, so hee openeth the understanding and the way of life; as hee fled into the land of *Tob*, and poore men gathered unto him, so Christ and his Gospel being rejected by the Jewes, hee went by his Apostles to the Gentiles, whose Land was a good Land, as *Tob* signifieth, because they brought forth fruit abundantly, and there the people that flocked unto him, were such as before time were vaine men, and poore, because wicked and empty of all goodnesse. The *Gileadites* that seek to him to bee their Head against the *Ammonites*, are Christians by repentance turning to him, both of the Jewes and Gentiles against Heretiques and other enemies: for many Jewes seeing the signes after his death, were converted, and there shall be a turning one day of that Nation, *Hos. 3. 4, 5. 2 Cor. 3. Rom. 9.* the sacrificing of his daughter, a Virgin, was Christs sacrificing of his humane nature, pure and spotlesse as a pure Virgin: the Virgins from yeare to yeare lamenting this, are Christians keeping the remembrance of Christs passion yearely with griefe and sorrow. Thus *Hugo*, and *Isidor*, and *Augustine*, who although hee inclineth rather to blame *Jephthah*, yet he saith, that hee might happily be moved therein by the Spirit of God, and that for some great mystery, and then who dares blame him for errour? *Ferus* also acknowledgeth the same mystery, but condemneth the vow and fact of *Jephthah*, and yet hee saith, no man ever durst determine whether *Jephthah* did well or ill herein, because it is uncertaine whether hee did it by the motion of Gods Spirit, or of his owne minde, seeing this is not revealed. Whereas in justification of *Jephthah* it is said, that the Spirit of God came upon him, and hee is commended, *Heb. 11.* hee saith, the like is said of *Gedeon*, yet his setting up of an Ephod was a sinne, and of *David*, but hee sinned by adultery; so although *Jephthah* were an holy man, hee was not free from sinne, but hee doubtlesse repented of it and was saved. And hee labourereth to prove, that hee sinned in making this vow, because when *Abraham* was moved by God in the like, hee hindered him from sacrificing his sonne *Isaas*, but hee suffered *Jephthah* to sacrifice his daughter; the one hee commanded to kill his sonne, and suffered him not, to commend his obedience; the other vowing it of his owne head, hee suffered to kill his daughter to deterre all others from rash vowes; thus hee: but the examples brought of *Gedeon* and *David* prove nothing touching *Jephthah*, for their sins were taxed and punished, but so was not *Jephthah*, but blessed after his vow, and praised after the execution. And there was a diverse mystery in *Abrahams* fact, and in *Jephthah's*, for which God dealt with them diversly: *Abraham* was stayed from sacrificing his sonne, to shew that Christs Deity suffered not. *Jephthah* was not stayed from sacrificing his daughter, to shew that Christ should suffer in his humanity. Or as *Ferus* hath it, that hee should assigne the Church to sufferings by the hands of persecuters, and thus to bee, as it were, sacrificed to his glory. The daughter of *Jephthah*, so willingly submitting her selfe to bee done to, as her father had vowed, may be an example of obedience to Parents to all children.

Isidor.

Ferus.

## CHAP. XII.

AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Why didst thou passe over against the children of Ammon to fight, and didst not call us? &c. As Chap. 8. they had through pride stirred up dissention against *Gedeon*; so they quarrell here with *Jephthah*, envying it, that any famous victory was obtained without them: but vengeance would not suffer them now to goe on in their pride any longer, but by their commotion so unjustly made, they got a grievous fall. They went northward, because *Mizpeh* in *Manasseh* on the other side *Jordan*, where *Jephthah* dwelt, was northward from *Ephraim*. Whereas they challenge him for not calling them to this warre, this was but a pretext, for hee had called unto them, as hee saith, v. 2. and they refused to come, and therefore hee with a few men adventured his life, and God had given him the victory. Wherefore there was no reason that

V. 1

V. 2.

V. 4.

Q<sup>u</sup>.

Lyra.

V. 6.

The Mystery.  
Ferm.

Hugo Card.

Matth. 12. 37.

V. 7.  
H. B. Patriarchs  
travailes.

V. 8.

Ferm.

that they should deale thus unkindly with him, to fight against him, when as they should rather have been thankfull to him for delivering them from their common enemies. But the *Ephraimites*, as it seemeth, were nothing moved hereby, but reviled the *Gileadites*, saying, that they were runagates of *Ephraim* and *Manasseb*, in so much that *Jephthah* with his *Gileadites* were enforced to fight against them, and smote them, and when they fled, prevented them in taking the passages of *Jordan*, where they slew such of them as remained alive to the number of 42000. But how could the *Gileadites* bee said to be runagates or fugitives of *Ephraim*, and in the midst of *Ephraim* and *Manasseb*, as it is in the Hebrew, seeing they dwelt beyond *Jordan*, and the *Ephraimites* with the *Manassites* placed next unto them on this side *Jordan*? *Ans.* It is thus said, because they came all of one common stock of *Joseph*, amongst whom they would in thus saying, set forth the *Gileadites* as most abject and vile amongst all his posterity: so, as that being compared with *Ephraim* and *Manasseb*, they were of little or no reckoning; thus *Lyra* saith the Hebrewes expound it: but some take it as spoken of *Jephthah* and his company, because he was expelled from his Fathers house, and fled from his brethren, and haply they glanced at that in particular.

The meanes whereby they tried the *Ephraimites*, was by pronouncing *Sibboleth* in stead of *Shibboleth*, that is, by their lisping: but why the word *Shibboleth* was made the meane of tryall, rather then any other word, *Lyra* saith the reason was, because the word *Shibboleth* signifieth a current of water, wherefore as any of them came to passe over the water, they were put to the pronouncing of this word; it signifieth also an eare of Corne, and so it is rendred in the Vulg. Latine, *Dic Seboleth, quod interpretatur spica*; but here the other interpretation seemeth to agree best. Myſtically by *Jephthah* destroying the *Ephraimites*, *Ferm* understandeth Christ after his passion, whereby hee overcame the spirituall enemy, comming against the Jewes, and destroying them by the *Romans*, because they had blasphemed and railed upon him, as the *Ephraimites* upon *Jephthah*. His discerning of them by pronouncing *Seboleth* in stead of *Shibboleth*, saith *Hugo*, setteth forth the judging of worldly men, who speake nothing but words of vanity, talking of nothing, but wordly things and vaine-gloriously, and not of heavenly, so that of their talke there cometh no fruit neither is there any weight therein, as *Seboleth* signifieth an eare of chaffe, but *Shibboleth* an eare full of corne, so likewise *Lyra*; which conceit I mislike not, but onely because *Seboleth* hath the same signification with *Shibboleth*, although the one bee written with S and the other with W. But thus *Seboleth* may set forth vaine talke and *Shibboleth* substantiall, because one of the letters of the name of God, viz. *W* is wanting in *Seboleth*, or the pronounciation is not so full as in *Shibboleth*; and by thy words thou shalt bee justified, and by thy words thou shalt bee condemned, v. 7.

Then *Jephthah* dayed and was buried, &c. His buriall is said to have been in one of the Cites of *Gilead*, but Hebr. it is in the Cities of *Gilead*, whereupon some relate, that *Jephthah* was so esteemed of for his valour, that they cut his body in pieces when he was dead, and carried a part to each of their Cities, and there buried it.

V. 8. And after him *Ibzan* of *Bethlehem* judged *Israel*, &c. Here the History of three Judges is briefly runne through, of *Ibzan*, *Eln* of *Zebulun*, and *Abdon* of *Pirathon* in Mount *Ephraim*, of whom nothing is said, but only that they judged *Israel*, the one 7 yeares, the other 10, and the last 8 yeares, saying that *Ibzan* is said to have had 30 sonnes and 30 daughters; and *Abdon* 40 sonnes, and 30 nephews, that rode upon 70 Asscolts, see the like before, Ch. 10. 4. It seemeth, that nothing memorable happened in the dayes of these Judges, and therefore such brevity is used about them: yet as *Ferm* noteth, hereby it appeareth that they were worthy men, because they kept the people from sinning by Idolatry all their dayes, as appeareth, in that after the last of them dead and buried, they are said to have sinned, Chap. 13. 1. and not before. Whereas *Abdon* is said to have been buried in the Mount of the *Amalekites*, which was in

*Pirathon*,



*Pirathon* his City, and therefore within the *Ephraimites* lot, it is not to be thought with some, that the *Amalekites* now dwelt here, but in times past, from whence it still retained the name, for the *Amalekites* now dwelt eastward beyond *Jordan*, as appeared, *Judg.* 6. 3.

## CHAP. XIII.

AND the children of Israel did evill in the sight of the Lord, and bee delivered them into the hands of the Philistims forty yeares. How these 40 yeares are to bee reckoned, is very doubtfull, because they cannot come within the number of yeares that *Samson* judged Israel being but 20, *Chap.* 16. 31. Wherefore some will have these yeares to bee the time of an *interregnum* betweene *Abdon* and *Samson*; some to begin 20 yeares before *Samson*, in the time of the other Judges, and to continue all his time; and some reckon 20 of these yeares to *Samson*, and 20 to *Ely*, who is said to have judged Israel 40 yeares, *1 Sam.* 4. 18. The first of these cannot bee admitted, because so the number of yeares from their comming out of *Egypt* to the building of *Solomons* Temple, will exceed that number, *1 King.* 6. 1. as hath been shewed upon *Josh.* 24. 32. Against the second this seemeth to make, that they are not said to have been delivered into the *Philistims* hands, till after the death of *Abdon*: and against the third this maketh, that it is said of *Samson* before he was borne, that he should begin to deliver Israel out of the *Philistims* hands, *V.* 5. Therefore the *Philistims* oppressed them before that *Samson* was Judge. How any thing can bee answered to that which is objected against the first and third, I see not; but to that against the second, it may bee said, although their doing evill, and being delivered into the *Philistims* hands be not spoken of till after *Abdons* death, yet this might be done before, not long after the beginning of the time of the first of these three Judges, because all things in the sacred History are not alwayes set downe in the same order wherein they were done. Yet *Eusebius*, *Genebrard*, *Lyra*, and *Tostatus* are for the third, because *Samson* did but begin to deliver Israel from the *Philistims*, and they were still grievous enemies to them in *Elies* time. Whereas it is objected, that Israel was under the oppression of the *Philistims* before *Samson* was borne: it is answered, that this is no where plainly affirmed, but when *Samson* was a man growne, *Chap.* 14. 4. and therefore that of his beginning to deliver Israel out of the *Philistims* hands, might bee spoken by way of Prophecie, before that Israel fell into their hands; and to this, as most probable of all these Opinions doe I subscribe. The next words then, wherein the history of *Samson* is begun: *There was a man of Zorah, of the family of the Danites, whose name was Manoah, &c.* are not so to bee understood, as if before this Israel had sinned, and was delivered to the *Philistims*, but because the Lord would have the whole history of *Samson* knowne, from his birth to his death; the manner of his birth, which was many yeares before, is here set downe. From the time of the *Philistims* having dominion over Israel, *viz.* 40 yeares, *Ferus* noteth, that this was a greater punishment then any that they had yet suffered, for they were never under any enemy so long; which intimateth, that they which sinne againe and againe after punishments and deliverances, shall bee punished more grievously, according to that, *Goe thy way and sinne no more, lest a worse thing befall thee.* Of *Zorah*, the City, of which *Manoah* was, see *Josh.* 19. 41. and most aptly was one raised up of this place and tribe against the *Philistims*, because it was neare unto them. *Josephus* saith, that *Manoah* was the best man among the *Danites*, and that his wife was very faire, and that he was jealous of her, and much grieved because hee had no childe by her; for which cause hee prayed most earnestly to the Lord, who sent an Angel to her being alone, to bring her this joyfull message, that shee should conceive and beare a sonne. In *Samson* God shewed his power, saith *Ferus*, more then in any of the Judges before-going, in that he caused a barren Woman to beare him, and gave him such extraordinary strength, as if hee would

V. 1.

*Euseb. in Chron.*  
*Genebrardus,*  
*Ch.*

V. 2.

Ferus.

Note.

*Joseph Antiq;*  
*lib. 5. c. 10.*

Ferus.

V. 3, 4.

V. 5.

Joh. 4.

would raise them up a deliverer out of the stones, that his power being herein acknowledged, they might at length begin to feare and serve him.

The Angel appearing to *Manoah* his wife, told her, that although shee had been hitherto barren, yet now shee should conceive and bear a sonne, bidding her to abstaine from wine and strong drinke, and from eating any thing uncleane, because he should be a Nazarite from the wombe, therefore no rasour must come upon his head; and hee saith, that he should begin to deliver Israel from the *Philistims*.

1. Hee telleth her that shee was barren, that shee might bee the more attentive to him, as to an Angel or Prophet of God, which knew secrets, as the woman of *Samaria* gathered that Christ was a Prophet, because hee told her of her husbands. 2. Because this childe should bee a Nazarite, he forbiddeth her wine and strong drinke, as is forbidden to Nazarites, *Numb. 6.* to teach, that a mother which would have an holy childe, must her selfe be holy and temperate, for the childe commonly taketh after the mother. 3. According to the law of Nazarites, hee saith, that no rasour should come upon his head all his life time, other Nazarites were such but for a time, and then they were shorne, but this childe must be a Nazarite for ever. 4. Hee saith, that he should deliver Israel, a man separated to serve God in a strict and austere kind of living in private, and never exercised in feates of Armes; that he should at length come forth and fight against whole Troopes of the *Philistims* alone, and beat them downe, was admirable; but thus God to shew his power ordained that it should bee, whose wayes are not like mans wayes, but by contemptible and unlikely meanes worketh wonders when he pleaseth; thus *Ferus*. But shee is forbidden wine and strong drinke also, and the eating of things uncleane by the Law, *Levit. 11.* because the childe in the mothers womb, partaketh with her, and liveth upon the same nourishment, that her child therefore might live according to the law of Nazarites, both from the wombe and in the womb, these things are injoynd her: and it is to be held, that it was meant that she should continue in this abstinence all the time that shee gave him suck, there being still the like reason in regard of the childe. Touching the eating of any uncleane thing forbidden her, which is more then is spoken of in the law of Nazaritisme, *Numb. 6.* and more then needed, because this was forbidden to all the people of God, *Levit. 11.* it may bee conceived that the corruption of those times was such, that they lived not according to the Law; and therefore shee in particular was put in mind of this also, as being a thing as much to bee shunned, by a Nazarite especially, as Wine or strong drinke.

Hee shall begin to deliver Israel; this is spoken to shew that hee should not, as other Deliverers, utterly subdue the *Philistims* at once, but by little and little waste and destroy many of them, and weaken them so, as that they should not bee able so powerfully to oppresse the Israelites as in former times, but they should by his meanes have some respite from their tyranny.

V. 6, 7.  
V. 8, 9, 10.*Ferus.*

Vers. 6, 7. *Manoah's* wife having seen and heard all this alone, telleth it to her husband, who prayed unto God, that the man of God might come again, and was heard, and the Angel was sent againe, &c. In *Manoah's* wife, saith *Ferus*, wee may see an example of the womans subjection to her husband, and of the unity wherein they lived together, in that shee rested not in the vision which shee had seene, but first told her husband, that shee might have his counsell; a thing wherein *Eva* failed when the Serpent spake unto her, and so fell most foully; and he likewise having heard his wives relation of a man comming to her alone, upbraided her not, but being confident touching his wives chastity, prayed, that the Angel appearing in the likenesse of a man, might come againe to instruct them touching the ordering of the childe. For touching the woman, hee had heard already what shee should beware of, but no particular instructions had been given touching the childe, wherein he gave an example of an holy sollicitude to all Parents about the education of their children according to the will of God. And in all these things this married couple are to bee imitated by all others in the same estate, by the wives being subject to her owne husband, and taking his advice in all matters of moment,

their

their living together in love and unity and in their solicitude about the good education of their children. The Angel appearing againe and being desired by *Manoah* to give him directions, how to order the childe, answereth nothing touching him, but touching his mother, as before, supposing, that hereby it would easily be understood, that hee should abtaine from the same things, seeing he was to be a *Nazareite*. Then *Manoah* prayeth him to stay, till he had made ready a kid, and hee refusing to eate, hee craved his name, but was denyed it, the Angel saying, *why dost thou inquire after my name, which is secret?* that is, according to *Lyra*, because Angels have names according to message, that they are sent about, and so hee that is called by one name now, varyeth his name afterwards, when hee is sent upon another message, and because hee knoweth not, what that shall be, till that it is revealed unto him, hee saith here, that his name is secret: thus hee following the Hebrews, who ground this upon *Esa. 6.* where the Angel, that touched *Esa.*'s lips with a coale from the Altar, is called *Seraphim*, because of that employment, but was not of the order of the *Seraphim*. I thinke rather with *Ferus*, that hee reproveth him for asking after his name, as being a point of curiosity and no way tending to edification, and herein we are all forbidden to enquire after such things, and to pry into the secrets of the Lord: so likewise to *Jacob* asking the name of the Angel, that wrestled with him, hee said, *Why dost thou inquire after my name?* For the Angels doubtlesse have names, whereby they are distinguished one from another, as *Michael* and *Gabriel*, and *Raphael*, but they are not to be knowne by us in this mortall life any further, then it pleaseth God to reveale them. For these words, *which is secret*, the Vulgar Latine hath, which is wonderfull, and *Junius*, *scilicet que mirificus*, the reason of which he saith, may be gathered from that, which followeth, v. 19. *the Angel of the Lord did wonderfully*: and the text favoureth this, because the same word פלא, which is here used, is againe used there, and it signifyeth either secret or wonderfull, neither is there any word in the Hebrew signifying *which is*, but according to *Junius*, and hee was wonderfull.

So *Manoah* took a kid with a meat offering; and offered it upon a rocke, and the Angel did wonderfull, &c. If it be demanded, how *Manoah* being no Priest could offer sacrifice, and that out of the place appointed, viz. the place of the Tabernacle? It is easily answered, that this was extraordinarily done by particular direction, as *Gedeon*'s sacrifice before: But *Lyra* and some others say, that *Manoah* offered it not, but brought it to the Angel, who offered it, hee and his wife onely looking on: but because v. 16. the Angel bad him offer a burnt-offering to the Lord, it is rather to bee held, that hee offered it, and the Angel went up in the flame, which it seemeth came miraculously out of the rock, as before when *Gedeon* offered. v. 21. Then *Manoah* knew, that it was an Angel of the Lord, and said, wee shall surely dye; because wee have seene God, &c. In the like feare was *Gedeon*, Ch. 6. 22, 23. of the ground of which feare see *Exod. 33. 20.* but his wife useth divers strong Arguments to expell this feare out of him. Then the woman conceived and bare a sonne and called his name *Samson*, &c. This name is thought by *Jerom* to come of שמש the Sunne, so that *Samson* signifyeth either their Sun according to some, or a little Sunne being a diminutive word, according to others; *Josephus* expoundeth it *Robustus*, because as the strength of the Sunne in the heat thereof, so his strength was irresistible. And the childe grew and the Lord blessed him, and the Spirit of God moved him at times in the tents of Dan. That is, the Lord put the Spirit of fortitude and strength into him, extraordinary, some signes whereof hee shewed amongst those of his tribe, viz. the *Danites*, who dwelt in tents, at such times as the Spirit moved him hereunto, whereby some hope might bee conceived of his future valiant acts to bee done against the enemy.

V. 13, 14.

V. 15, 16,

V. 17, 18.

Lyra.

Ferus.

Gen 23 19.

Junius.

V. 19.

Lyra

Bonfrerius.

V. 21, 22;

V. 23.

V. 24.

Hugo Cardin.  
Mercerius.



## CHAP. XIII.

V. 1, 2.

H. Bunt. Patria.  
navailles.  
Lyra.

V. 4.

V. 5.

V. 6.

Note.  
Ferm.

V. 7, 8, 9.

Qu.

And Samson went downe to Timnath, and saw a woman of Timnath of the daughters of the Philistims, &c. Of Timnath see before Gen. 38. 12. where Judah is said to have gone thither to sheare his sheepe, and Job. 24. 30. for H. Bunting will have this Timnath and that to bee all one, but forsomuch as that Timnath was in Mount Ephraim, but this, as Lyra saith, in the Philistims Countrey nearer to the Sea, see Job. 19. 50. he was deceived. To this City of the Philistims Samson goeth downe, for now the Israelites being under their dominion, they might freely goe amongst them and returne. But whereas Samson is said to desire one of their daughters to wife, which is against the law, Deut. 7. it is said to have come of the Lord, that he might take occasion to quarrell with the Philistims, which his parents knew not, and therefore dissuaded him from it. But it seemeth, that Samson knew it, and it was revealed unto him, and he made his parents acquainted with it, whereupon they yeelded to his desire, for otherwise both hee and they had sinned herein, which is not to be thought of them, because they were godly and devout persons: thus also Lyra, who further inquireth, what neede there was, that Samson should seeke occasion to fight against the Philistims, seeing their unjust holding of any part of Israel inheritance from them was a sufficient occasion, and answereth, that they were now under the Philistims dominion, and so by covenant happily and oath obliged unto them, and therefore he could not without breach hereof make warre against them, unless some new occasion were offered.

Then went Samson downe to Timnath and his father and mother, and came to the vineyards of Timnath, and behold a young Lion roared upon him, &c. Here is the first particular act expressed, whereby Samson gave prooffe of his strength, and it seemeth, that hee was now gone aside from his Parents upon some occasion, for hee rent the lion in pieces, as a kid, having nothing in his hand, but told not them of it, therefore they were not present, when hee did it. And when hee did this, it is said, the Spirit of God came upon him, to shew that hee had not this great strength of himselfe, but by the Spirit, as also appeared afterwards, when the Spirit of God left him, Judg. 16. 20. And it was by a singular providence, that a fierce young lion now encountered him, that hee might with the more courage, this valiant act being done, set upon the Philistims afterwards. In that Samson would not wed without his parents consent, all young men and women, saith Fermus, may learne their duty, viz, to obey their parents even in their marriages, and parents should not tyrannically force them to match contrary to their liking, as Samsons parents did not. And in that hee, which should deliver Israel from the Philistims, joyned himselfe in affinity with them, hee noteth well, that God goeth about such things, as hee will bring to passe the cleane contrary way: because matching into any stocke is a meanes commonly of the more amity and love, although it bee by some Princes perverted to an occasion of quarell to enlarge their dominions, wherein they marry as Samson did, but not having the same spirit to move them, but ambition and covetousnesse; although he did well, they sinne greatly herein.

After the Lion thus slaine, Samson having his parents with him agreeth to marry that woman, and descending for the celebrating of the muptials hee findeth bees and honey in the Lions carcase, whereof hee taketh and eateth and giveth some to his Parents. Wherefore did Samson goe to see the Lions carcase? Doubtlesse not out of curiosity, but that by seeing it againe he might bee the more confirmed; and hee was now also brought hither againe by a secret instinct of the Spirit, that hee might see another wonder, a swarme of bees making their nests there, a thing, which they naturally abhorre from, for bees harbour not in stinking, but cleane places. Onely God, who can doe all things, caused it thus to bee at this time, that a foundation might bee laid

laid of his riddle, and quarrell with the *Philistims*, which follow, v. 12, 13. &c. Of the bees being delighted in sweet flowers and cleane things, and abhorring from all stinking things, write *Pliny*, *Varro*, *Collumella*, and others; but *Lyra* and *Abulenſis* say, that there are two kinds of Bees, the City Bee, which indeed is so cleanly, and the Countrey Bee, which is not, and therefore these Bees might bee of this kinde. But no Naturalist writeth of any such kinde of bees, and therefore it is but a conjecture. Some thinke that the carkasse was consumed to the bare bones, and so stanke not, and that the bees were bred of the putrifaction of the Lions dead body; but this was miraculous, because although bees breed of Bullocks, waspes of Horses, and hornets of Asſes, yet of Lions no such thing hath ever been observed. The Vulg. Latine and Septuagint, for carkasse, have, *the mouth of the Lion*, but Hebr. it is the carkasse. Whereas it is said, Hee gave of the honey to his father and mother; *Comestor* addeth, and to his Spouse also. And whereas at the nuptials it is said, That they brought unto him 30 young men to bee his companions, hee saith, that the men of *Timnath* did this, pretending that they should keep him company during the feast, and bee merry with him, but intending that they should bee his keepers, for feare of any attempt to bee made by him through his great strength: so likewise *Ferus* and *Lyra*, and others, they pretended to doe this in friendship, and to honour him, but they were indeed set to resist him, if the case should so require.

And Samson said, *I will now put forth a riddle unto you, and if you can certainly declare it unto mee within seven dayes of the feast, I will give you 30 sheets, and 30 changes of garments, &c.* This is the onely example of propounding a riddle in all the Scriptures, but amongst the Greekes it was a thing commonly used at feasts, but not upon such paines, but the condition was to drinke a cup of wine to him that resolved it, or salt water to him that could not resolve it; so *Polux*, *Athenens*, *Aristophanes* and others. Wee may see here how much our marriage feasts are gone from that they were of old; for now they are kept with drinking and dancing, and wanton dalliances, but then with exercises of the wit, whereof some good might come. For sheets, the Septuagint and Vulgar Latine have *syndones*, *linnum garments*; and hereby are meant shirts, which goe next the body, covering it all over; by the other 30 change of garments, are meant coates, which are commonly worne above. The riddle propounded, (when the condition was agreed upon, viz. that if they could resolve it, hee would give them these garments, but if not, they should give so many to him) was this, *Out of the eater came meate, and out of the strong came sweetnesse*: this he propounded, having in minde that marvailous thing before related, for the Lion eateth other creatures, and was molt strong, but the sweet honey comb which is pleasant meate, came out of his dead body. Some make a question upon Samsons eating of that which came out of a Lion, which is an uncleane beast, whether he sinned not? because *Levit. 11. 34.* that which toucheth the carkasse of any uncleane beast, is uncleane, and may not bee eaten. I answer, God provided this honey here extraordinarily, that Samson might eate of it, and therefore it was no fault in him; as neither the taking up of the jawbone of an Asse, which was uncleane also, and drinking out of it, and other things that hee did, which were not lawfull ordinarily to bee done, but by Divine dispensation they might be done by him. The riddle propounded Samsons companions could not expound in three dayes, but afterwards comming to his wife and threatening her, shee with teares prevailed so, that before the 7 dayes of the Feast were ended, Samson expounded it to her, and shee to them, and they to Samson. Whereas shee is said to have wept before him 7 dayes, it may bee demanded how this could bee, seeing they came not to her with their threatenings till the 7 day? *Answe.* Although it is said, that they could not expound it in 3 dayes, and that they threatened not her till the 7 day, it followeth not, but that they might importune her, and shee her husband from the beginning; but Samson putting her off 3 dayes, and shee them, they set upon her afterwards with more violence, threatening destruction to her and her fathers house, un-

Lyra. Tostatus.

Bonfrerius

Schol. Hist.  
V. 12.Ferus.  
Lyra.

V. 12.

Ferus.

V. 14.

Qu.

V. 15, 16,  
17, 18.

Qu.

Lyra.

Hugo Cardin.

Gen. 29. 27.

V. 18.

Lyra.

V. 19.

Qu.

V. 20.

lesse shee learned out the exposition of the riddle for them. Or else they having studied upon it by themselves 7 dayes in vaine, laboured with her about it by prayers and intreaties till the 7 day, and then threatened her, and shee all those 4 dayes laboured by teares with Samson, till shee prevailed; and these are said to bee 7 dayes, because the greater part of the 7 dayes of the feast; so Lyra. Or shee is said to have wept 7 dayes, that is, some of the 7, as Christ is said to have appeared 40 dayes, that is, divers of the 40 from his resurrection to his ascension; so Hugo. Touching their speaking to Samsons wife upon the 7 day, Lyra saith, it was not the 7 day of the feast, but the Sabbath day, which was one of the 7 festivall dayes, viz. the fourth, but called the 7, because the Sabbath was the 7 day: But I see not, how by the 7 day any other can bee understood then the 7 day of the feast, seeing the reckoning is altogether made hereby, and it was the 7 day towards Sun-setting, before that they could know the exposition of the riddle, so long did they labour with Samsons wife, and shee with her husband, before that hee would disclose it; but hee that was most strong in body, was not so strong in minde, but by a womans weeping and teares hee was at length overcome. For the feast of 7 dayes continuance, it was a thing then usuall at marriages, Samson having the exposition of his riddle brought unto him upon the 7 day before the Sun-set, said, *If yee had not ploughed with my heifer, yee had not found out my riddle*: A metaphoricall speech to set forth the finding out of a mans secrets by the helpe of his wife; for hee that plougheth the ground, discovereth that which was before hidden; and hee likeneth his wife to an heifer, *propter muliebrem insolentiam*, saith Lyra. And hee that useth any thing of another mans to get advantage against him, may well have this proverb also applyed to him.

And the Spirit of God came upon him, and hee went up to Askelon, and slew thirty men, &c. Here was a bold attempt, shewing invincible courage and strength, in that one man alone durst come into a populous City, and there slay 30 men, and take their spoile to give to those 30 that had expounded his riddle. What did all the rest of the Citizens whilst he was doing this? Verrily, it is to bee thought, that for feare of him they ran away and hid themselves. But how was this justifiable, hee owing garments by covenant to some, to goe and take them from others being slaine, therewith to pay them? *Ans.* In all this Samson sinned not, because by the Spirit of God comming upon him he was moved unto it, but for us it is not lawfull, but a great sinne to doe the like. The thing that outwardly provoked Samson to this, was to bee revenged for the injury done unto him, in that by threatening his wife, they had wrested the exposition of the riddle from him, whereas the condition was, if they of themselves could find it out.

Then his wrath was kindled against the Philistims, and hee went away to his fathers house, but his wife was given to his companion. Here that began to worke, for which the Lord moved him to marry a wife of the Philistims, hee was now made their professed enemy, but they themselves were the first cause hereof, both for the indirect meanes which they used to resolve his riddle, and in that his wives father, contrary to the law of marriage, gave her to another man. Samson was angry with the Philistims, who happily derided him when they received his gifts, and with his wife, for her treacherous dealing in bewraying his secrets, so he left her in his wrath for a time, and went to his fathers house, but her father taking it for a finall departing, and conceiving that Samson had quite rejected her, marryeth her to one of his companions, that is, one of the 30 brought to be his companions during the feast: for that this was the cause of giving her to another, may bee seen, Chap. 15. 2.

## CHAP. XV.

V. 1.

**B**UT it came to passe within a while after in the time of wheat-harvest, that Samson visited his wife with a Kid, &c. Although being so provoked, hee was angry



angry with her, yet now he putteth all anger away, and returneth to his wife in all love and kindnesse, giving herein an example to all men, and married men in speciall, not to dwell in anger, but soone to bee reconciled againe, and specially to the wife the husband ought to bee reconciled, considering the womans weaknesse, wherein hee ought to beare with her as with the weaker vessell. And this is noted to have been in the time of wheat-harvest to prepare to the relation following of burning up their standing corne. This was the placable mind of *Samson*, who thought to forgive and forget all former injuries, supposing that the *Philistims* would doe likewise. But when hee came unto her with his Kid, as a token of his kindnesse, hee found it otherwise with the *Philistims*; for shee was given to another man, and hee was not permitted to goe in unto her, which was a manifest injury, because although hee went from her for a while, yet hee did not put her away, and therefore shee ought not, leaving him, to have been married to another. So that herein was a second occasion of quarrell with the *Philistims* given unto *Samson*, which hee being set to revenge not his owne wrongs onely, but the wrongs of the people of God, ought not to neglect, being also appointed by God, before he was born, to deliver Israel from the *Philistims*: wherefore the apology made by her father, *v. 2. I thought that thou hadst hated her*, & his offering another daughter unto him that was fairer, would not satisfie him, but for this injury done him by the *Philistims*, he took 300 Foxes, and tying two & two together by their tayles, he put them into their standing corn, with firebrands fastened between them, and so burnt up their shoocks, standing corn, olives, and vineyards. Her Parents and kinsfolks, saith *Ferrus*, most probably consented about the taking of his wife from him, and giving her to another, and amongst the *Philistims* there were none that prohibited it, therefore hee imputeth this fault to the *Philistims* of that place in generall. But what hee did in way of revenge, is not lawfull for us ordinarily to doe, for wee must not revenge our selves, but love our enemies, and suffer wrongs. It is then to bee considered, that he had an extraordinary calling in hostile manner to invade the *Philistims*, in which case it was lawfull for him, both to spoile their goods and to destroy them, as it is lawfull for all others to doe against enemies, against whom they may lawfully make warre. For his burning up of their olives and vineyards, this ought not to be done in an enemies land, *Deut. 20. 19.* but this of *Samson* was such a way of infesting the enemy, as that it was out of the compasse of that Precept, the hurt intended here, being to their standing corne onely, and that other following upon it accidentally to their vineyards. If it shall seeme marvellous that *Samson* could take so many Foxes at one time, *Lyra* answereth, that it is not likely that he took them alone, but used men skillfull in taking them with nets, who might soone, in a Countrey so full of them, furnish him with so many, as well as a Warrener can take in a short time 300 Couies. For his tying fire-brands betweene their tayles, hee saith also, that was by something put betweene them, which might not burne asunder, and which might keep the fire from burning the Foxes, through the space betwixt tayle and tayle.

Then the *Philistims* said, *Who hath done this?* and they answered, *Samson the sonne in law of the Timnite, because hee tooke his wife and gave her to his companions; then they came up and burnt her and her father with fire.* The companions of *Samson* had before threatened this unto her, *Chap. 14. 15.* unlesse shee learned for them the resolution of *Samsons* riddle, and now it commeth accordingly upon her and her father. Whence note, that they who yeeld to doe any wickednesse for the avoyding of a danger, shall surely fall into it, for shee did wickedly, in treacherously seeking the resolution of the riddle to betray *Samson*, and now shee smarteth for is: and so likewise the Jewes, who feared, if they let Christ alone, that the *Romans* would come and take away their City, wherefore they crucified him, and had their City destroyed indeed.

And *Samson* said, *Although yee have done this, yet I will bee revenged on you, &c. and he smote them hippe and thigh, with a great slaughter, &c.* Hereby it appeareth that *Samson* set himselfe against the *Philistims*, not so much to revenge

Ferrus.

Note.

V. 2.

V. 4. 5.

Ferrus.

Lyra.

V. 6.

Note.

Joh. 11. 48.

V. 7. 8.

Josephus.

Ferus.

Hebrai.

Burgensis.

August. qu. in  
Judic. Lyr.

Ferus.

Junius.

H. Bunt. Patria.  
travails.

V. 9.

the wrong offered unto him about his wife, (for then hee would have ceased as fully satisfied, when her owne Countrey-men to revenge that wrong offered him, had burnt her and her father, and as *Josephus* saith, all her kindred) but that by destroying the *Philistims* hee might doe the publike office, to which hee was appointed of God, tending to the deliverance of his people from their tyranny. Therefore when hee saith, *Although yee have done this, yet I will be revenged on you*; his meaning is, hereby I will not bee stayed from hostily invading you, but as yee for your tyranny and oppressions of Israel deserve, I will smite your persons as well as I have done your goods, now that ye have by your unjust dealing with mee made me your enemy. For *Samson* knew well enough, that what they had done against his wife and her father, they did not in taking his part; but for vexation at the great losse which they had sustained: They did it not, as *Ferus* hath it, out of zeale against unrighteousnesse, but in fury and madnesse for their losse. But what this meaneth, *Hee smote them hip and thigh*, divers conjecture diversly; some *Hebrewes*, because the horseman sitteth with his hips upon his horse, and the footman goeth upon the strength of his thighs and legs, say, that hereby horsemen and footmen are meant. Some *Hebrewes* more anciently, as *Burgensis* hath it, that *Samson* without any weapon, onely by kicking them upon the hip and thigh, made a great slaughter of them. Some following the *Vulg. Latine*, which is, *so that being amazed, they laid their hip upon their thigh*, that hee smote them so grievously, that they sat downe astonished, and laying one leg over another, studied how to be revenged upon him therefore, so *Augustine*, *Lyr.*, &c. As if one should say, saith *Augustine*, hee smote them hand upon the cheek, that is, so as that leaning the cheek upon the hand, they studied what to doe. Hee mentioneth also another exposition, because it is not *Hebr.* hip and thigh, but hip upon thigh, he smote them with the hip or leg of some beast upon the thigh, and so slew them, as afterwards with the jawbone of an Ass: But hee resteth not in this, because it is not probable that he smote them all in one place. *Ferus*, he smote them so, that they shrunke up their bodies together, if they might any way avoid his strokes. Of all these expositions, that seemeth to mee to bee best, which is for his smiting of them with his feet and heeles, and thus *Junius* understandeth it, who rendereth the words, *percussit eos crure vibrato in femur*; and he expoundeth it, he set upon them with no other weapon then with his foot, as being a cowardly people, and herewith hee smote them upon the thigh or side; for so also *ירך* signifieth, and thus hee destroyed them. And this ought not to seeme incredible, considering his great strength, and his slaying of a fierce Lyon before, when he had no weapon in his hand. If hee had slaine them with the thigh of any other creature, it should surely have been mentioned, as the jawbone of an Ass is afterwards; if footmen and horsemen had been meant, there were other words whereby to expresse this more plainly, and it is least probable that their sitting downe as astonished is meant, or the shrinking up of their bodies to avoid his strokes, because this was no time thus to doe, but rather, if they could, to betake themselves to flight. And hee went downe and dwelt in the top of the rocke *Etam*, the *Vulg. Latine*, hee descended and dwelt in a denne in the rocke *Etam*, that is, saith *Comestor*, in a strong Hold there. The word *בסתר* *bisgnaph* properly signifieth in the bough or branch, that is, a part which most probably was a den fit to dwell in, and of some good strength. This *Etam* was in the tribe of *Judab*, where, as *H. Bunting* hath it, was a rock or strong Hold in which *Samson* dwelt, and being decayed, it was afterward repaired by *Jeroboam*, 2 *Chron.* 11. 6. But how is hee said to descend thither, and yet the *Philistims* are said to have come up against *Judab*, where hee was? *Ans.* Because it was a place lower then other parts of *Judab*, and then *Zorab* where *Samson* dwelt before, yet higher then the *Philistims* Countrey, who dwelt by the sea.

Then the *Philistims* went up, and pitched in *Judah*, and spread themselves in *Lebi*, that is, 6 miles from *Etam*, a place here called *Lebi* by anticipation, for *Lebi* signifieth a jawbone, and it was so called, because *Samson* slew here with the jawbone of an Ass 1000 men, v. 15. it is called, v. 17. *Ramatb-Lebi*, that is the lifting up of a jawbone.

The

The men of *Judah* fearing the *Philistims*, and knowing that their quarrell was against *Samson*, came at their request 3000 of them to *Etam*, and bound *Samson* with two new cords, and so brought him to the *Philistims* at *Lebi*: but first *Samson* causeth them to sweare unto him, that they would not fall upon him: Hee yeelded himselfe unto them to bee bound, saith *Lyra*, that the *Philistims* might not slay them for his sake: for the comming up of their great Army, (to denote the greatnesse whereof, it is said, *They spread themselves in Lebi*; as covering a great breadth of ground) was either to bind and carry *Samson* away captive, or if their desire were not fulfilled this way, to fight against *Judah*. And hee caused them to sweare unto him, lest by attempting any thing against his life themselves, they should bee endangered of being destroyed by him. The *Philistims* had already seen, saith *Ferus*, the hand of God in *Samson*, against which there was no resisting but by penitency and humiliation, yet they, as men insensible, harden themselves, to the procuring of a greater blow from *Samson*'s hands; so wicked men sometime punished by the hardnesse of their hearts and impenitency, procure unto themselves greater destruction. And here was a great deal of pusillanimity and unbelieve in the *Israelites*, in that seeing the *Philistims* come up they feared, when God had stirred them up so mighty a Champion, for they could not bee ignorant of his exploits, so that there was no reason that they should now bee affraid, but have ticked to their Champion, trusting by him to bee delivered from this great Army. But they contrarywise for feare binde him, and so doe what in them lyeth, to bereave themselves of this great benefit, shewing herein both ingratitude towards *Samson* that had so well deserved of them for killing up their enemies, and infidelity towards God, for which they had no full deliverance by him, but onely as it is said, hee began to deliver *Israel*, the *Philistims* being still permitted many yeares after, to rule over them, as hath been shewed upon *Judg. 13. 1.* Thus want of faith hindereth men from enjoying the good they should, and the well-deserving are ill requited amongst evil men, yet they ought not hereby to bee discouraged, or use their power to revenge themselves, as *Samson* did not. For although hee was able, hee smote not the men of *Judah*, to helpe whom hee had received his strength, neither should any faithfull person use his power against the people of God, but against his enemies, and for them. The faith of *Samson* was most strong, for although hee were delivered bound into the *Philistims* hands, yet hee feared not but hee should prevaile against them, as appeareth by his speech to the men of *Judah*. But those that were in danger for his sake, hee would rather suffer any thing himselfe, then not bring them out of it againe. It is a marvaile that *Samson* being of so great strength, as to encounter with an whole Army, did not comfort the men of *Judah* comming to binde him, willing them rather to forbear, and saying, that hee would goe and abate their courage, which in reason he might seeme to bee more able to doe, being free, and taking a weapon in his hand, then when he was bound. But partly, because they were fearfull and unbelieving, & partly, that the power of God in him might the more appear, he was thus first disabled, and then to their greater astonishment and confusion he brake these bands, and fell upon them and slew them with that which came next to hand. Thus God suffereth the case of his to be brought to that, that it seemeth desperate, and then sheweth his power, that hee may bee the more glorified, and trusted in.

And when hee came to *Lebi*, the *Philistims* shouted against him; and the Spirit of the Lord came upon him, and the cords became as flaxe, &c. They shouted for joy, doubting not but that they should now worke their will upon *Samson*, but it fell out cleane contrary, so the hope of the wicked perisheth. And *Samson* was supplied with strength sufficient in the time of need, against which all binding could doe nothing. so the Lord will bee neare unto his that trust in him to supply them with help when they have most need thereof.

And he found a new jawbone of an Ass, and took it, and therewith he slew 1000 men.

This was miraculous, that one man having so many armed men about him, without

V. 10, 11,  
12, 13.

Lyra.

Ferus.

Note.

Note.

Note.

Note.

V. 14.

V. 15.



Ecclef. Historia

Lyra.

V. 16.

Ioseph.

Ambros.

Perus.

Hieron. Scholast.  
histor.

without any weapon onely with a brittle jawbone should knock downe and kill so many men, and put all the Army to flight, as mult needs bee understood, and Comestor hath it. And when hee had thus done, hee sung a triumphant song unto the Lord, as *Moses* and *Deborah* had done before, which was very short, or as *Lyra* hath it, the beginning of it onely is set downe, in Hebrew there is an elegant paranomasy in the words בלחי חמור החמור חמור חמור *Josephus* and *Ambros.* say, that these words were vauntingly spoken by *Samson*, in the praise of his owne strength, and therefore God punisht him with so great thirst, that he was in danger of death hereby, but *Lyra* and *Perus*, *Jerom* and *Comestor* hold it to have bene a song of praise unto God: and this is most probable, because his thirst came upon his great labour, & herein he most piously sought to God for succour, without acknowledging any fault, and was heard, v. 18, 19. Touching the words there is a difference, our translation hath it, *with the jawbone of an Asse beapes upon heapes, with the jawbone of an Asse I have slaine 1000 men.* but the Vulgar Latin, *with the jawbone of an Asse, with the jawbone, pulli asinarum, of the young of shee Asses, I have slaine &c.* Ours is followed by the *Rabbins*, *Pagnine*, *Vatablus*, *Junius*, *Tigurini interpretes*, &c. and the word חמור signifyeth an heape as well as an Asse, and the second word is of the duall number to shew, that this heape was great enough to make two heapes, and according to this reading it is more elegant the same word being brought againe aptly in a divers signification, whereas if it should be read, *shee Asses*, there can bee no reason given why it should be put in the feminine gender in the plurall number. And hee called that place *Ramath Lehi*, that is, the lifting up of a jawbone, that by the very name this miraculous slaughter of the enemies might be alwayes remembred to the praise of God.

V. 18.

Arias Montan.  
Chald. Paraphr.

And hee was sore athirst and called on the name of the Lord, &c. and God clave the hollow place of the jaw and there came water out of it, &c. Some by the hollow place, out of which this water came, understand a place indented in the ground by the jawbone cast out of *Samsons* hand, but it is plainly said to have bene the hollow of the jawbone, or the hollow, that was in the jaw, that is, the place, where one of the grinders stood, and from hence water flowed out miraculously, as out of the head of a Fountaine, and when *Samson* had drunke hereof, his spirit revived, and hee called the name thereof *En-hakorch*, it is in *Lehi* to this day. *En-hakorch* signifying the fountaine of one calling; and because it is said to bee in *Lehi* to this day, it is held still to have remained a fountaine flowing with water from age to age, for both the writer of this booke, who wrote it some yeares after this was done, affirmeth to have continued untill his time. And *Hieronymus* saith, that it remained a spring of water, till his time, and *Glycas* saith, in the suburbs of *Eleutheropolis* is still seene a spring called the jawbone.

V. 19.

Hieron. epi-  
raphio Paul.  
Glycas ann. P. 2.  
V. 20.

And *Samson* judged *Israel* in the dayes of the *Philistims* 20 yeares: see the same againe, *Ch. 16. 31.* in the dayes of the *Philistims*, to shew that his 20 yeares were part of the time, that the *Philistims* had dominion over *Israel*, as was shewed upon *Ch. 13. 1.*

## CHAP. XVI.

V. 1.

**T**Hen went *Samson* to *Gaza* and saw there an harlot, and went in unto her, &c. Hitherto the valiant acts of *Samson* have bene set forth and his piety: now his fowle fallings into sinne follow, and so into misery and death, that the weaknesse of the best may appeare, that who so standeth may alwayes take heed, lest hee fall. The Hebrews seeke to salve the matter, saying that shee was no harlot, but an Inne-keeper, as the word also signifyeth, and that hee went in to her onely to lodge all night, as travellers use to doe. But both the circumstance of seeing her and so going in unto her, and of loving *Dalila* after this evince, that hee committed the foule sinne of fornication with her

her, as with *Dalilah*, but it is to bee thought in the time of his misery, which followed, that hee repented and was forgiven, because *Heb. 11.* hee is numbered among the Saints. *Gaza* was one of the chiefe Cities of the *Philistims*, and hither it is likely, that *Samson* came to seeke occasion againe against the *Philistims*, that hee might try his strength further upon them. But it is most probable, that hee came now of his owne minde, presuming upon his strength, because it is not said, that this came of the Lord, and so God withdrew his grace from him for a punishment of his presumption, and hee ran into the sinne of fornication. *v. 2.* And it was told the Gazites saying, *Samson is come in hither, and they compassed him in and laid waite for him, &c.* And *Samson* rose at midnight and tooke the doores and the two posts, &c. Although hee sinned by fornication, yet as long as he sinned not against the law of Nazaritisme, the Lord out of his great mercy passed it over, and supplied him still with this stupendious strength, the like unto which was never heard of in any man, to plucke up and to carry away the gates and postes of a great City, which accordingly were without doubt great and heavy and strongly fixed, so that he could not be hereby kept in, it shewed plainly a supernaturall and divine power, against which the strongest gates and walls are nothing to defend the wicked inhabitants within. The place, to which hee carryed these gates was an hill before *Hebron*, this saith *H. Bunting*, was 20 miles, *Adrichomius*, a place neare *Gaza*, but that could not bee, because it is described by *Hebron*, neare unto which it was, and that was, as *Adrichomius* himselfe saith, 14 miles from *Gaza*. And this tending to the increasing of the miracle. What the watchmen did all this while it is not said, but it is most probable, that they were asleepe, it being now midnight, or stood amazed seeing him doe such a wonderfull thing, and not daring to resist, or to pursue him.

After this he loved a woman in the valley of *Sorek*, whose name was *Dalilah*. The river *Sorek*, which ran through this valley, saith *Jerom*, was by *E-leutheropolis* northward, where a little village remained to his time called *Capharsorek*, and *Adrichomius* placeth it in *Dan*, but *Josephus* in *Palesina*: which is most probable, and that *Dalilah* was a *Philistim* woman, because the Lords of the *Philistims* dealt with her to betray *Samson*, as followeth, and his wife and the harlot, to whom hee went in before, were *Philistims*. *Sorek* signifyeth a myrtle, which beareth berryes, of which pleasant wine is made: the river *Sorek* had the beginning in the tribe of *Judah*, and ran through the *Philistims* Countrey, the valley about being a most pleasant place, full of vines and myrtles. This woman is held by some to have bene *Samsons* wife, as by *Chrysostom*, *Ephrem*, and *Prosper*, but *Josephus*, *Ambrosius*, *Suidas*, *Tostatus*, *Ferrus*, &c. say, that hee lived also in fornication with her: for of his taking her to wife there is no mention made, as of the *Timnite* daughter before. And *Ferrus* noteth that having once fallen, and cast the feare of God away, hee made now no conscience of committing the same foule sinne againe and againe, till that hee was brought to misery: Wherefore let us take heed of falling, and if wee fall, rise speedily up againe, lest sinne follow sinne, and unavoidable judgment after all. The five Princes of the *Philistims* perceiving the love of *Samson* to *Dalilah*, seeke to her to betray him, promising unto her great summes of money, if shee could learne out, wherein his great strength lay, that he might be deprived of it and come into their hands; wherefore shee inticed him, and being thrice deluded at the last hee truly certified her, that if his haire were cut, hee should become weake, another man, &c. *Dalilah* is wonne by money, and shee though a weake woman, overcometh *Samson*, and delivereth him bound into his enemies hands. Which is set forth, that every man may take heed of the whorish woman, seeing what misery *Samson* was brought by such an one. Her house, saith *Solomon*, is the way of death, to such an house *Samson* going came to bee bound, blinded, and to suffer a world of misery. But why did the *Philistims* imagine the strength of *Samson* to lye in something, of which hee might bee deprived, seeing they that are most mighty men are made so by nature? *Answ.* It is not improbable, but

V. 2.

*H. Bunt Patria.*  
*travailes.*  
*Adrichomius.*

V. 4.

*Hieron in loc.*  
*Hebr.*  
*Josephus.*

*H. Bunting Pa-*  
*tria, travaux.*

*Chrysost Hom.*  
*15. in Math.*  
*Ephrem. contr.*  
*impia mulieres*  
*Prosper lib. de*  
*promiss. Cap. 22.*  
*Joseph. Amros.*  
*Epist. 70.*

Ferus.

Note.

V. 5, 6, 7, 8,  
9, 10.  
V. 11, 12,  
13.  
V. 14, 15,  
16, 17.

Note.  
Prov. 2.

Q

V. 7.

but that hee had sometime spoken something in generall, whereby they gathered it, although hee alwayes kept secret, what that thing was, and now being importuned by his *Dalilab*, hee would not a long time tell her, but first; *If they take 7. greene withs, that were never dried, and binde mee, &c.* the Vulgar Latin, *si 7. nervicis funibus ligatus fuero*, the Sept. likewise have *וַיִּבְּדוּ* nerves of beaſts, which being twiſted together will make a moſt ſtrong binder. The word *וַיִּבְּדוּ* here uſed ſignifyeth either a nerve, cord, rope, or rod, which being wound greene maketh a with. It may be indifferently taken therefore for a nerve or with, and herein *Samſon* might ſeeme to ſpeake probably: for what ſtrength of man is able to breake 7. of theſe together. Hee had indeed broken cords, wherewith he was bound before *Ch. 15. 13.* but this might ſeeme to bee a binding much ſtronger: wherefore ſhee beleevd him and bound him therewith, but when the men laid in wait were ready to take him being thus bound, he eaſily brake them, and ſo they durſt not approach.

V. 11.

2 If hee were bound with new ropes, but hee brake theſe alſo as threads. Now although ſhee cryed out both theſe times, The *Philiftims* are upon thee *Samſon*, yet they lay hid ſtill, and appeared not, till that ſome triall was made, and ſo hee remained ſecure, not knowing, that there were men hidden in the chamber to take him. For otherwiſe hee would without doubt both have ſlainethem, and ſeeing the treachery of *Dalilab* have taken heed of her.

V. 13.

3. *If thou weaveſt the 7 lockes of my head with a web, and ſhee faſtened it with a pinne, &c.* The ſpeech of *Samſon* being not full, but the faſtening with a pinne left to be underſtood, iſthus ſupplied by the Sept. *If thou weaveſt the 7 lockes of my head with a web, and faſteneth it with a pinne to the wall*, The Vulgar Latin, *et clavam his circumligatum terra fixeris*; *Juniuſ* thinketh, that having weaved his 7 lockes, into which his haire was diſtinguiſhed, ſhee bound on a pinne and faſtened it to a pillar. It was doubtleſſe ſome long pinne of iron, ſharpe at the end like a nail, that ſhee drave into ſome ſtud of the houſe ſo faſt, that it might ſeeme impoſſible for him to remove from that place, till the *Philiftims* lying in wait had taken him, he lying bound thus by the haire of the head, and this is intimated, *v. 14. hee awaked out of his ſleepe and went away with the pinne of the beame and the web.*

*Juniuſ.*

V. 14.

V. 15, 16.

V. 17, 18,  
19.

Laſtly *Dalilab* ſeeing, that none of theſe wayes would take effect, ſhe urgeth *Samſon* more, that being overcome at the laſt, hee telleth her all his heart, and the haire of his head was ſhaved contrary to the law of *Nazaritiſme*, and the Lord departed from him, and his great ſtrength failed, and hee was taken by the *Philiftims*. It is not to bee thought, becauſe when his haire was cut off, he became weake, as another man, that his great ſtrength lay in his haire, for then other *Nazarites* ſhould have had ſuch invincible ſtrength alſo, but it was a gift extraordinarily given him of God that hee might deliver *Iſrael*, and as long as hee continued in his calling of a *Nazarite* not ſuffering a razor to come upon his head, this gift continued, but ſo ſoone as hee was ſhaven hee loſt it. And it came to paſſe by a juſt judgement of God, that hee was ſo beſotted through the love of an whore, as to reveale his great ſecret, that hee might bee puniſhed for his licenciuſneſſe this way, both now, and before in *Gaza*. If any man ſhall ſay, if the tranſgreſſing againſt the law of *Nazaritiſme* was the cauſe of Gods depriving him of this great gift, it ſhould ſeeme, that hee was worthy to bee deprived of it long before, becauſe a *Nazarite* might not touch a dead body, or come at it, but hee was amongſt heapes of the dead *Philiftims*, when he had ſlaine them, and from 30 men being ſlaine hee tooke garments. But *Lyra* answereth well, *Samſon* although a *Nazarite*, was not in this tyed to the law of ordinary *Nazarites*, becauſe his calling was to kill and to deſtroy the *Philiftims*, *v. 19.* when his haire was going off, ſhee is ſaid to afflict him, becauſe his ſtrength went then from him, or when his haire was all cut off ſhee afflicted him by waking him out of his ſleepe, whereupon hee found his owne weakneſſe and came immediately into miſery. But it may further be demanded here, how the *Philiftims* knew, that his ſtrength was now gone from: for although it was moſt probable, that hee had

*Lyra,  
Ferm.**Qu.*



had revealed his whole heart truly to *Dalilah*, yet because he had so often deceived her, they could not certainly ground upon it, unlesse they saw some signe of weaknesse now in him? To this *Lyra* and others answer rightly, that although there be no mention made of her binding him at this time, yet it is to be held, that shee bound him as at other times that shee might hereby make tryall, and now he being awakened, and not able to breake the bands, it appeared that his strength was gone.

The *Philistims* having taken *Samson* put out his eyes, and made him to grinde in a mill at *Gaza*, binding him with fetters of brasse, and putting him in prison; a just punishment for being drawne by his eyes after an harlots beauty, therefore his eyes are now cruelly put out; hee voluntarily suffered himselfe to be bound by her, a stranger, therefore hee cometh into the hands of strangers, and was bound by them; hee could not use his liberty and freedome in Gods service well, therefore hee is now imprisoned and made to worke like a slave: thus God punisheth sinne in the kinde. They slew him not, but put his eyes out, that hee might indure misery the longer, and bee no more able to hurt them; they bound him with fetters of brasse, because, they saw, that other bands could not hold him, and they made him grinde in prison after the manner of captaines in those dayes, to adde unto his affliction, and that hee might not eate bread *grain*. The Hebrews, as *Comestor* hath it, say, that they also made him lye with women of able bodies, that hee might of them beget lusty children, and *Lyra*, that they interpret his grinding in the mill thus, but this, is obscene and absurd. Wee may see in this example the ficklenesse of worldly glory, in that ere while none upon earth was so glorious as *Samson*, but now none more miserable. But this is the reward of sinne, and although all fornicators, and wicked persons are not served thus, yet spiritually they suffer as *Samson* did. 1. By comming thus into the hands of their spirituall enemies. 2. By having the eyes of their mindes blinded. 3. By being bound with an evill custome of sinning, that cannot be broken. 4. By being caſt into the prison of obstinacy. 5. By making them to labour without end in his workes, which is the grinding in his mill.

*Humbert* the haire of his head began to grow againe, after that hee was shaven. When his haire was cut off, his strength went away, because that speciall thing concerning *Nazaritisme* decreed concerning him before hee was borne, was transgressed: but now in his affliction hee was carefull to live like a *Nazarite* againe and to nourish his haire, till it came to that length, that it was of, before hee was shaven, wherefore God now supplied him of his mercy with the like strength againe, that his enemies might not alwayes triumph in his misery, but be destroyed, as they were well worthy for their sinnes, and *Israel* might hereby have deliverance from them, for which *Samson* was appointed. By thistime it is likely, that hee was througly humbled for his sinnes past and sought unto God for mercy, and therefore although for a time hee afflicted him, hee shewed mercy at length againe unto him, and gave him might to be revenged upon the *Philistims*, who were as the rod of God unto him for a time. So God leaveth none of his finally: but when he hath corrected them, that they might not perish for ever, he turneth againe unto them in much compassion, but hee utterly destroyeth the wicked, whom for a time hee hath used as his chastising instruments; and it is not unjust in him after this to destroy them, as a father, when hee hath done correcting his childe with a rod, may well take it and cast it into the fire. For although God useth the wicked to chastise the vices of his, yet they sinne so greatly in chastising them, as that they are well worthy when the faithfull having sinned have tasted of the cup of his wrath, to drinke the dreggs thereof even to the bottome. Thus these wicked *Philistims* sinned, when they were made instruments to punish *Samson*. 1. For that they ascribed their prevailing over him to their idoll *Dagon*, 2. In that they aggravated his misery by propounding him as their common laughing stocke, they derided the miserable. The Lords of the *Philistims* gathered together to offer a great sacrifice

V. 21.

Form.

Note.

Eccles. Histor.

Note.

Form.

2. Cor. 4. 4. E

V. 22.

Note.

V. 23. 24.

V. 25.

Note.

Note.

Lyra.

Arias Montan.

Josephus.

Ambros. Epist.  
70.

V. 26.

Ferm.

Note.

Object.

Object.

Lyra.

sacrifice to *Dagon* their god, and they said, Our God hath delivered *Samson* our enemy into our hands. And when the people saw him, they praised *Dagon* likewise. Thus because things fell out prosperously for a while unto them; they thought, that they did well in serving *Dagon*, an idoll, whereas it was through Gods judgement against *Samson* for his sinnes, that hee came into their power. So the wicked commonly flatter themselves because of their prosperity, and have no conscience of their evill doings: but prosperity doth not alwayes argue well doing, but the wicked are sometime lifted up hereby, that they may take the greater fall. *Dagon* is thought to come of *אֵד* a fish, it was an idoll having an humane shape upward, and the shape of a fish downward, according to the forme of some monsters in the Sea. *Diodorus Siculus* writing of this idoll by the name of *Derceta* saith: In *Ascalon*, in *Syria*, there is a famous Temple of a goddesse called *Derceta*, and therein an image having the face of a woman, but the rest of the body all like a fish. For this *Derceta* being once taken with the love of a proper young man, by whom shee had a daughter, through sorrow and shame cast herselfe into a lake and was turned into a fish, for which cause the *Syrians* abstaine from fish, and worship fishes as gods; Of *Dagon* see more 1 *Sam.* 6. 4. Hee had an head and hands, but no feet, that wee read of, as a fish hath none, which confirmeth this that upward hee had the shape of a man or woman, downward of a fish. By such vanities of old were the heathen led. And when their hearts were merry, they called for *Samson*, that hee might make them sport which hee did: that is, saith *Lyra*, because hee was blinde, by going sometime against a pillar and sometime against the wall, and sometime stumbling and falling. *Arias Montanus* saith, that it was by dancing, but it is not probable, that *Samson* would doe any thing to move them to laughter, but rather the sport, that was made by him was passive, they jesting and laughing at him, and happily one while one striking him on the eare, and then another, and asking him, who did it, or other wayes most grossely abusing him, so that hee being of an ingenuous and valiant minde had rather indure death. And thus the Sept. have it, they mocked him; *Josephus*, they convitiated him in their cuppes, so likewise *Ambros.* *gravibus in eum insultabant convitiis.*

And *Samson* said to the lad, that led him, Suffer mee to feele the pillars whereupon the house standeth, &c. Hitherto of *Samsons* great sinnes and punishment suffered therefore, now followeth his being received to grace againe, and the judgement through his strength comming upon his enemies. For that God received him to grace appeareth, because he heard his prayer and strengthened him to pull downe the house upon the *Philistims* heads. Although hee had sinned foully, yet he did patiently beare his grievous punishment without murmuring, and prayed to God as his God, wherein his repentance and faith appeared. And from hence wee ought all when we have sinned, to be stirred up to repent and by faithfull prayer to seeke againe unto God for mercy, seeing he is easily entreated by those that turne unto him. If it be objected, that *Samson* prayed, that he might be revenged, whereas the Lord saith, Revenge not your selves, for vengeance is mine: It is answered, hee indeed that hath no calling to take revenge, sinneth, if hee seeketh it, but *Samson* had a calling to it, because hee was set up to deliver *Israel*, and therefore to take revenge upon the *Philistims* their enemies. If it bee further objected hee slew himselfe together with the *Philistims*, which for any man to doe is most impious: It is answered, hee did not this out of despaire, or without a calling, but to deliver *Israel*, and to glorifie God by his death, as his calling required: for hee could not now otherwise deliver the people of God, but by putting his owne life in certaine hazzard, even as they, that runne into apparent danger of death in fighting against the *Turkes* for the good of many miserable Christians being hereunto appointed by their superiors: wherefore *Samson* in this deserved no blame, but rather high praise and commendation; so *Ferm.* It was not, saith *Lyra*, out of malice for the wrongs done unto

unto him, but out of zeale, that hee thus sought the *Philistims* destruction, because they blasphemed the true God and magnified their idol *Dagon*. And because hee could not otherwise take vengeance on them, hee did it with the losse of his owne life together, being moved doubtlesse by an infinit from God, because hee gave him such miraculous strength to doe it. So that here is nothing to patronize those that desperately make away themselves; or run rashly into deadly dangers. In asking the lad that led him, to bring him to the two pillars, which supported the house, hee might happily be thought to desire this, saith *Lyra*, to rest himselfe against them, as being over-wearyed: but I thinke rather hee was suffered to lay hold upon them, that the *Philistims* might laugh at his vanity, holding it impossible for him to pull them downe, supposing him still to be as weake, as at their first taking of him. But thus God suffered them to be infatuated, against that, which they had notice of to their destruction. For otherwise having learnt once that his strength lay in his *Nazarinish* haire, a man would wonder, that they shaved him not againe and againe to make sure worke against the mischief, that otherwise they might feare hee would doe them. The house, where this great slaughter was made, is held generally to bee the Temple of *Dagon*, where they sacrificed and feasted. The number slaine is said to be 3000 of men and women, that stood upon the rooffe, besides all the Lords of the *Philistims*, and so many within, as the house could containe, and thus hee is said to have slaine more at his death, then in his life, and by this meanes the children of Israel had a breathing time given them from the *Philistims* oppressions.

*Then his brethren came downe and tooke him, and brought him up and buried him betweene Zorah and Elhtaol, &c.* so the body of this servant of God was not suffered to lye amongst the *Philistims*, but was honorably buried amongst his people, about which such care was commonly taken for the hope of the resurrection, when the bodies of all the faithfull shall be made glorious, and therefore it is fit in the meane season, that they should be laid up with honour. As *Samson* dying slew more enemies, then living, so saith *Ferus*, doe all the faithfull, some vices they mortify, whilst they live, but then they kill all, that have had dominion in them.

Mytically by *Samson* Christ was figured out, 1. In his name taken from the Sun, as hath beene shewed, for Christ is the Sun of righteousness. 2. In that hee came of a barren woman to deliver Israel being full of misery, so Christ came of a Virgin, from whom no fruit could bee expected to save his people. 3. The Angel foretelleth his birth and condition, he shall be a *Nazarene*, and begin to deliver Israel, and giveth a signe by ascending in the flame which burnt the sacrifice: so the Angel *Gabriel* foretold the birth of Christ, and his condition, that hee should bee holy and the Sonne of God, and gave a signe in *Elizabeth*, who beyond all expectation had now conceived. 4. *Samson* grew up and the Spirit came upon him, so Christ grew in stature and favour with God and men, and had the Spirit without measure. 5. *Samson* tooke a wife of the *Philistims*, but his Parents were against it, so Christ tooke a spouse of the Gentiles, the Jews being left, but this was taken indignly by his ancient people the Jews, but some of them, that is, the Apostles at length consented, and furthered the marriage by their preaching unto them. 6. *Samson* going about the taking of a wife is incounred by a Lion, but he slayeth him without a weapon: so Christ was tempted by the Devill, but hee overcame him and confounded his forces. And he likewise cometh against the faithfull, but is by faith subdued, and cannot hurt them: for thou shalt tread upon the Lion, or the Aspe, and the Basiliske, *Psal.* 91. *Esa.* 11. 7. *Samson* tooke hony out of the Lions carcass: so Christ causeth hony to come from them, that before were Lions, that is, sweet and heavenly doctrine, as from *Paul*, and of Lions hee maketh Bees, when the hard hearted are made mercifull, the cruel gentle, the proud humble, &c. 8. *Samson* propoundeth a riddle to be expounded to his companions promising a reward, but they could not expound it, but by the helpe of his heifer: So Christ, saith *Hugo*, propounded the Scriptures to the Apostles,

V. 27.

V. 30.

V. 31.

Ferus.

The Mystery.  
Mat. 4.

Pet. 5. 8

Hugo Cardin.



Numb. 6. 19.

Lyra.

Apostles, but they could not expound them, that is, the Prophecies touching him, till they beleaved his incarnation, and this was ploughing with his heifer, for the man Christ, by whose blood wee are cleansed from sinne; was prefigured by a red heifer; or they could not expound them without light coming from him. Or as *Ferus*, the companions of *Samson* set forth the Jews, amongst whom Christ was preaching, and whom hee used familiarly, but they being treacherous against him, hee went away angry, when hee departed up to heaven, as *Samson* went angry away from the *Philistims*. 9. *Samson* returned againe in wheat harvest to visit his wife with a kid, but is rejected, and with Foxes tyed together and fire-brands fireth their corne, so Christ came in the time of *Pentecost* by his Spirit, that by his Apostles indued herewith hee might visit the Church of the Jews, but being rejected hee bringeth the *Roman* with fire and sword against them, thus *Ferus*; but *Lyra* will have his going among the Gentiles by the Apostle to preach, and so his desire to be joyned to a Church amongst them to be here prefigured, but the Roman Emperor, as their father withstood it, but hee kindled in their harvest the fire of love, &c. but the first is better. 10. The *Philistims* came up to binde *Samson*, and the men of *Judah* delivered him bound into their hands, but he brake the bands, and slew them with the jawbone of an *Ass*, and being athirst had water miraculously out of that jawbone: so Christ was bound by the consent of Jews and Gentiles, with the bands of death, hee himselfe permitting it, but hee brake these bands and came forth, and onely by the tongues of his Ministers, who were base and contemptible, as the jawbone of an *Ass*, he subdued thousands, but then hee cast them away, as it were, as *Samson* did the jawbone, when he suffered them to come into the hands of persecutors, and when the faithfull hereupon were much perplexed, he gave them comfort by working miracles at their sepulchres. 11. *Samson* came downe to *Gaza* and loved a woman there, and going in unto her was watched, but hee arose at midnight and carryed away the gates of the City: So Christ, through the love of mankinde having descended into the grave had a watch set about his sepulcher, but hee arose and destroyed the gates of hell, and went up to the Mountaine of God, that is, heaven. 12. *Samson* loved *Dalilah* and by her was betrayed, being first 3 times bound, then his eyes were put out &c. But his haire growing his strength returned, and the *Philistims*, though for a time rejoycing were by his might destroyed: So Christ loved the Church of the Jews, but was betrayed amongst them, and put to death, but even then his power departed not from him, but was onely hidden for a time, breaking out againe afterwards, when the Apostles, that before fled, returned and went about courageously preaching, and the house wherein his enemies were, was pulled downe upon them, when their City and Temple were destroyed, onely herein he was unlike unto *Samson* in that hee dyed not together, but liveth for ever. Thus *Ferus*, who also addeth, that hee was bound 3 times, when hee tooke upon him the sinnes of those before the law, under the law, and under the Gospell. But the putting out of *Samsons* eyes doth better set forth the blindfolding of Christ, and then their ignominious usage of him, as the *Philistims* used *Samson*, the shaving of his haire, the departing of the divine helpe for a time from him, as hee cryed out, *my God my God why hast thou forsaken mee?* *Samsons* voluntary offering of himselfe to death after his binding and carrying it away, Christs voluntary dying for our sins, when he slew more then in all his life time, because hee now destroyed him, that had power of death, that is, the Devill, *Heb. 2. 15, 16.*

## CHAP. XVII.

**A**fter *Samson* there were no more Judges in Israel, untill *Eli* and *Samuel*, whose History should therefore follow in the next place, which is set forth, 1. *Sam.* But because there were three remarkable things, that happened in the dayes of the Judges, 1. *Micahs* idolatry. 2. The villany of the men

men of *Benjamin*. 3. The marriage of *Ruth* a *Moabnesse*, to *Boaz*, and her conversion to the faith, therefore it seemeth good to the Spirit of God, first to set forth the histories of these things. What time this thing and the rest were done, is uncertaine, but here it is said, *in those dayes*, in the Vulgar Latin, but Hebr. without any noting of the time, *There was a man of Mount Ephraim, whose name was Micah*, onely v. 6. the time is described thus, *in those dayes there was no King in Israel, but every man did that, which was right in his owne eyes*. *Josephus* placeth the history of the *Levite*, whose wife was abused, and of the Tribe of *Benjamin* hereupon almost all destroyed, which followeth *Ch. 19.* next unto the death of *Joshua* and *Judahs* prevailing against *Adonibezek*, *Judg. 1.* for after this, hee saith, the people of *Israel* growing to be full of abuses, that villany was committed and so much blood was shed. Then the *Canaanites* prevailing against the Tribe of *Dan* pent them up in the Mountaines, so that they had not roome for their necessary occasions, wherefore they sent out 5 men to search into the *Mediterranean Land*, and going a dayes journey towards *Sidon* they found a fruitfull place, and having certified it, the *Dynites* went with an Army and subdued it, and built a City there and called it *Dan*, according to the history here following, *Ch. 18. 29.* And if that expedition of the *Danites* was neare unto *Joshua's* time, then this of *Micah*, an appurtenance of it must needs be about the same time also. *Josb. 19. 47.* the *Danites* having too strait bounds and going out and taking *Lebethan*, and calling it *Dan*, is spoken of, as if it had beene in *Joshua's* dayes, but, as there was shewed, it was set downe by anticipation: Yet it is not probable, that they tarried till after *Samsons* time, before they thus sought to enlarge themselves, but did it soone after the death of *Joshua*. And this is one argument used by *Junius* to prove that time, *Judg. 2. 11.* to be the time of doing these things; a second is, because *Jonathan* is said now to have bin Priest unto the *Danites*, *Ch. 18. 30.* who was grand-childe unto *Moses* by *Manasseh*, as he saith. 3. Because the history following this *Ch. 19. 20.* must needs be of things done about that time, seeing *Phinees* was yet High-Priest, as is noted, *Ch. 20. 28.* and *Jerusalem* was wholly in the *Levites* hands, as appeareth, *Ch. 19. 11, 12.* whereas it was subdued part by *Judah* soone after *Joshua* his death, *Judg. 1. 8.* and part by *Benjamin*, v. 21. *Lyra* therefore and *Comestor* are both for this time, & *Ferus* also, but *Lyra* saith, that some of the Hebrews stand for the time, that *Oibniel* was Judge, but *Josephus* sheweth plainly, both that *Cushanrishathaim* oppressed *Israel* after this, and also that the *Kenezite*, who was *Oibniel*, fought against him after this. I doubt not then, but the time of doing these things was, as *Josephus* hath it, but they are placed here, that the history of the Judges gets might not be interrupted, and that such memorabile things might not be altogether omitted, seeing that hereby it appeareth, that not without cause God had beene formerly so severe against his people in giving them into their cruell enemies hands, they are here finally added. For that description of the time by the Anarchy, that now was, *there was no King in Israel in those dayes*, it seemeth also, as *Junius* noteth, to imply all this to have beene done betweene *Joshua's* time and *Oibniels*. For although a Judge differed much from a King, yet men might not doe whatsoever they thought good even in the Judges time, but he had some coactive power to restraîne them from evill, by punishing the evill doers, according to the Law, wherefore *Moses* that was no King, yet is said to have beene a King in *Jeshurun*, *Deut. 33. 3.* Why *Junius* calleth *Jonathan* the grandchilde of *Moses* by *Manasseh*, when as hee is said to be the son of *Gershom*, the son of *Manasseh*, I know not, but in the Vulgar Latin, *Moses* is put for *Manasseh*, *Ch. 18. 30.* the son of *Gershom*, the son of *Moses*, because *Gershom* is known to come of *Moses*, and not of *Manasseh*, now the name *Manasseh* is yet put in the Hebr. as *Bonsferius* noteth out of the *Rabbins* for reverence to *Moses*, that he might not seeme to have so wicked a grandchilde, that so soone became a Priest unto idols, but hee is written the son of *Manasseh*, as noting him rather worthy to be called the sonne of *Manasseh*, so infamous afterwards for idolatry, and therefore to intimate this, *Manasseh* is written in Hebrew here with 2 elevated above the other letters and this marke o upon the top, and a

V. 1.

*Josephus. Antiq.*  
*lib. 5. c. 2.**Junius.**Lyra.*  
*Ecles. Histor.**Bonsferius*

note in the margin, and if **2** as is hereby shewed it ought to bee, be left out, there will onely these letters remaine משה *Moses*. Having thus found out the time, the histories follow, and first of *Micah*.

*Ferus.*

**V. 2.**

*Lyra.*

*There was a man of Mount Ephraim, whose name was Micah, and hee said unto his mother, the 1100 shekels of Silver, that were taken from thee, about which thou cursedst &c. behold the Silver is with mee, &c.* It seemeth, that *Micah* had stoln this money from his mother, but hearing her curse the theife, and say, that shee had devoted it unto God, and to his service, his conscience was troubled, and hee soone confessed, that hee had taken it, and so restored it againe, willing her to doe therewith, as shee had vowed, and haply telling her, that hee meant to have imployed it to the same purpose; whereupon shee calls him the blessed of the Lord; thus *Ferus*, and *Lyra* almost to the same effect, the Vulgar Latin for these words, *which were taken from thee*, hath, *which thou hadst separated*, whereupon the former exposition goeth, but by the Hebr. Text it doth not appeare, that his mother made this known, before that he had confessed the theft. Some, saith *Lyra*, because the summe is 1100 shekels, and *Dalilah* had received of each Lord of the *Philistims* for betraying *Samson* 1100 shekels, hold that *Dalilah* was *Mica's* mother, but this is a conjecture altogether without ground, seeing this was done long before *Samsons* time. For that reading *which thou hadst separated*, Hebr. it is אשר לקח לך *which were taken to thee*, Junius, *quod captum est tibi*, and one Sept. translation, *which thou tookest to thy selfe*: but another Sept. *Pagninus*, *Tygurini* interpretes, *Cajetan*, &c. have it, *which were taken from thee*, but לך signifyeth not from thee, but to thee, and therefore it seemeth to imply some speciall use, for which shee had laid this money aside, which *Jerom* supposing for that, which followeth, to bee for the service of God, according to her blinde devotion, rendred it, *which thou hadst separated*, and if it be thus taken, the stealing of this mony from her is not mentioned, but left to be understood. Or it might be money taken for her not long before by *Micah* or some servant of hers, which shee now missing ragged and cursed, as followeth, *about which thou cursedst*, *Lyra* saith, our expositors commonly take it for her vowing this money unto God with an oath, but the Hebr. word, hee confesseth, properly signifyeth cursing. Now *Micah* hearing his mother to rage thus confesseth unto her, that hee had the money, as *Ferus* noteth, having stolne it, but now hearing, that it was devoted to God, hee was terrifyed, and restored it: whereupon hee observeth, how blinde devotion worketh more in the superstitious, then the feare of breaking Gods command: for he was not troubled at his theft, but hearing that this money was devoted to make an Idol and Teraphim, he feared. But how came it to passe, that hee or his mother were so taken with these things? Hee answereth, they thought, that if it were acceptable to God to worship at the Tabernacle, which was in *Shiloh*, to which they could goe but once a yeare, it would bee much more acceptable to set up some image unto him, and to get a Priest, and to have sacrifices offered, and to worship him before this dayly at home. But in the meane season they looked not into the word of God, appointing one place onely to doe sacrifice in, and straightly forbidding images, and they were led on onely by a good intention. Whereby wee may see, that good intentions justifie not our actions, but then is our service acceptable to God, when it is regulated by his word. The neglect hereof is the fountaine of all superstition in the Church at this day. As a silly woman here first in blinde devotion makes an Idoll, and setteth up idolatrous worship in private, but hereby an whole tribe, the tribe of *Dan* was soone infected: so some melancholike person first deviseth a way by himselfe to serve God in a singular manner, and soone after many follow him herein, and then another doth the like, and this is seconded with the suffrage of a company of unlearned Priests, and so the whole Church is filled with superstition. But in all this nothing is heard favouring of idolatry, but the name of the Lord, and they that erre thus thinke that they do highly please God, and are next unto him in sanctity, thus *Ferus* being himself a Fryer, but shewing plainly a milke, as there was cause,

*Ferus.*

*Note.*

*Note.*

of



of the many superstitutions in men of such orders of the Church of Rome, whereof he was a member, and shewing the true originall of all this, viz. the not going by the Word, but by mens own phantasies, when as the written Word onely should be our rule in all our devotions. And the like was observed before touching Gedeon with his Ephod, *Judges* 8. 27.

Micah having restored the money to his mother, she said, *I had wholly dedicated it to the Lord from my hand for my son to make a graven Image and a molten Image*, the Vulgar Latin for more expreſſion, *I had wholly dedicated it to the Lord, that my son might receive it from my hand, &c.* *Iunius*, *dimissura de manu mea filio meo ad faciendum &c.* for a graven Image and a molten image, *Tostatus* hath it a graven Image or a molten, holding that one Image onely was made, which hee proveth v. 4. Because although it bee rendred, *they were in the house of Micah*, yet Hebr. it is in the singular number, it was in the house of Micah, and *Ch. 18. 31.* one Image onely is spoken of, unto which may be added, that hereby her intent was to represent the Lord, who is but one. But it is most plaine *Ch. 18. 14. 17. 18.* that there was made both a molten Image and a graven. As for the mention made onely of the graven Image, *Ch. 18. 31.* haply that onely is spoken of, and the other understood, and likewise it is said, v. 4. *It was in the house of Micah*, that is, the graven Image: the other being understood, or it was, that is, this whole preparation of the graven Image, molten Image, Ephod, and Teraphim, was in his house, for which hee is said to have had an house of gods. As for that one Lord represented hereby, it is no marvaile, seeing they were so grosse as to set him forth by Images, that they made not one, but many; imagining, as the heathen, one to be the principall and the other inferior to him.

And his mother tooke 200 shekels of silver, and gave them to the Founder, &c. Hebr. it is onely 200 of Silver, and before a 1100. of Silver, but under this phrase shekels are commonly understood, a common shekel being of our money 1 s. 3. d. the Kings shekel 2 s. d. the shekel of the Sanctuary 2 s. 6. d. of this money a molten Image was made; that is, by being melted and cast into a mould, and a graven Image, that is, one carved and graven, the rest of the money it is most likely was employed about vestiments, and other appurtenances, as it followeth, v. 5. Micah made an Ephod and Teraphim, the Vulgar Latin, *an Ephod*, that is, Priests garments and a Teraphim, that is, idols. An Ephod was a garment of the High-Priest made with great cost, of which see *Judg. 8. 27.* and hereby, saith *Lysa*, was meant both it, and all other Priestly garments: For as they would have a Priest to offer to these new made gods for them, after the manner that was used at the Tabernacle, so garments like unto those were prepared accordingly. And Teraphim idols are called *Gen. 31.* but *Lysa* saith, hee knoweth not whether they bee gods, or idols, which are set forth by Teraphim, because the Hebrews understand the head of one first-borne dedicated to the Devill, and spiced well, that it may last long without corruption, upon the tongue a plate of gold being placed with the name of the Devill written thereon to give answers. And indeede because a Teraphim is mentioned, as something diverse from the graven and molten Image, it is plaine, that common idols cannot bee meant hereby, but something of another kinde. *Hugo Cardin.* because the word Teraphim is used in a good sense, *Hos. 3. 4.* the children of Israel shall bee without a King, and a Priest, a Sacrifice, an Ephod and a Teraphim many dayes, understandeth the Cherubims and Seraphims hereby, which were there pictured, as Cherubims at the Tabernacle were placed above the Mercy seat. But it seemeth rather to set forth the breast-plate that was in the Ephod, having the Urim and Thummim in it, whereby the Priest gave answer to those that came to inquire of God, because it is named together with a sacrifice and Ephod, and Priest, to be without which was to bee in a miserable estate: so *Judg. 18. 5.* the Levite in the house of Micah was desired to aske counsell of God for the Danites, implying this Teraphim to bee, as it were, an oracle to consult with. And Idols wherein the Devill gave answers to idolaters, are therefore called by this name, *Ezek. 21. 21. Zechar. 10. 2. 2 King. 23. 24.*

V. 3.

Junius.  
Tostatus.

V. 4.

V. 5.

Lysa.

Hugo Cardin.

and

- and Micah consecrated one of his sonnes, who became his Priest, Hebr. Hee filled the hands of one of his sonnes, it is a phrase to set forth consecrating of a Priest, because Levit. 8. 26, 27. Aaron and his sonnes were consecrated by filling their hands with the fat of the ram of consecration, the shoulder and oyled cakes, &c. Tostatus thinketh, that this sonne was his first-borne, because the first-borne served in this office, before that the Tribe of Levi was taken in their stead; but it was a presumptuous part in Micah to take upon him to consecrate a Priest and no Levite, shewing, how greatly out of order all things then were.*
- v. 6. In those dayes there was no King in Israel, &c. Here is set forth the foundation of all these wicked doings, and of those that follow, there was no King: that is, no Sovereign power of King or Judge to restrain the overflowing of wickednesse: whence note, that an anarchy is the worst estate that is, yea worse then a tyranny, for now idolatry is committed, violence is offered, women are deflowred, & abused unto death, &c. for this was done after Joshua's death and before the stirring up of a Judge, as I have shewed already in the beginning of the Chapter.*
- And there was a young man of Bethlehem Judah, of the family of Judah, &c. Micah having made one of his sonnes his Priest, now it is shewed, how he accidentally met with a Levite and entertained him for his Priest. Hee is said to bee of the family of Judah, saith Lyra, by his mother, but his father was a Levite: The Vulgar Latin hath it, of his family, that is, of Micahs kindred, say some, but this, saith Lyra, is false, and contrary to the Hebrew Text. Of Bethlehem Judah, this is so called, because there was another Bethlehem, in the tribe of Zabulon, Iosh. 19. This poore Levite wandred to get a place, where hee could, because all things being now out of order, the tithes for the Levites maintenance were not paid, so that they were forced to seeke some other way to get their living. This Levite cometh to Micahs house, and hee agreeth with him for Viſtualls, 10 shekels a yeare and a suite of apparell to bee his Priest, or household chaplain. Hebr. for a suit of apparell, it is, an order of apparell, the Sept. &c. & iuanion, the Vulgar Latin vestem duplicem, the Chald. Paraph. par vestium. Thus it is noted also in Nehemiabs time, that the Levites were forced to wander, because their parts were not given unto them. This Levite being poore for Viſtualls consenteth to many wickednesse, 1. To be consecrated a Priest, when hee was not of the sonnes of Aaron. 2. To offer sacrifice in an unlawfull place, for it ought not to bee offered but onely at the Tabernacle. 3. To offer and to doe service to Idols. Thus for food and raiment, and for the love of worldly gaine the foulest finnes are committed even by those of the holiest tribe, and the people are pleased and humoured in their wickednesse.*
- And Micah said, Now I know the Lord will doe mee good, seeing I have a Levite to my Priest. See here, how through blindness and ignorance this man promiseth himselfe prosperity from God, when as all that he did was a provoking of God to judge him: for although hee had now a Levite to his Priest, yet, as hath beene shewed, sinne was herein committed divers wayes. Hee thought surely, that hee did not well before in consecrating to this office his owne sonne, but of the other finnes concurring in his blinde devotion he had no sense. Onely because the Leviticall tribe was chosen of God, hee blessed himselfe, how grossely soever hee erred. And thus the Zealous Roman Catholickes, because they confesse and have absolution from a Priest; or a pardon from the Pope, in whom there is succession, thinke themselves most happy, although they commit most grosse idolatries, and many other abominations.*

## CHAP. XVIII.

**H**ERE againe it is first repeated, that there was in those dayes no King in Israel, to denote this to bee the originall of the wickednesse here spoken of, viz. the violence done by the Danites unto Micah, and the corrupting of that

that whole tribe with idolatry. Next the *Danites* seeke them some more inheritance, for all their inheritance had not yet falne unto them, this was soone after *Iosua* his death, *Ch. 1. 34.* the *Amorites* held the chiefe part of their inheritance and so straightened them, and of this they complained even in *Iosua* his life time, *Ios. 19. 47.* and there this expedition is briefly set downe by anticipation, but here more largely. The *Danites* send out five men to seeke for more roome to inhabit in, they passe by *Micahs* house, and lodge there, for hee as it seemeth, was a great man, and wealthy, and therefore they being *Israelites*, he entertaineth them, which shewed his hospitality. Being there they saw the *Levite*, and were by him informed of the Images and the Teraphim, wherefore they pray him to inquire of their way, which hee did, and promised them prosperity. It is said, they knew the *Levites* voyce, and turned in thither, that is, saith *Lyra*, they knew by his voyce, that hee was of *Bethlehem Iudab*, because although all the *Israelites* spake one language, yet they of one place differed in their dialect, from those of another, so *Lyra*, as our north countrey men differ from us in their speech, and hereby may easily be known from the southerne. And hee saith, that they turned in thither, that is, to the lodging assigned to the *Levite*. But by what meanes could he consulting with a dumb Idoll foretell, what successe they should have in their way? To this *Lyra*, some hold, that hee spake thus to please them having no answer from the Idoll; but the *Hebrews*, that the Devill answered out of the Idoll, God permitting it for their greater delusion, who were addicted to Idols, that they might be the further gone in error, who loved not the truth, and so finally bee damned therefore. *Ferus* saith, that God might answer by this Priest, as hee used the mouth of *Balaam*, and *Caiaphas* to speake the truth, and oft times of wicked Pastors, to try these *Danites*. And it seemeth that they were hereby drawne away to Idolatry, because it fell out truly according to his prediction, and by their meanes the whole tribe; for hereby they gathered that this service before Images here pleased God, as well as that which according to his word was done before the Tabernacle. But this was their ignorance of the word which had given warning here-against, *Deut. 13.* And they were worthy to bee thus given over, because they would inquire in an unlawfull place, and of an unlawfull person.

Then the five Men came to Laish, and saw the people how they dwelt carelesse, &c. This Laish is also called *Lesbem*, *Ios. 19. 47.* and being taken, *Dan*, after the name of *Dan*, the father of the *Danites*. It was furthest north of all the Land of *Canaan*, since called *Cesarea Philippi*, because re-built by *Philip* the Tetrarch in the honour of *Tiberius Caesar*; and because it lay furthest northward, this speech is sometime used to set forth the north and south bounds of the holy Land, that is, the whole longitude from *Dan* to *Beerseba*; and here afterwards *Jeroboam* set up one of his golden Calves. From *Micahs* house in Mount *Ephraim* to this Laish, saith *Hen. Bunting*, were 104 miles, from *Zerab* and *Eshtaol* to Mount *Ephraim* 24 miles. And this people is said to have dwelt securely like the *Zidonians*, that is, a people having a very strong City, and so fearing no enemies, and farre from *Zidon*, so that the *Zidonians* could not readily helpe them, and farre from all others that might rescue them; and had no businesse with any man, that is, they were in no league with any other people; for businesse, *Hebr.* דבר a word or matter is put. Now besides all these things that might encourage the *Danites* to this expedition, it is inserted. And there was no Magistrate in the Land, which might put them to some in any thing; *Hebr.* there was none destroying any thing in the Land, the possessor of that Kingdome; for this exposition is nearest unto these words, וְאֵין מְכַלִּים דָּבָר בְּהָרָע יוֹרֵשׁ עָרָא. And it was one reason rendred of their secure dwelling, whereby the *Danites* might the more confidently come against them; there was none of the destroyers of any thing in the Land, as in other places, that possessed or dwelt in that Kingdome. They had no enemies either domesticall or foraine that annoyed them; and as no enemies, so no confederates to helpe them in case they should bee set upon: for both the *Zidonians* and all other people dwelt fast from them; which is the full meaning of this verse, and expresseth a state more secure.

V. 1.

V. 2.

V. 3, 4, 5.

Lyra.

Ferus.

V. 7.

H. Bunt. parvar  
travailes.



secure. The Vulg. Latine, *Nullis eis penitus resistente*; the Sept. *Not able to speake a word in the Land, inheriting treasure.* *Junius, Necesse quinquam, qui de re nulla pudore afficeret in ea terra heredem imperii*: in stead of which two last words the Vulg. Latine translation hath it, *and of great riches*, following the Septuagint. Why a Magistrate putting to shame or not, should be spoken of here, I cannot see, because if there had bin none among them to punish misdemeanors, they could not have lived securely, but in continuall feare of violence from the evil-minded; wherefore I preferre the first. Or if we take ככלים for putting to shame, of כלם, the two last words may be expounded inhabitant of that Kingdome, or inheritor there, and so being joyned with מן the sentence will bee this, There was none inheritor in that Kingdom confounding a matter in the Land; that is, there were no domestick troubles by reason of any hot-spirited, or doing violence, but all quietnesse.

The five searchers returning, informe their brethren how they had found this Land, and incite them to goe to possesse it, which they doe, and march out of Zorah and Eshtaol, 600 men of warre; first to Kiriath-jearim in Judah, then to Micahs house. From Zorah to Kiriath-jearim were 16 miles, from thence to Mount Ephraim where Micah dwelt 8 miles. Of Kiriath-jearim, see before, *Josh. 15.* & *Josh. 18.* here they lodged by the way without the City, not within it, as the words *v. 12.* doe declare, *Behold it is behinde Kiriath-jearim*; and as *Lyra* noteth.

When they were come to the house of Micah, the five searchers informe them that there was a Molten and graven Image, and a Teraphim, and Ephod, all which they tooke away with them; and when they were about it, being expostulated with by the Levite, they easily perswaded him for greater dignity, to joyne with them in this their robbery, and to goe away with them to become a Priest unto their whole tribe. The phrase used to the Levite, when they would have him to hold his peace, was this, *Lay thy hand upon thy mouth*; For thus silence was wont to bee expressed, *Job 21.5.* *Job 29.9.* *Pliny* and *Macrobius* say, that the Romans had a Goddess called *Angerona*, the Goddess of Silence, with her finger laid upon her mouth. In a Temple at *Egypt*, where *Isis* and *Serapis* were worshipped, there was an Image with the finger upon the mouth also, to shew, that it should bee kept in silence that these were mortals. And *Harpoerates* the God of Silence was also amongst them thus pictured. Whereas they perswade him rather to bee Priest unto a tribe, then to one man, it is not to bee understood, that the whole tribe removed their seat to Laish; for the tribe of Dan for a great part dwelt still in Zorah and Eshtaol, and these were onely 600 men of war, whereas the whole consisted of many thousands; by a tribe then, they understand a good part of a tribe, and that of good note. In this Levite we may see, how ambition and covetousnesse work in those that bee worldly minded in the Ministry, they are altogether led by dignities and profits here, and care not for Gods glory, or to keep a good conscience.

Micah seeing what was done, gathereth his neighbours together, and pursueth after the Danites, and cryeth out unto them, and chargeth them, saying, *Tee have taken away my Gods and my Priest, and what have I more?* the Vulg. Latine for the last words, hath, *And all that I have*: the meaning being, according to *Lyra*, not that they had taken any thing away from him, saving those things which pertained to idolatrous worship; but of these hee made such account, as that hee made no reckoning of all that hee had in comparison hereof. But Micah being threatened by them, returneth home, and they passe on to Laish, and destroy the people destitute of all helpe, and burne the City, and this is said to have been in the valley by Bethrebo. Rebo was a City in the north, nigh unto Mount Libanus, *Numb. 13.22.* being part of the lot of Asher, *Josh. 19.28.* but it was not subdued by them, *Judg. 1.31.*

And they set up the Image, and Jonathan the sonne of Gershom, the sonne of Manasseh, hee and his sonnes were Priests unto the tribe of Dan, untill the time of the captivity of the Land. Here two questions may bee made: 1 How Jonathan a Levite, could come of Manasseh, of which somewhat hath been said before,

V. 8, 9, 10,  
11, 12, 13.

H. B. Patriarchs  
travellers.

Lyra.

V. 14, 15.

V. 19.  
Plinius.  
Macrobius.  
Pierius.

Note.

V. 22.

V. 24.

Lyra.

V. 28.

V. 30.

fore, Chap. 17. 1. 2 What captivity is meant, untill the time whereof, hee and his are said to have been Priests unto *Dan*? *Lyra* saith, that captivity made by *Salmanasar*, 2 King. 17. but yet hee citeth *Jerome*, who saith, that the captivity of the Ark is meant, when it was carryed away by the *Philistines*, and this *Lyra* confesseth to bee most probable, because in the next verse there is another description of the time that *Micah* his graven Image stood, viz. all the time that the house of God, or Tabernacle was in *Shiloh*, and so long onely it seemeth to be meant that *Jonathan* was Priest, and his sonnes, but no longer: For in *Samuels* dayes, the worship of God was restored to the first purity; and therefore Idols were certainly beaten downe, and idolatrous Priests were removed, and this was the time of carrying the Arke from *Shiloh*, to the warre against the *Philistines*, after which it was brought back no more thither, but to *Kiriath-jearim*, where it remained 20 years. And this is followed by *Junius*, who rendreth the last words of v. 30. *Usque ad tempus, quo migravit e terra*: in the Vulg. Latine it is, *Usque ad tempus captivitatis sue*; but our Translation answereth *verbatim* to the Hebrew. Wherefore I thinke rather, that two times are in these two verses described, the time of the Idols standing made by *Micah*, v. 31. and the time that *Jonathan* and his sonnes were Priests to the tribe of *Dan*, not onely to minister to this Idol, but to others set up afterwards; when this was taken away, v. 30. even all the time from hence till the *Babylonish* captivity, there being yet intermissions, when good Judges and Kings ruled, that tooke away such abominations. For *Jeroboam* set up a Calfe in *Dan* after *Micahs* Idol put downe, and other wicked Kings of Israel that succeeded him, followed him in his sinnes, till the time of that captivity.

## CHAP. XIX.

**H**ere followeth another most lamentable accident of a Levites concubine, or wife abused unto death by the men of *Gibeah* in *Benjamin*, whereupon that whole tribe almost perished, to shew further the misery of that State where therein is no King. *Josephus* relating this history, saith, that hee took her to wife, and that the time of her departure from him, was within foure months after that he had marryed her. And that the cause was the quarrels that were between them, shee being a faire woman, for which his affection was greatly towards her, and shee not answering him with the like, contentions arose, whereupon shee went away to her Parents, &c. This Levite dwelt in Mount *Ephraim*, not farre from *Micahs* house, and hee tooke his concubine from *Bethlehem Judah*, where *Micahs* Levite had sojourned, before that he came unto him, Chap. 17. 7. so that the strange accidents here, and in the former Chapters set downe, happened to those of the same places, whereby we may gather, that many more villanies were then committed throughout that kingdom. An odious woman, such as this was, is one of the foure things that disquieteth the earth. *Shee played the whore against him, and went away from him to her fathers house.* The Vulg. Latine, Septuagint, and *Josephus* likewise speaketh of 30 furlongs, and of 20, counting 5 furlongs to a mile. In that coming to *Gibeah* no man entertained them, till that this old man came from his worke, who was more hospitable, wee may note both the inhumanity of that people; and that of old there were neither Innes nor Alehouses, into which a man might bee received in his travaile for his money, nor Bakers, nor Victuallers in Cities, of whom hee might buy bread or other provision. But the manner was then to take beasts laden with provision, as this Levite had two Asses and a servant with him, and provender for the beasts; and at night if any hospitable person would receive him that travailed into his house to lodge him, hee went in, otherwise hee lay in the street; as the two Angels said to *Lot*, that they would lye in the street all night, or in the field, as *Jacob* neare *Beihel* pitching a tent there. This inhospitablenesse and inhumanity

Qu.

1 Sam. 5. 1.

V. 31.

Ierem.

2 Kings 17.

Joseph. Antiq.  
lib. 5. c. 2.

V. 1.

Prov. 30. 21.  
V. 2.

Note.

Heb. 13. 2.

Qu.

V. 22.

Note.

Joseph.  
Lyra.

Note.

V. 23, 24.

V. 25.

Ferm.

V. 29.  
Lyra.

ty was in the men of *Gibeah* a fore-runner of their destruction, as the like had been in *Sodome*. It is then a most wicked thing to be thus unkind to strangers in their travaile, and a most excellent to bee hospitable, as *Abraham* and *Lot*.

Touching *Gibeon* or *Gibeah*, the place, where this was done, *Josh.* 21. 17. it is said to have beene a City given to the Levites out of *Benjamins* lot, how then did the *Benjamites* now inhabit there? *Ans.* The Levites did not now enjoy what was given them, all things being so out of order, which made them wander and sojourn, where they could get a living, others in the meane season possessing their rights, and so did the *Benjamites*, *Gibeah*. Some thinke, that Levites dwelt there and *Benjamites* amongst them.

The wicked men of *Gibeah*, that came to the old mans house, where they were entertained, are called *sonnes of Beliall*, that is, faith *Ierom*, in his translation, without a yoke, but of this phrase see before *Deut.* 13. 13. Like the most wicked and unnaturall *Sodomites* they require not his wife, but him to beebrought forth unto them, that they might know him, that is, satisfie their filthy lulis with him. See how averse some are from all goodnesse, they not onely gave no hospitality, but would not suffer these strangers to be quiet in another mans house, and this is an high degree of sinning, to doe no good, and to hinder others from doing good also. *Iosephus* against the common exposition of Christian Doctors faith, that these wicked men asked the man to beebrought forth unto them, that hee might deliver his wife, and this *Lyra* seemeth to assent unto, because when they had his wife, they were content: but this their contentment was forced, seeing they could not have the man.

Hereby wee may see, to what an height of impiety these men were grown so soone after the death of *Ishua*, so that some horrible judgement could not but bee now expected to come upon them, as it did, to their destruction. The old man to save his guest from so unnaturall an abuse, offereth them his owne daughter a Virgin and the Levites concubine, as sometime *Lot* had offered his two daughters to the *Sodomites* in the like case, *Gen.* 19. 8. where it hath beene already considered, whether such an offer were justifiable or not.

Then the Levite put forth his concubine unto them, who led her away and abused her, &c. For so it must needs bee understood, that they tooke her to their owne houses, because they are said at the springing of the day to let her goe, and so that shee came to the doore of the house, where her Lord was. This abuse offered unto her, whereupon shee dyed immediately, as *Fermus* noteth, was a just punishment by God brought upon her for her former adultery, v. 2. for now shee perished in her kinde by adultery, although the act was most hainous in those, that committed it. And although wicked doers escape the sword of the Magistrate, yet they must not looke finally to escape the hand of God, who will punish every one in his kinde, onely repentance preventeth his wrath.

The Levites wife being dead hee carryeth her home upon his Ass, and then divided her body into 12 parts, and sent them into the 12 Tribes of Israel, that is, faith *Lyra*, two parts into the two halves of *Manasseh*: for to *Benjamin* it is not likely, that hee would send any part, where this villany had beene committed, lest they should slay his messengers: and they that were sent, doubtlesse had it committed to them to relate, what had beene done, which was the cause of their carrying this strange spectacle about, that every where they might be the more moved to take revenge. Others by the 12 Tribes understand *Benjamin* also, because onely a little part of that Tribe was guilty hitherto, and not the whole Tribe, till that by abetting these malefactors it became all guilty.

## CHAP. XX.

V. 1, 2, 3.

THE children of Israel being stirred by the Levites messengers assemble all together in *Mizpeh* before the Lord, being 400000 men, but the Tribe of



of *Benjamin* was not with them, but onely heard of this great Assembly. And they are said to have come altogether, as one man, even from *Dan* to *Beersebab*, that is, from the two utermost boundaries of the land on that side of *Jordan*, where the land of *Canaan* lay, except the *Benjamites*, for *Dan* was furthest north, and *Beersebab* south, and all the land of *Gilead*, that is, the *Reubenites*, *Gadites*, and half Tribe of *Manasse* dwelling on the other side of *Jordan*. *Mizpeh* where they assembled, was not the place, where the Tabernacle then was, for it was now in *Shiloh*, *Judg.* 18. 31. but a place, wherein there was a Synagogue or oratory to congregate to pray in, *1 Maccab.* 3. 46. and the Hebrews say, that here was the first beginning of Synagogues. Some will have *Mizpeh* to be a City in the Tribe of *Benjamin*, but *Ierom* placeth it in *Judab*, and indeed sometime it is said to bee in *Judab*, as *Iosh.* 15. 38. and sometime in *Benjamin*, as *Iosh.* 18. 26. whereby wee may gather, that it was a bordering City betwene both, and possessed part by one Tribe and part by the other, as *Ierusalem* was, and so it was a fit place for the nearnesse, for all the Tribes to assemble hither about this businesse. Amongst those, that assembled and presented themselves before the Lord in this place, it is said, there were the chiefe of all the people, the Vulgar Latin hath it, *omnes anguli populi*, the Princes being so called, because they are like the corner stones, in a building, holding all the building together: So likewise they are called *1 Sam.* 4. 38. *Zephani.* 3. 6. and Hebr. it is פְּנֵי אֲגֻלִּי.

They being all here assembled together inquire of the Levite, how that hainous wickednesse was committed, to whom he answereth, that the men of *Gibeab* beset the house, wherein hee was, thinking to slay him, and that they forced his concubine unto death &c. Hee saith, that they would have slaine him, meaning by Sodomitically abusing him, as they did her by ravishing her, but *Josephus* saith, that they threatened to slay him, unless hee would deliver her unto them. Hearing this, and being fully certified of so abominable a wickednesse committed by the men of *Gibeab*, they resolve with one consent to goe against *Gibeab* to bee revenged, and that by lot, ten being set apart out of 100. and 100. out of a 1000. to fetch victualls for all the rest, whilst they were in this expedition. But before they set upon the City, they send throughout the Tribe of *Benjamin*, desiring, that the actors in this wickednesse might be delivered unto them to be put to death, but they refuse to hearken unto them, and contrariwise assemble together to defend *Gibeab*, being 26000. and the men of *Gibeab* 700. and amongst these 700. left handed, that could sling stones at an haire's breadth. The Vulgar Latin, for 26000. men of *Benjamin* hath 25000. and so hath the Sept. translation and *Josephus*, but herein, saith *Lyra*, it is corrupted, the translators finding *v.* 35. and *v.* 44, 45. &c. that there were slaine onely 25000. and 100. and 600. that fled to rock of *Rimmon*, thought, that there was an error in the Hebrew, and there fore altered it, putting a lesser number for a greater to make the reckonings to agree. But how they may bee made to agree accounting 26000. here, hee sheweth not, *Tostatus* saith, that 1000 of them most probably were appointed to fetch Victualls for the rest. *Bonslerius* is bold here for to stand for the Vulgar Latin, and against the Hebrew, affirming it to be corrupt, But for so much as the Hebrew is the fountaine, we must rather stand for the purity thereof, and reforme all translations hereby. For the difference in the numbers, although 25000. and 100. onely are numbred of the slaine that day, and 600. that fled to *Rimmon*, in which numbers there want 1000. of that here set downe, yet there is no reason to count this number greater, then the truth, because *v.* 48. a company are said to bee slaine, besides all these, in every City of *Benjamin*, unto which 1000. at the least might well be fled, thinking to save themselves there, thus also *Lyra* and the Hebrews. For the 700. men amongst them said to bee left handed, that could sling stones out of a sling at an haire's breadth, the Vulgar Latin rendreth it thus, besides the inhabitants of *Gibeab*, which were 700. most valiant men, fighting as well with the left hand as with the right, which could sling stones, &c. Thus making all the men of *Gibeab* *ambi-dexteri*, and all alike skillfull, which is incredible. There were 700. then, as the Hebrew verity hath it, amongst

V. 3, 4.

V. 8, 9.

V. 12, 13, 14.

Tostatus.

Bonslerius.

V. 16.

Iunius.

Philostr. vita  
Apollonii lib.  
2. c. 12.

V. 18.

Ferus.

Lyra.  
Patriar. tra-  
vailles.V. 20, 21.  
V. 23

mongst all the *Benjamites* Army thus expert in slinging stones, which did wonderfully strengthen that side, and made them doubtlesse so bold, as to set upon a number so much greater then themselves. *Iunius* thinketh the saying to bee hyperbolicall, *they could sling stones at an haires breadth*, but there is no neede herein to flee to hyperbole's: for wee doe read of matters as rare in other histories. *Philostrotus* writeth of some of the *Indians*, that they did throw so skilfully out of a sling, that they would touch the haire of the childes head with a stone and not hurt the head. *Gothus* a Souldier was so skilfull an Archer, that hee would hit an apple placed a farre off upon a staffe with his arrow and not misse, which he having boasted of was related to King *Harold* a *Saxon*, who would have him to try his skill upon an apple placed upon the head of his owne sonne, hee then setting the childe with his back towards him, that hee might not feare or move at the comming of the arrow; took to him three arrows, and shooting with one of them hit the marke, and being demanded by the King, why hee tooke three arrows, hee answered, that if hee should by chance have shot his sonne into the head, hee might bee revenged upon the head of the King by shooting the other two at him, that had beene the author of so unnaturall a murder. One *Soranus* having shot an arrow up into the aire, shot another at it falling and split it. *Commodus* the Emperor could strike any thing with dart or arrow, that hee set his eye upon, so *Herodianus* and *Sabellianus*. A certain *Indian*, saith *Plutarch*, in the dayes of *Alexander* the Great could shoot an arrow into a little ring and through it. *Domitian*, the Emperor, saith *Suetonius*, could shoot a wilde beast first on the one side of his head, and then on the other in the forme of a paire of hornes. And such skill hath beene attained by daily practice, as in the *Bakarian Islands*, saith *Florus*, mothers would not give their sonnes any other meat, but what they had first beaten downe with a stone out of a sling. And *David* seemeth to have beene inferior to none in this skill of slinging when hee smote *Goliath* with a stone, and slew him. Whereas it is said, that these 700. were left handed, Hebr. it is, *slow up their right hand*, but of this phrase see before in the story of *Ehud*, *Judg.* 3. 15.

And the children of *Israel* went up to the house of God, and asked counsell of God, &c. The *Israelites* may seeme herein to have proceeded rightly, as also in sending before to the *Benjamites* to have the wicked men of *Gibeab* put to death, who had committed so foule a sinne, and before that inquiring of the *Levite* the certainty of the matter, so that it may seeme strange, that they should at the first have so ill successe, and bee repelled twice with the losse of so many men, especially being bidden by God, of whom they asked counsell, to goe against them. But as *Ferus* noteth, they offended in that they trusted to the equity of their cause and to their great multitudes, and not in God only and in his helpe, which is intimated in this that they asked not of God at the first, whether they should goe up to fight against *Benjamin*, and whether hee would deliver the *Benjamites* into their hands, but as if they were sure to prevaile through their great strength, they asked onely, who should goe first up, v. 18. and the second time although they wept, and asked, whether they should againe goe against *Benjamin*, yet they fought not helpe from God by fasting and prayer and sacrificing, which they did after their second great overthrow, and then prevailed, v. 26, 27. &c. The house of God, to which they went up all these times, was the Tabernacle at *Shiloh*, as may bee seene by comparing *Ch.* 21. 2. with v. 12. and therefore for more expression, v. 27. the *Vulgar Latin* hath it in this *Ch.* The *Arke of God was in Shiloh in those dayes*. And *Shiloh*, saith *Lyra*, was neare to *Gibeab*, so that they might easily goe thither, *H. Bunting* saith, it was within 2. miles, but *Mizpeh*, from whence they went first to *Shiloh* to inquire of God, was from thence 48. miles.

The *Israelites* comming, after that they had inquired, to fight against *Gibeab*, are by the *Benjamites* slaine to the number of 22000. But then they encouraged themselves, the *Vulgar Latin*, they trusting to their fortitude and number set the battaile in aray, but yet before this they went up to the house

of

of God againe, and wept, and inquired, yet notwithstanding, they are slaine the second time to the number of 18000. The cause of all this ill successe, say the Hebrewes, was, because the tribe of *Dan* being lately corrupted with idolatry through the Idols of *Micah* was not first punished by them therefore, according to the Law, and purged. But the true reason seemeth to bee that before rendred by *Ferus*, for they that trust in men shall fall, although their cause bee just: and happily there were many grosse offenders in the Israelites Army, who till they were rooted out, they could not proceed with any successe, as *Joshua* could not against *Ai*, till *Achim* was cut off; and God in his just judgment had appointed this to bee the way to cut them off. For it is intolerable, that they should take upon them to punish sinne in others, who are foule offenders themselves. Or happily it was displeasing to God in the whole Army, that they went about to punish sinne in the men of *Gibeah*, without first humbling themselves for their own sinnes, and taking them into their consideration: for hee that will cast a moat out of another mans eye, must first cast the beame out of his owne eye. Therefore when they had fasted, and offered sacrifice for the expiating of their sinnes, at the third onset they prevailed. Whereas they are said to have wept before their second going against them, and to have humbled themselves; that was not so much out of any sense of their sinnes and unworthinesse to become chastisers of the sinnes of others, but rather out of an indignation, that they being so many, should bee beaten back by so few. Lastly, if they should at the first have prevailed, they would have been ready to attribute the victory to their owne strength, and so not to have given to God the glory; whereas, being twice defeated, they learned God to bee the giver of all victories, and to magnifie his mercy for it at length attained. And by this example wee are taught: 1. That the goodnesse or badnesse of a cause, is not to bee measured alwayes by the good or bad successe in battail, for *Benjamin* had a bad cause, and yet prevailed, and *Israel* contrariwise. 2. A good cause shall certainly prevaile at length, and the bad shall goe downe, and the abettors of it, although they may prosper and lift up their heads for a time. 3. The way to prevaile in battaile, is to humble our selves first for our sinnes in fasting and prayer, and so to proceed, with trusting not in our owne strength, but in God onely. 4. To this end wee must consider, that great Armies of men, and other warlike preparations are nothing, for God can give victory to a few over a farre greater company. Wherefore not mens preparations, but Gods favour is all in all for the getting of the victory.

When the children of *Israel* being twice beaten by the *Benjamites*, went the third time to the house of God, it is said, That they offered burnt-offerings, and peace-offerings, for the *Arke* was there; and *Phinees* the sonne of *Eleazar* ministered before it in those dayes; which is spoken, to shew that they might lawfully offer sacrifices, seeing it was before the *Arke*, and a lawfull Priest was there ready to minister about these sacrifices. And by this speciall mentioning of *Phinees*, it is made plaine at what time these things were done, viz. not long after the death of *Joshua*, as hath been already shewed upon Chap. 17.1.

And *Israel* set liers in waite round about *Gibeah*, &c. Here the manner of the Israelites proceeding against the *Benjamites* is set forth, and their destroying of them; first, generally and briefly to v. 38. Secondly, more particularly, how the liers in waite set the City on fire, and so gave a signe to the rest; and how many perished in one place, and how many in another, and how many escaped by fleeing to the rocke *Rimmon*, v. 38, 39, &c. to the end of the Chapter. For their proceeding by laying of an ambush, it seemeth that they were taught of God thus to doe; for thus *Joshua* also did against *Ai*, when the victory was promised him; and *David* came upon the *Philistines* behinde, at Gods direction, and smote them. But that which is said, v. 33. is somewhat obscure, And all the men of *Israel* rose up out of their places, and put themselves in aray at *Baal-Tamar*; and the liers in waite rose and came against *Gibeah*, and there came against *Gibeah* 10000 chosen men, &c. After that the bat-

Not.

V. 27, 28.

V. 29.

Iosh. 8.

2 Sam. 5: 23.

V. 33.



taile was begun, how could they rise out of their places? and if all Israel rose and set upon them now, who were those ten thousand chosen men? or how is it said, first they rose against the *Benjamites*, and then the lyers in waite came upon *Gibeab*: whereas by that which followeth, it appeareth, that the lyers of waite came first against the City, and gave a signe to the rest? By all Israel, we may understand the maine body of the Army, which lay at *Baal-Tamar*, a village, as *Jerome* saith, neare *Gibeab*, whilst some were sent out to begin the battail; by the 10000 chosen men, so many going foremost out of this great body, or placed elsewhere most conveniently to come on, when they should see their opportunity; and whereas the lyers in waite, comming against *Gibeab* behinde it, are spoken of after the rising up of the maine body of the Army; here the order is a little inverted, and therefore the same story is againe repeated in the particular relations following, and all things are put in due order. Whereas the lyers in wait are said to have come out of the meadows of *Gibeab*, the Vulg. Latine hath it, from the west part of *Gibeab*, so also the Septuagint, but the word is מַעְרָה signifying a denne or lurking place; and not מַעְרָה signifying the west. *Junius* hath, a denudatione *Gibeab*, i. after that it was left destitute of men, who issued out against Israel. How the word commeth to be rendred a meadow, or denudation, I see not. *Pagnin* and *Polanus* render it, a Denne, and this doth very well agree as fit to hide them in.

V. 35.

The number of the *Benjamites* slaine is said to bee 25000, and 100, and yet v. 46. they are summed up onely 25000; but this is, because in the second numbring, regard is not had unto so small a number as that of 100, to set it downe againe, because the whole summe had beene so exactly set downe before. For the difference between these sums, and that of 26000, v. 15. see what hath been already said upon that verse.

Touching the more particular description of their proceedings in this war, when the ambush had given a signe of the City being taken by fire, the *Benjamites* looking back and seeing it, & the men of Israel, who seemed to flee before, to return upon them, they were greatly terrified, and sought to flee into the wilderness, but they were prevented, because they were inclosed on every side, and slaine to the number of 18000. Then in their fleeing to the rock of *Rimmon*, they slew 5000 men, and to *Gidom* 2000 more. Touching *Rimmon*, *Jerome* saith it was 15 miles from *Jerusalem*; *Josephus* calleth it the rock *Rhea*. For these words, *They pursued them to Gidom*, the Vulg. Latine hath it, *They pursued them when they went furib. r.*; but *Gidom*, if it bee not taken properly, signifieth their occision, for גִּדְמוֹ whereof it commeth, signifieth to kill, and so it may better be rendred, to their destruction; the Sept. retaineth the Hebrew word, whereby it appeareth, that they tooke it for a proper name.

V. 38, 39, 40  
41. &c.  
*Hieron. de locis  
Hebr.*

V. 47.

V. 48.

*Tostatus.  
Dionys. Carthusian.*

Out of this great destruction, 600 are said to have escaped, that fled to the rocke *Rimmon*, and they abode there foure months. And the men of Israel turned againe and smote them in every City, both men and beasts, and burnt their Cities. This may seeme to bee a point of great cruelty, to rage thus against all ages and sexes, and the very beasts, leaving nothing alive, and *Tostatus* condemneth it therefore; but others justifie it, holding that both this, and the destruction of *Jabesh Gilead* in the chapter following, was done according to the will of God, for the great abomination committed amongst the *Benjamites*, and by them maintained. And this is most probable, both because they made not this warre without consulting with the Lord, and with his Priest *Phinees*, an holy man, who would have otherwise opposed such proceedings; and after this destruction, they were grieved for the cutting off of this Tribe, which sheweth that they would not have done it but for Gods command. And lastly, the like was sometimes done before against places accursed for sinne, as, *Numb. 31. 17. Josh. 7. 24.* and is commanded for idolatry, *Deut. 13.* which was so appointed, that the greater terror might be stricken into all men against sinning likewise, and in some sort to represent the destruction to come at the last day, when no sex, age or degree shall be spared.

CHAP.

## CHAP. XXI.

**T**Here being but 600 men onely left of all *Benjamin*, and not one woman; here it is remembered what a vow all the men of Israel had made out of their fury against *Benjamin*, tending to the utter extirpation of that Tribe, for they had vowed not to give any of their daughters unto them to wife, wherein, as *Ferus* noteth, they did rashly and uncharitably. This their vow was therefore sinfull. 1 Because against charity. 2 Without any direction or word from God. 3 Against his order, who had made 12 Tribes, and given them singular blessings, and to the tribe of *Benjamin* in speciall. Wherefore now they repent and are humbled therefore, grieving to thinke, that one of their Tribes was in danger of being quite cut off. With *Ferus* agreeth *Tostatus*, holding both the vow to bee unlawfull, and that it ought not to have been kept, because God would have all the 12 Tribes to remaine, and none of them to be quite cut off; and because in denying them wives, when they had no women of their owne, they exposed them to the danger either of fornication, or of marrying Heathen women, and consequently of being drawne to idolatry. But some hold this vow to have been lawfull, because an whole City might bee destroyed for idolatry, and therefore an whole Tribe, for so great and unheard of abomination made the sinne of all by patronizing the actors of it. I subscribe rather to *Ferus*, that the vow was rashly made, but in zeale against sinne, they thinking then for ever to extinguish so impious a Tribe; for which yet (because they had no warrant, there being not the like reason of a City and a Tribe, God having some famous instruments of his glory to raise out of every Tribe, according to Prophecies fore-going of them, and *Paul* in speciall out of this Tribe of *Benjamin*) they now seeing by a singular providence some of this Tribe preserved, begin to consider their error, and grieve to thinke, that they had laid a foundation against their ever multiplying again, by making so rash a vow, and repent thereof. But because a vow is a sacred tye, and may not bee broken, unlesse the doing of the thing vowed be directly sinfull, I hold against *Tostatus*, that they ought to make conscience of keeping this vow, especially there being other wayes to bee excogitated of furnishing these *Benjamites* with wives, as the sequell declareth. This vow is said to have been made in *Mizpeh*, v. 1. that is, before the warre began; v. 18. it is said, that they had sworne, Cursed bee hee that giveth his daughter to *Benjamin* to wife; and v. 5. another vow made at that time is also commemorated, viz. to destroy that City that should not come up to helpe in these warres; so that zeale wrought with them, not onely to cut off the wicked, but such as would not helpe in cutting them off. Being before the Lord now in *Shiloh*, they weep to thinke upon the utter ruine of a Tribe like to bee, and they complaine hereof, and build an Altar, and offer sacrifices; but this was done, saith *Lyra*, in thanksgiving for their victory. But how is the building of a new Altar justifiable, when as they had one before made by *Moses*, and it was unlawfull to make another, as wee may see, *Josb. 22*? *Ans.* It was not altogether unlawfull, but in any other place besides that where the Tabernacle was, nor so neither at extraordinary times, and upon extraordinary occasions, such as this was, when happily they had direction from the Lord also to doe thus, to shew the greater thankfulness. Having done thus, they are againe affected with *Benjamin's* case, and cast about, how they might doe to helpe them to wives, who survived. Then they remember the oath made by them against such as came not up to *Mizpeh* to joine in these warres, and finding that *Jabesh Gilead* came not up, they sent against that City 12000 men to destroy them, their wives and children, onely sparing the virgins that had knowne no man, which were 400, and these they gave to the 600 *Benjamites* to bee their wives, but yet they were not sufficiently supplied. The Vulg. Latine for 12000, hath 10000, confessedly erroneously. Here was a wonderfull change in the Israelites, as *Ferus* noteth, towards the *Benjamites* surviving, in that all enmity be-

V. 1.

*Ferus.*

V. 2.

*Tostatus.*

Deut. 13.

Gen. 49.

Deut. 33.

Numb. 30. 1.

V. 3, 4.

*Lyra.**Qu.*

V. 5, 6, 7, 8.

V. 9, 10.

V. 11, 12.

V. 13, 14.

*Ferus.*

Note.

H. Bunting Pa-  
triar, & avails

Qu.

Ferm.

Qu.

Lyra.

Tostatus.

V. 19, 20.

Lyra.

Ferm.

ing laid aside, they now study and labour to procure their welfare againe; and thus it ought to bee with all that punish offenders, bee angry with their sinnes, and use severity against them, but compassionate their persons being in misery. And in these *Benjamites* we may see the singular providence of God over his people in their greatest misery and most desperate estate, in that hee turned their enemies to bee their friends, beyond all that they could expect. *Jabesh Gilead* was a City in *Gilead*, 52 miles from *Shiloh*, and therefore farre from *Gibeab*. And happily because the men of that City were farre off, and so thought it did not concerne them what was done in *Gibeab*; or because they had not so much zeale for justice, as to put in for a part in revenging so horrible a fact, they sate still, expecting the event of this warre at home, holding it best to save themselves from a great deale of labour, charge, and danger. But now they pay deare for their being so worldly wise; but whether the Israelites did well in taking this severe revenge upon them and their innocent children, is a question, but *Ferm* resolveth it rightly, because they separated themselves from the community of Israel, in seeking to be revenged upon so great abomination, they were worthily counted enemies, and destroyed; inferring hereupon, that such Christians as in the publique affaires of the Church, wherein there is need of their helpe, withdraw themselves, and helpe not their mother the Church, with all their might, are not worthy to bee counted sonnes of the Church, but enemies, and to bee proceeded against accordingly. Moreover, the Israelites had bound themselves by oath hereunto, and as *Josephus* hath it, the men of *Jabesh* being sent unto, refused to come to this warre. For other questions made here, how they knew the virgins, and whether they spared any, but such as were now marriageable? To the first, *Lyra* answereth, that they made them to passe before the Arke, and by a sign given there they were knowne. *Tostatus*, that they they used the helpe of ancient women to distinguish them. And to the other question, that all Virgins were spared, as well those that were yet children, as the marriageable, these being given to the *Benjamites* to wife, and those reserved, to bee afterward marryed within their owne Tribe. But because they are bidden to destroy all the women and children, except the Virgins that had knowne no man: I thinke it plaine, that it was meant onely such should bee spared as were of age, but yet unmarried, and these might be known by their habit and manner of going, and by the relation of their mothers and friends, before that they had killed any of the females, or discovered the end of their enquiry hereabout.

The next project for the *Benjamites*, which yet wanted, to get them wives, was, that they should lye hid in the Vineyards, and observe upon the Feast day of the Lord, when the daughters of *Shiloh* should come out to dance, and then suddenly come upon them, and catch every man a wife, and goe away with them to their owne Countrey. And in doing thus, saith *Lyra*, it was not sinned, either by the Elders that gave this counsell, for they had sworne onely, not to give them any of their daughters to wife, or by the men of *Shiloh*, because although they had their daughters, yet it was without their giving them, neither were they acquainted with this project, or by the *Benjamites*, because they did onely as they were directed by those that had authority. *Ferm* confesseth it to have been an evill to take, and carry away, and marry other mens daughters against the will of their parents; yea, and worse then theft; for which cause by the civill law a greater punishment is appointed therefore, viz. death. But it seemeth good at this time unto them, rather to tolerate this, then that the oath of the Lord should bee broken, and so his Name bee in danger of being made contemptible amongst the common sort of people. I cannot but thinke with *Ferm*, that this catching up of other mens daughters was a fault, and out of this case punishable, but now necessity requiring it, tolerable; especially, if their consent, and the good will of their Parents was forthwith obtained, as was most probable it should bee, they having such mediators to speake for them, as the Elders of Israel, who were then of greatest power in that Common-wealth. But what Feast was this, and what dancing was that



that of the Virgins at it? *Tostatus* holdeth it to have been some feast at a Fair once a yeare, or some festivall of that place for the pleasure and recreation of the inhabitants, as many Cities and Villages have in some Countreys their peculiar feasts; and to iustifie this, he alledgeth *Iosephus*, who saith, thrice in a yeare they came to *Shiloh*, their wives and daughters followed *ad mercimonium*, that is, to buy wares. But the words of *Iosephus*, are *ἐκ τῆς καθήκουσας*, signifying rather, *ad publicum conventum aut. solemnitatem*. And because it is said three times in the yeare, *Bonfrerius* gathereth, that this feast was one of the three generall feasts of the Passeover, Pentecost, or feast of Tabernacles; as also because it is called a feast of the Lord, and was kept in *Shiloh*, where the Arke now abode, to which place therefore all the people were bound to come up these three times in the yeare to keep these feasts. I am not of *Tostatus* his minde, that it was a Faire-feast, or some other time of merry meeting upon pleasure, because it is called a feast of the Lord: Neither doe I thinke with *Bonfrerius*, that it was one of the three generall solemnities, for then they would not have said, there is a feast of the Lord yearly in *Shiloh*, as if it were kept onely by the inhabitants of that place, their daughters onely going out in dances and singing into the fields in praising God, because although the males onely were bound to come to those three solemnities, yet many women and virgins came also from all parts of the Land, and being there, without doubt would bee ready to joyne with the daughters of *Shiloh*, in any act to the praise of God; and if so, they also should have been in danger to bee taken as well as the *Siloan* women. Whereas *Iosephus* saith in his Greek Copy, *three times a yeare*, which giveth occasion to this conceit, that it must bee one of the three most solemne feasts; *Gelenius* his Translator hath it not so, but every yeare we have a custome in *Shilo* to come together to a celebrity, correcting *Iosephus* herein by the Scripture, which speaketh not of three, but of one feast kept by that people in the yeare, wherein they had this singular custome, that their daughters went out to dance. And it seemeth even by the relation of *Iosephus*, that this was not a thing knowne generally how they kept this solemnity, because hee saith, the Elders being in a study for the *Benjamites* that yet wanted wives, one came unto them and said, wee have a custome every yeare in *Shiloh*, &c. whereas if this feast had been one of the three, their custome had been generally knowne, because they came from all parts to those feasts. It seemeth therefore to mee, that this was the feast of blowing Trumpets the first of the seventh Moneth, being a time of great mirth and joy above all other new Moones, especially where the silver Trumpets were kept, which place now was *Shiloh*, where the Tabernacle abode. For the people came not together from all parts to keep this Feast, but each City kept it by it selfe. Or rather some singular feast kept in *Shiloh* onely to the honour of God, in way of thankfulness for choosung it to place his Tabernacle there, and that happily upon the day that it was first set up there from yeare to yeare. The dancing of the daughters of *Shiloh* now was not in levity and wantonnesse, nor in the company of men, but modest and holy in praising God, as *Miriam's* dancing, *Exod. 15. 20.* for if young men had been amongst them, the *Benjamites* could not so easily have taken them and carryed them away. *Shiloh* here described by *Bethel*, and the way to *Shechem* and *Lebanon* is said by *Jerome* to bee in the tribe of *Ephraim*, and neare to the lot of *Benjamin*, and therefore the fittest place that they could have been appointed to get them wives.

Now to encourage the *Benjamites* to this enterprize, the Elders tell them, That if their fathers or brethren cometo us to complaine, wee will say, Bee favourable to them for our sakes, because wee reserved not to each man his wife in the warre; for yee did not give unto them at this time that yee should bee guilty. The Vulgar Latine hath it, *Non rapuerunt eas more bellantium atque victorum, sed rogantibus, ut acciperent, non dedistis, & a vestra parte peccatum est.* This reading, howsoever different from the Hebrew, is first expounded by *Lyra*, and then it is rendred according to the Hebrew, and so expounded. For this, they have

*Tostatus.**Bonfrerius.**Numb. 29. 1.*  
*Numb. 10. 10.**Hieron. de loc. Hebr.*

V. 22.

*Lyra.*

Lysa.

Junius.

V. 23, 24.

not taken them away by the right of warre, &c. that is, as if they were taken captive to use them hardly as servants and slaves, but lovingly and kindly as wives; but because yee gave them not unto them asking, yee have sinned, that is, having bound your selves by oath not to give them, yee have sinned, for that yee looked no better to them, to keep them from being stolne away. For the other truer reading according to the Hebrew, which is in our new Translation, Wee reserved not to each man his wife in the warre; *Wee tooke not for each man a wife in the warre*, that is, in the warre which wee made against *Jabesh Gilead*; *Neither have yee given unto them, as though in time yee should bee blamed*; that is, now that they have taken your daughters, if yee be content with it, and so give them as it were unto them, yee shall beare no sinne of going contrary to your oath in so doing, because they were taken without your knowledge or consent, for it is not likely that the men of *Shiloh* knew any thing of this project, till that it was put in execution. *Junius* hath the first clause thus, *Wee reserved not to each man his wife in the warre*; that is, when we fought against *Benjamin* wee destroyed the wives of these men amongst others; and the second clause thus, *Nam vos non dedistis neque jam reeritis*, expounding it as before; thus also others. But the Hebrew being rendred word for word, is thus, *Wee tooke not for each man his wife in the warre*, because yee have not given them unto them at this time yee have sinned, and thus almost goeth the *Geneva* Translation. According to which the meaning must bee, because yee expostulate about them at this time, and are not yet moved in compassion to your brethren in this their necessity to let them have them, yee make your selves guilty of the sinne of inhumanity and want of brotherly affection, howsoever yee thinke, that in regard of your fore-passed oath, yee should bee guilty in permitting them to goe away with them; for the clause before going, I subscribe to *Lysa*, because the word properly signifieth we tooke not. Besides these, there is another reading, with a supply of one word, thus, *Because yee gave them not unto them according to the time, wherein yee should sinne*; for Hebr. it is *נעם* according to the time, that is, yee need not feare being guilty of sinne by reason of your oath, although now yee consent, because your oath bindeth you not at this time, seeing the case is diverse, yee doe not directly give them, but in pity consent now, that they are by the direction of authority taken and carryed away. Let the judicious reader follow which of these expositions he pleaseth.

This being done, the *Benjamites* depart to their possessions, and rebuild their Cities, and all the rest of the *Israelites* returne every one to his Tribe and to his family.

## The Book of R V T H.

### CHAP. I.

**W**HO wrote this little Booke, is uncertaine, some say *Hezekiah*, some *Esdra*, but most *Samuel*. The Hebrews make no distinct booke of it, but an Appendix to the book of Judges, because these things, as the first verse sheweth, were done in the dayes of the Judges. It is entituled *Ruth*, because the history of *Ruth* is herein set forth, and was thought worthy to have a place amongst the holy Scriptures, because the line of King *David*, and consequently of Christ is herein set forth, and this is the chiefe scope of all the holy Scriptures, to shew him unto his people, and that hee was the blessed seed promised. It is placed next unto *Samuel*, and after all the history of the Judges, because *Samuel* writeth of *David* the King, who was the sonne of *Jesse*, the sonne of *Obed*, the sonne of *Booz* and *Ruth*,

as is shewed in the end of this Booke; wherefore it was most fit that it should come betwixt the Judges and Kings, as a preparative to the history of *Jesse* and of *David* his son, the most famous King of Israel.

*It came to passe in the dayes when the Judges ruled, that there was a famine in the Land, &c.* The things set forth in this Book were done, as hereby appeareth, in the dayes of the Judges, but in what Judges times, is uncertaine. *Josephus*, *Comestor*, and *Zonaras* say, that this was in the dayes of *Eli*, who judged Israel forty yeares, but this cannot bee, because *Obed* must needs bee very aged when he begat *Jesse*, and *Jesse* of great yeares, when he begate *David*; as by and by shall bee shewed; but if *Obed* were borne after the tenth yeare of *Eli*'s government, as upon the premises must bee granted, because *v. 4. Ruth* dwelt in *Moab* 10 yeares, before shee came to bee marryed to *Booz*, hee could bee but 40 yeares old when *David* was borne. The Rabbins and *Lyra* hold *Booz* to have been that Judge who was called *Abesan*, *Judz. 11. Gallianus*, *Abimelech* and *Tola* to have been Judges that ruled when these things were done. The Chronicle of the Jewes called *Seder Olam*, that these things began under *Ehud*. *Tostatus*, at the end of *Barak*, or the beginning of *Geddon*. But the best way to finde out the time, as neare as wee can, is to goe by the genealogy set downe, *Ch. 4. 18, 19, &c.* *Judah* begate *Pharez*, *Pharez* *Hezron*, *Hezron* *Ram*, *Ram* *Aminadab*, *Aminadab* *Salmon*, *Salmon* *Booz*, *Booz* *Obed*, *Obed* *Jesse*, and *Jesse* *David*. And *Matth. 1. 5.* *Salmon* is said to have begotten *Booz* of *Rahab*, so that these things must be done at such a time after *Rahab*, as may agree with the time that *David* was borne, to finde out which, wee must have recourse to *1 King. 6. 1.* where it is said to bee 480 yeares from the time of their comming out of *Egypt*, to the fourth yeare of *Solomon*'s reigne: out of these then deduct 40 yeares of *Moses*, 4 of *Solomon*, 40 of *David*'s reigne, and 30 of his age when he begun his reigne, together 114, there will remaine 366, which must bee divided between *Salmon* the husband of *Rahab*, *Booz*, *Obed*, and *Jesse*, and the greatest age that may be for generation must be allowed to each of them, or else the time will not agree. Reckon we then that *Rahab* bare *Booz* being 80 yeares old, for *Sarah* bare *Isaac* at 99. and in our dayes that are so declining, some women have borne children being above 60. and if shee were 20 at the taking of *Jericho*, 60 of these yeares will goe to her time, then allow 102 to *Booz*, and as many to *Obed* and *Jesse*, when each of them had these sonnes born unto them, and the whole time will bee made up. Neither is it incredible, that they should have children at so great an age, seeing many hundreths of yeares since, even in these our times wee doe read of one *Petrus Ernestus* that begat a child after 80 yeares of his age; and not long before in *Thuringia*, there was a man aged 150, who was confirmed by the Bishop of *Bamberge*; and in this our land this very yeare 1635. dyed one *Thomas Parre* at *London*, being 152 yeares old, and 9 moneths, in the history of whose life it is said, that hee did penance for incontinency, being aged 105 yeares. And if according to this account wee reckon to *Rahab* 60 yeares after the Israelites comming into *Canaan*; and to *Booz*, when hee begate *Obed* of *Ruth*, 102 yeares, the whole will bee 162, and from their comming out of *Egypt* 202, whereof 40 were spent in the time of *Moses*, 17 of *Joshua*, 40 of *Othniel*, 80 of *Ehud*, 25 of *Deborah*, who judged 40 yeares. In her time then most probably happened this great famine, when *Jabin* so sorely oppressed Israel 20 yeares, and *Elimelech* with *Naomi* his wife and children were forced to goe into *Moab* to sojourne there, staying 10 yeares, till that by meanes of *Deborah* and *Barak* the times grew more prosperous, and then *Naomi* with her daughter in law *Ruth* returned, and at length obtained a good husband *Booz* her kinsman for *Ruth*. *Hugo Cardin.* standeth for that opinion, that *Booz* was the Judge *Abesan*, and so doth *Lyra*, and so hee saith hold the Hebrewes, and that *Ruth* was the daughter of *Eglon* King of *Moab*, whom *Ehud* slew; but *Abesans* or *Ibsans* time was not till above 100 yeares after *Deborah*, as yee may see in the computation which I have made upon *Josh. 24. 32.* And *Eglon* was slaine long before that, so that he could not have a daughter now living

V.1.

*Josephus Schol. Hist.*Rabbini, *Lyra*.*Seder Olam. Tostatus.*

2 Sam. 5. 4.

*Hugo Card.*

to



to marry and beare a childe. That none therefore might be carried away with this, or that of *Josephus* and others, so grossly erring, I have taken these paines to finde out the time. Now although the time of these things was towards the beginning of the *Judges*, yet they are not there set forth, but after and immediately before the history of the *Kings* for the arguments sake, matters touching the Progenitors, of King *David*, whose history followeth soone after: Whereas *Lyra* and others make 3. in this line of the name of *Booz* to avoid the necessity of reckoning so many yeares to him and *Obed* and the rest, before they begat, I have already confuted it in my first Text: *Matth. 1.* This booke is compared by *Hugo* to a little Bee, great in fruitfulness for the waxe and honey, which it gathereth for light and medicine, for the history is little, but the mystery touching Christ and his Church herein set forth is great.

Touching the famine here said to bee in the land, that is, in all the land of *Canaan*, as the *Chaldee* expresseth it, by reason whereof *Elimelech* with his wife and children went into *Moab* to sojourn, it seemeth, that it was a very great one, seeing *Elimelech*, who is thought to have beene a rich man, was forced to seeke reliefe in another country, and hee dying there and his two sonnes, his wife *Naomi* with her daughter in law *Ruth* returned not, till after 10. yeares, when shee first heard of the fruitfulness of the land of *Canaan* againe. This famine then must needs last above 10. yeares, because it is not to bee thought, that a man of ability would immediately goe out of his owne country for food, but having first spent his owne provision at home, which could not be little, and therefore not spent in a little time. But admitting it to be of 10. yeares continuance onely, it was a very great famine, and so a great judgement, but the people were exceedingly wicked and idolatrous in those dayes, as wee may see in the foregoing history of the *Judges*, when this happened, and therefore it is to be held, that this great judgement was sent, a fruitfull land was turned into barrenness for the wickedness of them that dwelt therein. For so it was threatned, *Levit. 26. 19. Deut. 28. 16.* The Hebrews, saith *Lyra*, affirme, that the Sun stood still a certaine time to move the people to repentance, and then there being no amendment, at the sight of this prodigy, this grievous famine followed, and *Elimelech*, one of the Nobles of *Israel* being weary of the multitude of poore people, that came begging to his gate, went away into the Country of *Moab* with all his goods, but there hee consumed and grew poore, and dyed both hee and his two sonnes through Gods just judgement. Thus hee, and yet *1 Chron. 4. 22.* following *Ieroms* translation, which hath it, *who made the sunne to stand, et viri mendacii*, for that, which is in our translation, *Jokim and the men of Chozebah*, hee expoundeth the first of *Elimelech*, that hee by his prayers made the Sun to stand still for a signe to that wicked generation, as *Joshua* had done, that they might bee hereby moved to repentance, but they not being moved, a sore famine was sent, whereby hee was forced to goe with his family into *Moab*: the other, *virii mendacii*, hee expoundeth of his two sonnes *Mablon* and *Ciblon*, who are said to be men of lyes, because taking each of them a wife, they yet had no children. Now if *Elimelech* were so gracious with God, that hee could cause the Sun to stand still for a time, it is strange, that hee should be so hard hearted to the poore, and after this so notably judged. To passe this over then, as a figment of the *Rabbins*, whereof they are full, *Elimelech* forced by the famine went to *Moab* to sojourn, \* which was not farre from those two Tribes and halfe on the other side of *Jordan*, for there lay the plaines of *Moab*, and hee and his two sonnes and wife are said to be *Ephraimites* of *Bethlehem* *Judab*. They are called *Ephraimites*, because of the City of *Ephrata*, otherwise named *Bethlehem*; for it was first called *Ephrata*, saith *Hugo*, from *Ephrata*, the wife of *Caleb*, who was buried there, afterwards *Bethlehem* for the fruitfulness thereof, for *Bethlehem* signifyeth the house of bread: this *Ephrata* also, saith he, was *Miriam*, the sister of *Moses*, and called *Ephrata*, that is, shee saw fury, because the Lord in his wrath had smitten

*Psal. 107.*

*Lyra.*

\* *H. Bunting*  
*Patriar. 174.*  
*vailer, saith Mo-*  
*ab was 40. miles*  
*from Bethle-*  
*hem.*

*Deut. 1. 5.*  
*V. 2.*

*Hugo Cardin.*

smitten her with the Leprosy, but according to others this City was called *Ephrata*, because it saw wrath in the time of this famine, but *Babylon* afterwards, because made fruitful againe. But all these are vaine speculations, seeing this City had both these names long before this, *Gen. 35. 19.* *Elimelech* comming to *Moab* dyeth, his two sonnes take wives of the women of *Moab*, one called *Orpah*, and the other *Ruth*, and after 10. yeares they both dye. Here although *Ruth* be named last, yet she was the wife of the first *Mablon*, see *Ch. 4. 10.* and *Orpah* of *Chilion*, so *Iosephus* expressly affirmeth. The *Rabbins* unto that tale of *Ruth*, that she was the daughter of *Eglon* King of *Moab*, adde another touching *Orpah*, that shee was afterwards the mother of *Goliath*, which is most absurd: for shee was of *Moab*, hee of *Gath*, and shee lived divers ages before him. But they were deceived by the name of *Goliath* his father *Arapha*, being somewhat neare to *Orpah*, which is grosse, the difference also of these names being more in the Hebrew. A question may here be moved, whether *Mablon* and *Chilion* sinned not in taking these wives of the heathen? *Answ.* The *Moabites* were not of those heathen, which were forbidden them to make marriages with, *Deut. 7. 3.* but because they were idolaters, the same reason was of force against marrying with them, that was against marrying with the *Canaanites*, and that *Orpah* and *Ruth* were both such, when these men tooke them, and still when they were dead, appeareth by the speech of *Naomi* unto them, *v. 15.* *Behold, thy sister is gone backe unto her people and unto her gods, returne thou also.* Howsoever then it had not beene unlawfull for *Mablon* and *Chilion* to marry them if they had beene converted, yet in that case it was unlawfull, as also *Tostatus* teacheth, and happily for this sinne God slew them, and gave them no issue. But when *Boaz* married *Ruth*, she was converted, and so the case was altered: Yet because *Deut. 23. 3.* it is said, *a Moabite shall not enter into the congregation to the tenth generation*, it may be doubted whether *Boaz* his marriage with her be justifiable: but, as hath beene already shewed upon that place, that law concerned the men, & not the women, if they were made profelytes. *Tostatus* also moveth two other questions before this about *Elimelech*: 1. Whether he and his family might not alwayes have dwelt in *Moab*? 2. Whether *Israelites* dwelling in other countreys were bound to resort to the temple 3. times in the yeare? To the first he saith, they might not, for the danger of idolatry, and for feare of forgetting the law by continuall absence; and lastly, because they could not fulfill that law of appearing at the Temple 3. times in the yeare: affirming in answer to the second question, that all *Israelites*, wheresoever they dwelt, were bound so to doe. But forsomuch as this was a thing impossible for the length of the way betweene some Countreys, where the *Jews* dwelt, and *Ierusalem*, except they should doe nothing else but travaile from one end of the yeare to the other, and they that were in a journey, were excused from comming up to the principall of these feasts, the *paschever*, it is certaine, that they were not bound to come every time from all places, but at some times, as the length of the way, and their other necessary occasions would permit. And thus the *Jews* have understood this law, witnesse *Iosephus*, who saith, that they sent their tribute money for the Temple, which they were to pay yearly, by some other faithfull persons, if they dwelt farre off, which they would not have done, if every one had gone up in his owne person. And in another place speaking of those that were bound to come up thrice a yeare, he saith, they ought to come from all the limits of the land held by the *Jews*. And *Philo* saith, that they, who dwell farre off, or be in a farre journey, although they come not to sacrifice with their Countreymen, yet they shall not be deprived of their common honour, because this is no sinne in them, seeing one Countrey cannot containe so populous a Nation, but they must necessarily send out colonies into other lands. And *Tostatus* himselfe confesseth, that *Elimelech* during the time of his abode in *Moab*, was not bound to come to *Ierusalem* to these three feasts, because it being a famine, hee could not be supplied with necessaries for such a journey. And as for his

V. 3, 4, 5.

Rabbini.

2 Sam. 21.

Qu.

Tostatus.

Qu.

Numb. 9. 10.

Ioseph. Antiq;  
lib 16. c. 4

Antiq. 4. c. 8.

Philo lib. 3. de  
vita Mosi.

his answer to the former question, there is no reason, if one might goe and dwell in another Countrey 10 yeares together, but that, need requiring, hee might goe and dwell there alwayes. And *Acts 2.* wee read of Jews devout Persons, that dwelt in all Countreys, who were at *Jerusalem* at *Pentecost*.

V. 6,7,8.&c.

After 10 yeares abode in *Moab*, *Naomi* having lost her husband & both her sons prepareth to returne with her daughters in law into the land of *Judah*. But upon the way she willeth her daughters to returne home againe, wishing well unto them. They being much affected unto her offer to goe on with her, but at length *Orpah* is perswaded to return, but *Ruth* clave constantly unto her, and would not be parted from her by ought, but death. For the words of *Naomi* used to her two daughters in law, when shee perswaded them to returne, v. 8. *Goe, returne each to her mothers house*, *Lyra* saith, that shee spake so, because either their fathers were dead, or daughters doe more familiarly converse with their mothers.

*Lyra.*

And for her next words, v. 11. *Are there yet more sonnes in my womb, that they may bee your husbands?* hee saith, that this was spoken according to that law whereby it was provided, that a brother dying without issue, his brother should take his widow and raise up seed unto his brother. Lastly, touching the speech of *Naomi* to *Ruth*, when her sister was gone backe, v. 15. *Behold, thy sister in law is gone backe to her people and to her gods, returne thou asier her*, to which she answereth: *Entreat mee not, for whither thou goest, I will goe, and where thou lodgest, I will lodge; thy people shall bee my people, and thy god my god, and where thou dyest, I will dye, and there will I bee buried.* Seeing *Ruth* inclining to her religion and to turne one of Gods people, shee most earnestly dissuaded her and propounded unto her the hard conditions, that they must bee subject to, that would turne Jews, that hereby shee might prove the stedfastnesse of her resolution, as it is necessary, that they who will turne to the true religion, should first bee acquainted, what is required of such. Shee therefore, as the Hebrews say, told her first, that the Jews must not goe out of their owne Countrey, except in the case of great necessity. 2. That a woman must not bee alone with a man, unlesse hee be her husband. 3. That the precepts of the law, to which a Jew is subject, are very many, even 613. 4. That it is unlawfull for a Jew to serve divers Gods. 5. That there were divers kindes of death appointed for offenders amongst them, as stoning, burning, strangling, and killing with the sword. And according to these particulars *Ruth* directed her answer: to the first, *whither thou goest, I will goe*, that is, I will not goe out of the countrey, unlesse with thee: to the second, *where thou lodgest, I will lodge*, that is, I will alwayes be in thy company, and therefore with no man alone: to the third, *thy people shall be my people*, that is, I will be as they are, subject to all the laws: to the fourth, *thy God shall bee my God*, that is, I will worship none other, but him alone: to the fifth, *where thou dyest, will I dye*; that is, I will be subject to the law to bee put to death, if I deserve it, as thou art. *God doe so to mee, and more also, if ought but death part thee and mee.* Here *Ruth* bindeth herselfe by oath never to leave *Naomi*, for this was an usuall forme of swearing amongst the Hebrews, *God doe so*, that is, judge mee so, as hee hath threatened the transgressors of his laws, or as severely as ever hee hath judged any.

V. 19.

*Naomi* therefore suffered *Ruth* to goe with her, and they came together to *Bethlehem*, &c. From hence to the end of this Chapter nothing else is related, but the trouble that was amongst the *Bethlehemites* at the returne of *Naomi*, to see her intimes past a wealthy woman having an husband and children, now to come out of *Moab* alone without wealth or attendants, poore and a widow and childelesse. They aske therefore amongst themselves not without admiration, *is this Naomi?* but shee biddeth them not to call her *Naomi*, that is, faire or pleasant, but *Marah*, that is, bitterness; and thus the Vulgar Latin hath it expressly. And this her returne was at the beginning of barley harvest, that is, about the time of the pascheover, and therefore the Chaldees hath it, *in the ascension of the pascheall day*, for the day after the

V. 20.

V. 22.



the Pasſeover they were appointed to offer a ſheaf unto the Lord, and not to eate any of their corne of that year, till this was done.

Lev. 23. 10, 11.

Mystically by *Elimelech*, ſaith *Hugo*, underſtand Chriſt, for *Elimelech* ſignifieth *my God the King*, and hee was born in *Bethlehem*, by *Naomi*, the Church, which is beautifull; by their two ſons, two companies, one of the Prophets, by *Mahlon*, ſignifying, from a window, becauſe they opened a window, as it were, to give the firſt light; and the other of the Apoſtles, by *Chilion*, ſignifying perfection, becauſe they perfectly underſtood, and taught the myſteries of the Goſpel: by the two wives of theſe two men, the Jewes and the Gentiles, viz. the Churches gathered together by both theſe companies amongſt the Jewes and Gentiles. By *Elimelech* dying, Chriſt dying; by his two ſons dying, the Prophets and Apoſtles dying after that: the Church *Naomi* then remaining deſolate, prepareth to returne to her heavenly Countrey; and *Orpah*, that is, the Church of the Jewes, leaveth her, but *Ruth*, that is, the Church of the Gentiles, cleaveth ſtill unto her, by conſtancy in the true faith. Whereas *Naomi* her diſſwading of her daughters from going with her, may not ſeem to agree to our mother the Church, becauſe ſhe perſwadeth all to the Faith, and diſſwadeth none from comming, hee ſaith, that either this is to bee underſtood, as ſpoken by way of tryall, for wee muſt try the ſpirits, diſſwade from comming, to prove how earnestly they are bent to come; or the very caſe of the Church after the death of Chriſt, and the Apoſtles, was very diſſwaſive from comming to it, becauſe it was under bitter perſecution, contemned and deſpiſed. For her two daughter-in-laws following her for husbands, by whom they might have iſſue, this ſetteth forth particular Churches deſiring good Paſtors to bee ſet over them, but when the univerſall Church groweth old, and paſt child-bearing, or to that, that ſhee hath no children ready, but they muſt ſtay till they be growne up, ſhee telleth her daughters, that ſhe hath no worthy Paſtors for them, and if there bee any Paſtors to come, of which there may bee hope afterwards, there would be danger in ſtaying for them, as whiſt *Thamar* ſtayed for *Shelah*, of falling into the ſinne of fornication: This is verified in the declining time of the Church, wherein ſome Pariſh Churches are without worthy Paſtors, and ſome have the young Nephews of Biſhops put upon them, they taking the profits, in the meane ſeaſon, whiſt they grow up, and thoſe under unworthy Paſtors are in as bad caſe, becauſe they ſeek not iſſue, but their owne worldly profit. And here hee further compareth Biſhops preferring their brethren and kiſmen to Benefices, unto *Lot* begetting of his two daughters, *Ammon* ſignifying, *my people*, and *Moab*, *from my father*; but this was done in the night, to ſhew, that to doe thus is a work of darkneſſe, and ſuch Biſhops follow the *Shechemites* preferring *Abimelech* their kiſman to their owne confuſion. *Naomi* her bringing of *Ruth* to *Bethlehem* in the beginning of barley harveſt, which was the time of the Paſſeover, ſetteth forth the Primitive Church bringing the Church of the Gentiles to the benefits of Chriſts paſſion then undergone, for hee ſuffered about that time, and inſtituted his Supper.

The Myſtery.  
Hugo Cardin.

Judg. 9.

## CHAP. II.

Here it is ſhewed how God provided for *Ruth*, that for pieties ſake forſooke her owne Countrey to live with her poore mother in Law *Naomi* an Hebrew in the land of Iſrael, by marrying her unto *Boaz*. The firſt ground of this marriage was, *Boaz* was a kiſman of *Elimelech*, and hee was a mighty man of wealth. The Hebrews, ſaith *Lyra*, affirme, that *Salmon* the father of *Boaz*, and *Elimelech* were brethren, and ſo the husband of *Ruth*, and *Boaz* were couſin germans, and to this hee inclineth: And whereas the time of *Salmon* agreeth not with *Elimelech*, who muſt needs bee too long after *Salmon*, hee reſolveth it, by making three of the name of *Boaz*, the grandfather, father, and ſonne, and the laſt he ſaith married *Ruth*. But if this bee granted, which

V. 1.

Lyra.

V. 2.

V. 4.

V. 5.  
Ly. 2.

V. 8.

V. 10, 11, 12.

V. 13, 14.

V. 15, 16.

Note.

Chald. Paraphr.

V. 17.

V. 20.

I have shewed elsewhere, is but an imagination, it maketh *Elimelech* never a whit the elder or nearer the time of *Salmon*, and so is nothing to the purpose. *Elimelech* more probably was the sonne of *Salmons* brother, and so his sonne the kinsman of *Booz* once removed, for there was one nearer, as is shewed, *Ruth* 3. 12. To the field of this *Booz* *Ruth* came accidentally to gleane, whereby her poverty appeareth. Of leaving Corne for the poore to gleane and gather, see the laws, *Levit.* 19. 9. & 23. 22. *Deut.* 24. 19. After a while *Booz* commeth amongst his reapers, and said, *The Lord bee with you*, whereby wee may see, that the custome of saluting those whom a man meeteth, is very ancient, and also of such as we come unto, as the Angel comming to the Virgin *Mary*, began his message with a salutation.

Then hee enquireth touching *Ruth*, and is certified who shee was. Now it may seeme strange, saith *Lyræ*, that hee should enquire rather of her then of any other gleaner there, but according to the Hebrews he observed some singular modesty in her, which was, that shee gathering the standing eares of corne that were left standing, sate downe to gather them that were falne, lest by stooping any part of her legs should bee seene, but this is ridiculous: hee might rather enquire of her, because shee was a stranger, and either in habit or complexion differing from the Israelitish maids.

*Booz* hearing who shee was, speaketh kindly to her, and biddeth her to stay by his Maidens, and not to gleane in any other field all the harvest, and when shee was athirst, to goe and drinke at the Reapers bottles. Whereas hee speaketh of his Maidens, and her going out with them to gleane, is spoken of, *ver.* 22, 23. it is not to bee thought that they gleaned for *Booz*, for that had been against the Law, whereby the scatter was allotted to the poore, but being poor Maid-servants, he gave them leave to gleane for their own benefit.

*Ruth* hearing *Booz* speake so kindly to her, bowed her selfe downe to the ground, admiring his curtesie to her being a stranger, and hereby hee was moved to be yet more kinde unto her, both in words, telling her what hee had heard of her, and praying to God for her; and in deeds, as hee had before bidden her to come and drinke with his servants, when shee was thirsty: so now hee added, *At meale time come hither, and eate of the bread, and dip thy morsell in the vinegar; and hee reached her parched corne*, and shee had enough and to spare. Lastly, he bade his servants to suffer her to gleane amongst the sheaves, and to let fall some Corne for her. Whereby wee may learne, as *Ruth*, to be thankfull for favours received, and that reverence and thankfulness to Benefactors procure yet more favour. For these words, *v.* 13. *Let mee finde favour in thy sight*, the Vulg. Latine hath it, *I have found favour*; the Hebrew, *I shall finde favour*, for it is in the future tense, and so it may have a good sense thus, I doubt not, but I shall finde favour henceforth with thee, seeing thou hast already thus comforted mee, although most unworthy, as being inferior to any of thy Maids. Whereas at dinner time hee bade her eate bread, and dip her morsell in the vinegar, it is to hee understood, that by bread any kind of food is set forth, and vinegar served to coole them in that hot Countrey, and specially in the hottest time of the yeare, as in harvest. The Chaldee understandeth bread properly, and by vinegar pulse made with vinegar, and eaten with bread. *And hee reached her parched corne*, the Vulg. Latine, shee gathered together parched corne unto her self; but the word is a masculine, and therefore cannot bee expounded by her, but by him, that is, *Booz*, most probably, as the Chaldee hath it expressly; the Sept. render it *ἐπέσπειρεν αὐτῇ βοὸς*, *Booz* reached unto her by heapes.

When the evening did come, *Ruth* did beat out the corne which shee had gleaned, and it was an Ephah, that is, a bushel, as hath been shewed upon *Exod.* 16. where an Omer is said to be the tenth part of an Ephah. Then shee took it up, and went home to *Naomi*, and told her where shee had gleaned, &c. whereat shee rejoyceth, and telleth her, that *Booz* was one of their next kinsmen, saying, *Blessed bee hee of the Lord, who hath not left off his kindnesse to the living and to the dead*: the Vulg. Latine, who hath shewed the same kind-

kindnesse to them being dead, that hee did to them living, that is, to *Elimelech* and *Mablon* living, and now they being dead, to *Naomi* and *Ruth* their widowes. In saying that hee was one of their next kinsmen, Hebr. *בן עמ* of our redeemers (for so the next kinsmen were called, for the right which they had to redeem either land or wife, or to bee revenged for bloodshed, see *Levit. 25. Numb. 35. 12.* she intimateth some hope that he might redeeme the land of *Elimelech*, and so *Ruth* his sonnes wife being without issue to bee his wife.

Mystically by *Booz*, wee may againe understand Christ; by the comming of *Ruth* into his field, the Church of the Gentiles working with him in gathering sentences of the holy Scripture set forth by the eares of corne let fall by the reapers, who are his Ministers: *Booz* his charging *Ruth* not to goe to any other field to gleane, setteth forth Christs giving a charge to the faithfull amongst the Gentiles to cleave to the truth received, and not to goe away to any Gentilish errors any more. *Ruths* humbling of her selfe, setteth forth the humility of the faithfull, as not comparing with Gods Primitive church. Lastly, *Ruths* going on to gleane in the fields of *Booz*, till all the barley and wheat-harvest were brought into the barnes, the Churches feeding and gathering of Divine knowledge even unto the end.

The Mystery.  
Glos. Ordin.

### CHAP. III.

**H**ERE *Naomi* deviseth a way to preferre *Ruth* her daughter in law, in marriage with *Booz*, and to this end shee directeth her to wash, annoint, and to cloath her selfe with her best apparell, and so to goe down to the floore where *Booz* winnowed barley, and lodged, and there when hee was in bed, to lye downe at his feet; all which shee did accordingly. And hee finding her there at midnight, and hearing who shee was, and for what end shee came, viz. to desire him to doe the office of a kinsman unto her, and to marry her, praised her therefore, and promised to fulfill her desire, and so early in the morning hee dismissed her with six measures of barley, that is, as one hath it, six gallons.

H. Bunting Pa-  
triar. travails.

Shall I not seeke rest for thee? that is, saith *Lyra*, to preferre thee to a rich marriage, that thou maist not have need for want to toyl and labour so much, and thou maist have the comfort of issue, which yet thou wantest, and is a thing so much desired by women.

V. 1.  
*Lyr.*

Behold hee winnoweth barley to night in the threshing floore. At the time of winnowing, say the Hebrews, as also of sheep-shearing and the vintage-ending, men used to make feasts for their servants and workmen, and a great heape of corne being dressed up, the Master thereof stayed all night at the floore after the feast ended, taking up his lodging there, that his corne might bee kept more safely, and according to this custome *Naomi* speaketh, behold hee winnoweth, that is, hee hath a winnowing of corne, which is ended this night, and therefore he will now feast and lodge there.

V. 3.

Wash thy selfe, and annoint thee, and put thy raiment upon thee, &c. the Vulgar Latine *inducere cultioribus vestibus*, for more expreſſion, as it is most probable, that shee meant, shee should deck up her selfe in the best manner, that shee might find the more favour in the eyes of *Booz*. If this shall seeme not to agree with the time, seeing it was darke night, and so her neatnesse could not bee discerned: I answer, it was uncertaine, as carefull as shee was to conceal her selfe, whether shee should not bee seen. 2 In the morning shee might be seen, and although shee made haste away, yet shee returned not so early, but that *Booz* could see to measure her six measures of barley, and therefore might see her also. For annointing, it was much used of old, as we may see, 2 *Sam. 12. 20.* 2 *Sam. 14. Psal. 104. 15. Psal. 45. Isa. 61. Judith 10. 3. Hest. 2. 12. Matth. 6. 17.* and it was of the head and face, to make the countenance the more chearefull and pleasant, but not to alter the colour or complexion, as annointing and pain-

V. 3.



ting is used by vaine and proud women now adayes, more like unto Jezebel then *Ruth*, by the ruine of the former of which soone after this vanity following, it were to bee wished that all other women would take warning. For her going to lye downe at his feet, it is to bee understood, that threshing floores were open, and so free for any to come into, even in the night season; onely a tent happily might be pitched for the time to shelter the corn and men from the raine and dew that might fall in the night. But for the thing here counselled by *Naomi* to bee done, a question may be made, whether it was not unlawfull to advise a woman to goe to a man alone in the night season, and to lye there neare unto him, yea, under the same covering, and to use such speeches unto him, as whereby he might be allured to lye with her; For this was to doe the office of a kinsman, howsoever not out of marriage, but in marriage, and all this when he had made his heart merry with eating and drinking, in which case there is the more danger. *Lyra*, and *Dionysius Carthusianus* seem to blame the counsell of *Naomi*, although they excuse the fact of *Ruth*, because there was another nearer of kin to her then *Booz*, who must first refuse, and to seek to get an husband in this manner was scandalous and dangerous, but for *Ruth*, shee being a stranger, and newly converted, and so not knowing the laws of marriages amongst the Jewes, seeing shee did nothing but follow the directions of *Naomi*, who shee thought could better instruct her, shee was free from all blame. Contrarywise *Theodoret*, and *Tostatus*, and others justifie them both, because *Booz* was well known to bee righteous and of good government, so that hee would not offer to commit that sin; and *Ruth* to bee so vertuous that shee would not suffer it. And if there were another man nearer akin to *Ruth*, yet happily, either *Naomi* knew it not, or else shee had no hope of preferring her in marriage with him, but *Booz* had already shewed her such favour, that shee presumed upon his good will. Neither was there any thing done that was immodest herein, for by the Law *Ruth* might require the next kinsman, who in the Hebrew phrase is called a brother, to doe the duty of a kinsman by raising up seed unto his dead brother, and to this end to marry her. For her going to this end to lye downe at his feet, and to desire him to spread the skirt of his garment over her, by this phrase nothing else was meant, as *Lyra* hath it, but that he would take her to wife, for when a man married, hee laid his skirt over her. *Tostatus* thinketh that shee desired him to lye with her, which is grosse; and by *Booz* his answer it appeareth, that shee meant onely that hee would take her to wife, &c. Neither did shee put off her cloaths to lye down, but lay downe apparelled as shee came forth: and she lay not by his side, but at his feet; and the Scripture in concluding this history, freeth them both from any act of incontinency, by saying, *Shee lay at his feet untill the morning, and then rose up before one could know another*, that is, suddenly. One saith, that he doubteth not but all this was done by instinct from God, or else such holy women would never have done and spoken so.

And it came to passe, at midnight the man was afraid, and turned himselfe, and behold a woman lay at his feet: the Vulg. Latine, and hee saw a woman lying at his feet; that is, saith *Lyra*, following *R. Solomon*, hee reached out his hand and felt upon her head, whereby he knew that it was a woman, but hee feared that it had been some evill Spirit, or a Theef; and if so, hee saw, is put for he found or perceived. But in the Hebrew there is nothing, but, *behold a woman lying*, &c. so that it is not necessary to hold that he discovered her sex till she spake.

And *Booz* said, Blessed be thou of the Lord, for thou hast shewed more kindnesse at the latter end, then at the beginning, in as much as thou followedst not young men, &c. *Booz* is so farre from taxing *Ruth*, as hee would have done, if shee had immodestly desired him to lye with her, as some thinke shee did, when shee said, *spread thy skirt over mee*, as that he greatly praiseth her, because she was not carryed by carnall lust, but onely by the desire of issue, to seek an husband, which appeareth, for that shee followed no young man to this end,

but

*Lyra. Dionys. Carthus.*

*Theodoretus. Tostatus.*

Deut. 25. 5.

*Lyra.*

*Author imperfecti operis, Chrysost.*

V.8.

*Lyra.*

V. 10.

but one aged, and because in seeking to a kinsman of her dead husbands to raise up seed unto him, and so to continue his memoriall and name, she shewed the greatest kindnesse unto him that might bee; she had shewed kindnesse to him in his life time, by living lovingly with him, but then he could requite it with the like, but he being dead, and she of another Country, to forsake it to seek issue for him in the land of Israel, this was a kindnes in her far greater.

For all the City of my people knoweth, that thou art a vertuous woman: this was spoken by Booz, to shew, that hee would without doubt yeeld to her desire, but that hee must not doe any thing to wrong another man; who was nearer to her then he, as he sheweth, v. 12. For, all the City of my people, Hebr. is, all the gate of my people, that is, saith the Chald. Paraphr. the whole Sanedrín, or bench of Judges and Rulers, for they sate in the gates to give Judgement: so likewise *Varabius* and others; but the Sept. render it, the whole tribe of my people; and *Pagninus* by a Synecdoche, the whole City; and because all the City came together also to the gate for Judgement, it is best to take it thus generally. For the man, who he saith, was nearer to her, *Lyra* saith he is not named, because unworthy, for that he would not raise up seed unto his brother; but the Rabbins ready to determine any thing, because they would seem to be ignorant of nothing, lay hold upon the word *וְיָדָע* v. 13. signifying well, and say that his name was *Tob*. V. 14. And she rose up before one could know another; that is, before it was light, in the very dawning of the day, so that if a man should have met her, he could not know her by the face. And herein both he and she were carefull to prevent all scandall, because men are generally suspicious, and apt to speak the worst.

And he said, Bring the vaile that thou hast upon thee, and hold it, and he measured her six measures of barley, &c. This vaile was a covering which she put upon her most outward, made of linnen, and therefore the same word used but once more onely in all the Bible, viz. *Isa. 3.22.* is by *Jerome* rendred *linteamina*; the Sept. here render it *μεσώματα*; it was most probably her apron, in which it is not unusual for a woman to carry things. For six measures of barley, Hebr. it is six barleys, as *Lyra* rightly observeth, so that it is uncertaine what measures they were, but that they were very small, appeareth, because shee was able to carry them all away together. By these six, saith *R. Solomon*, were set forth the six blessings upon the Messiah, that should come of her, which are reckoned up *Isa. 11.1.* The spirit of wisdom and counsell, &c. The Chald. Paraph. for six measures, hath 6 *sata*, which make two Ephaes; the *Tygrin* Interpreters have six Ephaes, both which are most improbable, sith that neither her apron could hold the least of these quantities, being two bushels at the least, neither could she carry it.

Mytically Booz his winnowing of barley at the threshing floor setteth forth Christs living and preaching amongst the Jews, for he is said to have his fanne in his hand, and thoroughly to purge his floor, after which he did eat and drink at his last Supper with his Disciples, as Booz with his servants, and then laid him downe to sleep the sleep of death, when hee was crucified. By Ruth washing her and anointing and cloathing her in the best manner, the Church of the Gentiles washing by repentance, anointed with grace, and cloathed with righteous acts, coming to Christ after his death, for they received not the Faith before; and then uncovering the place of his feet, by looking into the mystery of his Incarnation, she lyeth down by constant meditating hereupon, and is comforted in her thus doing, and bidden to continue thus doing, till the morning of the resurrection, the Lord promising then unto her marriage in heaven, by her so much desired, before the light of which morning, before one could yet see another, he measureth unto her 6 singular gifts, reckoned up *Isa. 11.1.*

## CHAP. IV.

Then went Booz up to the gate, and sate down there, and behold the kinsman of whom Booz spake, came by; and he said, O such an one turn aside and sit downe here, &c. The gate was the place of Judgement, as hath been noted before, and therefore to this place Booz now cometh to treat before the Elders of the City about the redee-

V. 11.

Chald. Paraphr.

V. 12.

Lyra.

V. 14.

V. 15.

Lyra.

R. Solomon.

The Mystery,  
Lyra, Hugo  
Card.

V. 1.

Deut. 25. 27.

Vatablus.

V. 3.

N. 4.

Levit. 25.  
Tostatus.

Bonfrerius.

V. 4. 5. 6.

Deut. 25. 5.

redeeming of *Elimelech's* land, and of *Ruth* his sons wife together, which thing ought publickly to bee done, as many acts betwixt private men are done amongst us before a Judge or publike Notary for the greater assurance. And here *Booz* sate downe, because hee was one of the Elders, and so happily was that other kinsman, and therefore he fitteth down also. For his comming by at this time, it seemeth plainly to have been accidentall, hee peradventure going through the gate of the City about some other businesse. For these words, *O such an one*, whereby *Booz* calleth him, Hebr. פו פלני אלמני which are words, as *Vatablus* hath it, that signifie nothing, but are put for the name of the man, whose name is not expressed, and therefore they are not the words which *Booz* used, for hee certainly knew his name, and called him by it, but the writer of this Book either not knowing it, or not willing to set it down, expressed it by these common words, as the Lawyers put cases by the names of *John a Stiles*, or *John a Noker*. They being set there together, and other Elders of the City also comming together by this time, to the number of ten, hee propoundeth the matter to this kinsman before them, thus; *Naomi who came out of the Countrey of Moab, selleth a parcell of Land which was our brother Elimelech's; and I thought to advertise thee thereof, that thou mightest buy it before the Elders of my people; and if thou wilt redeem it, redeem it, and if not, tell me, that I may know; for there is none to redeem it but thou, and I am after thee, &c.* In saying *Naomi selleth*, he meaneth, she is about to sell, that is, having an estate in her husband *Elimelech's* land during life, after which it was to go to the next kinsman, she is now willing to sell her time away, being grown poore, and not being able to stock or occupy it, or to stay till another year to reap fruit of it: In which case the nearest kinsman was to have the first offer, and if hee refused to buy it, then the next to him might, and if no kinsman, then it might bee sold to any other man till the year of Jubilee, at what time it was to return to that family again. *Tostatus*, because Hebr. it is a preterperfect tense, *hath sold*, gathereth, that *Naomi* had already sold it, and therefore *Booz* advertising this kinsman to buy it, meaneth to redeem it from him that had already bought it. But this cannot be gathered from the tense, because the enallage of the tense is usuall amongst the Hebrews, saith *Bonfrerius*; or these words, *she hath sold*, may admit of this exposition, she hath set to sale, because she could not sell to any other except the kindred first refused; but by what law such a sale is forbidden, I cannot finde, but onely that if it be sold to another, the kinsman hath liberty to redeem it, *Levit. 25. 25.* And therefore were it not for the words following, *v. 5. What day thou buyest it of the hand of Naomi, thou must buy it of Ruth also*, I should have concluded with *Tostatus*, but seeing these words make it plaine that it was yet to be bought of *Ruth* and *Naomi*, I understand the preterperfect tense here, as the present, for which it is often put, because the Hebrews have no present. *Naomi* selleth, or is now upon selling.

The kinsman hearing the Land propounded, said, he would buy it, but then *Booz* telling him of *Ruth*, whose name hee had hitherto purposely concealed, saying, that hee must together take her to wife, to raise up seed unto his dead brother, her former husband; he said he could not redeem it, lest hee should marre his own inheritance. For the better understanding of which, it is to be known, that if one brother dyed without issue, the next unto him must take his wife, and raise up seed unto his brother; and the first born springing from this marriage, was to be counted the dead mans son, and to enjoy his inheritance; and if the man marrying a brothers wife should never have any more sons, he must carry both the inheritance of his legal father, and of his naturall father also; and thus his naturall father should have his name quite put out, seeing he was not reputed his son, neither was called by his name, but by the name of his mothers former husband. And hereupon it is that this kinsman refuseth *Ruth*, because as it seemeth, having yet no children, hee might bee in danger of losing his inheritance, the son of another carrying it away, and by this meanes to have his name put out also. The like danger to which was not to *Booz*, because hee being ancient, happily had other sons before by other wives.



wives. Yet upon any occasion it was a fault in the next brother to refuse to take his brothers wife being childlesse, because it was against Gods law, and he that refused, if the woman required him, was publickly to have this disgrace by her done unto him, viz. to have his shooe pluckt off, and to be spitted in the face. But the fault of this kinsman was not so great, because Ruth required not him but Booz, and therefore he refusing her was not so served; but onely it is said, *This was the manner in former time in Israel, concerning redeeming and changing, to confirme all things, a man plucked off his shooe, and gave it to his neighbour, and this was a testimony in Israel, viz. that he had given up his right unto him;* so the kinsman drew off his shooe and gave it to Booz, as is to bee understood. Josephus therefore erroneously relateth this history, when hee saith, that Ruth plucked off his shooe, and spat in his face, for there was a peculiar law for that made by God, *Deut. 25.* and it was not to confirm or passe away any thing to another Man, but onely in a singular case of a brother refusing to take his brothers wife to raise up seed unto him, whereas the plucking off here mentioned was upon a custome, and no law in every passing away of a mans right to another in any thing. This was an ancient custome, and it seems was stilused, but afterwards left, which made Josephus, being ignorant hereof, as is likely, so to erre. And it seemeth to have been a fit symbole or signe of a mans giving up his right to another, because in taking possession, hee goeth and setteth his foot upon the possession, *Possessio being quasi pedum positio;* and therefore by treading under foot, having dominion over is commonly set forth, *Psal. 110. 1. Deut. 33. ult. Luke 10. 9.* and contrarywise to pluck off the shooe, and to give it to his neighbour, was an apt symbole of dispossessing himselfe, that hee might take possession. *Quinquarborum* for shooe, hath glove, because the Chaldee rendreth it by *נרקה* a glove, but the Rabbins sonetime expound that word by sheath, or case containing any thing, and so it may bee a shooe as well as a glove, and the Hebrew word *נעל* is every where rendred a shooe.

Booz then calleth the Elders and people to witnesse, that he had bought the land of *Elimelech, Mahlon,* and *Chilion,* and Ruth *Mablons* wife to bee his wife, that is, he had now right to buy it of the hand of *Nomi,* and to hold the possession untill an heire should be born of Ruth to enjoy it afterwards. Whereas it may seem that Booz did not take Ruth to wife, as he pretended, viz. to preserve the name of *Mablon,* and that his name might not bee put out in Israel, because *Obed* that came of this marriage, is not called by *Mablon,* but by Booz in the genealogies. I answer, this doth not prove that hee intended it not, but because hee was a mighty man of wealth, *Mablons* name, by whom the childe might at the first be called, was soon drowned by his name; and it may bee also that the genealogy was thus set forth to grace Booz for his piety, by putting him into the holy line, and thus also it is best understood, whose naturall son *Jesus* was, and how he came of *Judab* according to *Gen. 49. 10.*

Then all the people and the Elders blessed Booz, and prayed, that Ruth might build up his house, as *Rachel* and *Leah* did *Israel's;* and that his house might be like the house of *Pharez,* which *Pharez* was born by *Tamar* to *Judab,* and of whom Booz came. They mention *Rachel* and *Leah* in blessing, because they were most fruitfull, and by bearing many children they built up the house of *Israel;* whereas their maids *Zilpah* and *Bilhah* were fruitfull also, they are not yet spoken of, because they were servants, and their children were counted to their Mistresses. *Sarah* and *Rebekah* were not so fruitfull, and therefore passing them over, they mention these. And *Rachel* is placed before *Leah,* because shee by right was *Israel's* first wife. And of *Pharez* mention is made, because from him the line of *David* is begun, by whom hee was made famous, so *Lyra.* And hee was also famous for the numerosity and principallity of his children, amongst their brethren of the tribe of *Judab;* and because hee was the founder of the people of *Bethlehem,* otherwise called *Ephrata,* whereby the blemish was done away, that was by the incestuous copulation of *Judab* with *Tamar,* whereof *Pharez* came. *Do thou worthily in Ephrata, and bee famous in Bethlehem;* the vulg. Latine, *ut sit exemplum virtutis in Ephrata, & habeat celebre nomen in Bethlehem;*

V. 7.

V. 8.

Josephus Antiq;

Quinquarborum

V. 9, 10.

V. 11.

V. 12.

Lyra.

Numb. 2. 3.

V. 13.

Lyra.

V. 16.

V. 17.

V. 18.

The Myſtery.  
Lyra.  
Hugo Cardin.

referring it to *Ruth*, the Chald. Sept. and Tygurine agree with ours, referring it to *Booz*, in the second person, and so goeth the Hebrew text.

*Then Booz took Ruth to wife*, and shee bare him a son, by whom the neighbors comforted *Naomi*, and called his name *Obed*. And here the Lord is said to have given *Ruth* conception, because she was married to an old man, and yet conceived with childe so soon, whereas before being married to a young man *Mahlon*, shee conceived not all the time that he lived with her, so that this was a singular act of Gods blessing. *And Naomi became nurse unto it*, that is, dry-nurse, for otherwise she could not nurse it by giving it suck; the Vulg. Latine to expresse this, hath *nuricus & genale fungebatur officio*. But how did the women her neighbours say unto her, that *Ruth* was better to her then seven sons? *Answer*. A certain number is put for an uncertaine, seven for many, and in bearing this son, which might be a cherisher of her in her old age, seeing he was like to be wealthy enough, comming of such a father; *Ruth* was better to her then many sons, if she had had them by *Elimelech*, who was poore. *And they called his name Obed*, that is, serving or ministering, because he should minister unto *Naomi* of his subsistance.

*Now these are the generations of Pharez. &c.* From henceforth to the end is the genealogy of *David* from *Pharez*, to prepare to his History following in the next Book.

Myſtically, by *Booz* going up to the gate, and sitting there, both *Lyra* and *Hugo* understand *Christ* conceived in the Virgins womb, which was myſtically set forth by the gate of the Temple, *Ezek. 44.2.* by which it is said no man should enter, because the Lord had come in by it, but it should be shut up as the wombe of the Virgin *Mary*; by the kinsman that came by, *John* the Baptist, who was before him, and whom he caused, as it were, to sit down by him, when he had familiar conference with him, but he disclaimed being Bridegroom to *Ruth*, the Church; he was not worthy to unloose the latchet of *Christ*s shooe, but hee loofeth his own, and giveth it him, when as hee openeth the myſtery of the faith in him, and giveth way unto him, and willet him to take the Bride, when as he sought by praising him, as the Bridegroom, to draw all men unto him. So *Christ* tooke the Church, and begat *Obed*, that is, a faithfull people of the Gentiles, observing and obeying the Lord. And *Naomi* was nurse, that is, the ancient Church of the Jewes, which now can have no children of her own, yet she nourisheth up the Church of the Gentiles, when as by the holy Scriptures by her set forth and preserved, this Church is confirmed in the faith, and excited to a vertuous and holy life.

A

A  
COMMENTARY  
UPON THE  
FIRST BOOKE  
OF  
SAMUEL.

PREFACE.



THE two Bookes of *Samuel* and of the *Kings* are called foure books of the *Kings* by the Latines; but by the Hebrews they are divided onely into two, *Samuel* and *Malachim*, or *Kings*, saith *Hugo*, as they must needs be to make but 22 Bookes of Canonickall Scripture in the Old Testament, as hath been shewed in the entrance of *Ioshua*. Yet *Jerome* in his Prologue upon this Book, saith, that some distinguish the Old Testament into 24 Bookes, holding *Ruth* to be a Book by it selfe, and the *Lamentation* of *Jeremiah*, reckoning them amongst the *Hagiographa*; which number of 24 was set forth by the 24 Elders, *Rev.* 4. 10. For the Author of these two Bookes of *Samuel*, it is generally held that he wrote them unto that place where his death is described; and from thence that which followeth, was supplied as some thinke, by *Gad* or *Nathan*, some by *Hezekiah* and *Ezra*. *Hugo* following the Ord. Glosse, saith, that the history after *Samuels* death, was written by *David* till the end of his time, then by *Solomon* and other *Kings*, or by their appointment, successively for their times; and that *Jeremiah* brought *Samuel* and *Kings* into one continued history, which appeareth, because his prophesie endeth as these Bookes. The history here, and in the two Bookes of the *Kings*, set forth from *Eli* to the last *Babylonish* captivity, is of 570 years. How *Eli* came to be Judge, is not said, but it is most probable, that after *Samson* there was none other Judge extraordinarily stirred up, and so the forme of government was by an Aristocracy, that is, the Councell of *Lxx*, above all which the High-priest being for his time, executed the office of a Judge or supreme Magistrate, 1 *Sam.* 4. 18. and thus *Eli* at this time Judged *Israel*. For the drift of this History, it is, as of the Book of *Judges*, to shew how the promises and threatenings of the Law tooke effect, the Judges, and Kings, and people that transgressed being grievously punished, and those that kept the

*Hugo Card.*

*Jerome in pro-  
logo.*

*Peter Martyr.*



Origen Hom. 1.  
in Iudic.

Ecclef. Historia

the law, graciously preserved and made famous by wonderfull victories over their enemies, that wee by these examples might bee warned againstt evill and excited to well doing. Moreover, as *Origen* noteth, the temperall deliverances of Gods people from many dangers and miseries in these Bookes recorded, doe give us occasion to consider of a greater deliverance wrought for us by Christ, and to meditate upon our happinesse herein, seeing this is the scope both of the law and prophets to bring us to Christ. And the captivities and miseries of the Kings and people sinning serveto put us in minde of a farre more grievous misery to come in hell fire for ever, and so to make us flee from sinne. The Bookes of *Samuel*, saith *Comestor*, have their name from the writer, and those of the *Kings* from the matter in them handled. And because the history of *Samuels* birth, life and gettes take up a great part of this Booke, it is begun with his parents, and with their commendations.

### CHAP. I.

V. 1.

V. 2.

Lyra.

Hugo Card.  
1 Cor. II. 31.

Lyra.

Peter Martyr.

**T**Here was a certaine man of Ramathaim Zophim of Mount Ephraim, whose name was Elkanah, the sonne of Jeroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph an Ephrathite. And hee had two wives, the name of the one was Hannah, the name of the other Peninnah, &c. This Booke, saith *Lyra*, beginneth with the history of Judges *Eli* and *Samuel*, that we might see the first occasion of altering the government from *Judges* to *Kings*. The sonnes of *Eli* were wicked, 1 Sam. 2. 12. and so were the sonnes of *Samuel*, 1 Sam. 8. 1, 2, 3. which made the people weary of their government, and so to desire a King to be set over them, of the difference betwixt whom and a Judge enough hath bene already spoken in the entrance of the booke of *Judges*. Of the *Kings* both here and in the two Bookes of *Kings* some were set up by God, viz. the godly, and some by his permission, viz. the wicked, for none ever attaine to this high dignity, but by God, Prov. 8. 15. and in the history of these two last Judges, and of Kings good and evill, both *Samuel*, *Kings* and *Chronicles* are spent. These Bookes of *Kings*, saith *Hugo*, do well follow the *Judges*, because after judging our selves followeth the eternall Kingdom. First is *Genesis* setting forth the fall of man into sinne, and his going downe into Egypt, and his afflictions there, to shew, that misery followeth sinne. 2. *Exodus*, shewing his bringing out of Egypt. 3. *Leviticus* shewing his instruction in divine Ordinances. 4. *Numbers*, shewing his temptations by enemies for the better arming of him. 5. *Deuteronomie*, his confirming by the recapitulation of the law. 6. *Ioshua* shewing his bringing into the promised land. 7. *Judges*, shewing, that when men abuse the benefits bestowed upon them, they shall be punished therefore. 8. *Kings*, to shew, that after judgement, and reformation hereby, the everlasting Kingdome of heaven shall follow, to which the number of 8. doth aptly agree. To returne now to *Elkanah*. Hee is said to be of *Ramathaim Zophim*, the first of which words is of the duall number to shew that there were two Cities called *Ramath*, or that *Ramath* was divided into two, so *Iunius Comestor* saith, that *Ramathaim* was *Arimathea* by *Iosephus* called *Ramath*, and v. 19. it is *Ramah*, and *Zophim* is added either to shew, that they stood upon two high places, as it were looking one upon another, for *ΠΕΥ* of which *Zophim* cometh, signifieth to behold, or that from hence a watchman might see afarre off, or that here Prophets dwelt, who are called seers or watchmen, and this last is followed by the Hebrews. The Chaldees Paraphrast hence gathereth that *Samuel* came of the Prophets, and so doth *Ben. Gerson*, and it is not improbable, because *Elkanah*, the father of *Samuel* came of *Chor*, 1 Chron. 6. 22. 27. and his race did minister before the Lord by musike, v. 33. and some of them by the Spirit of Prophecie indited some of the Psalmes, as their titles doe declare: so *Peter Martyr*, who also conjectureth, that from *Zuph*, one of *Elkanah* his progenitors here named, and the eldest, these Prophets had this name of *Zophim*, whereby the

the Cities of *Ramathaim* are set forth, *Comestor* saith that *Elkanah* was the 19 from *Caath* comming of *Isshak*, and *Chore*, *Ch. 9. 5.* wee read of the land of *Zuph* from whence *Iunius* thinketh that *Zophim* cometh, as if it had bene said *Ramah* in the land of *Zuph*, which tooke the name from *Zuph*, the first in *Elkanah* his pedegree. *Zuph* is called an *Ephraimite*, because hee and his posterity lived amongst the *Ephraimites*, as being a Levite hee might well doe, because the Levites were dispersed throughout all the Tribes, to teach the people in all places, and the *Kohathites* had Cities in *Ephraim*, *Iosh. 21. 20.* There are two other reasons of the name *Ephraimite*, 1. Hee was so called, that was an inhabitant of *Ephrata* or *Beithlehem*, or that was borne there. 2. He might be so called, saith *Ierom*, because his mother was of *Ephrata*. But neither of these wayes, saith *P. Martyr*, could *Zuph* or *Elkanah*, bee called an *Ephraimite*; not the first, because *Ephrata*, or *Beithlehem* was in *Judah*, and he came not of *Judah*, but of *Levi*: nor the second, because a man never had his name from his mother, unlesse it were in case that shee had the inheritance of her father. That hee was called an *Ephraimite* because hee dwelt in Mount *Ephraim*, holdeth also *Lyra*, and *Iunius*, and *Hugo* saith, that an *Ephraimite* might bee put for *Ephraim*, as the men of *Ephraim* were called *Judges 12. 5.* or hee might be called an *Ephraimite*, as *Rabanus* hath it, from *Ephrata*, the wife of *Caleb*, who bare *Elkanah*, yet saith *Hugo* some hold, that shee was the sister of *Moses*. But to let this passe, as already confuted. *Judg. 12. 5.* maketh it plaine, how hee might be called an *Ephraimite* from the place of his dwelling: for when *Iephthah* his men would know the men of *Ephraim* from themselves, they asked each one, as hee fell into their hands, Art thou an *Ephraimite*, so that it was usuall to call him, that dwelt in *Ephraim*, an *Ephraimite*: Whereas *Comestor*, an *Ephraimite* of *Ephraim* was distinguished from one of *Ephrata*, because the one was written with *f*, the other with *ph*, in Hebr. they are both alike written with *n* see the places. Whereas the genealogy of *Elkanah* here drawne may seeme to bee taxed by *St. Paul*, forbidding the study of genealogies, *Paul Martyr* answereth the study of genealogies taxed by was that, which was vaine, and without any profitable use onely for vaine-glory: but of this genealogy drawing there is good use, for knowing now, that *Samuel* came of *Chorah* a Levite, and yet a most wicked man, who perished by a strange judgement in his wickednesse, we learne 1. that the blessing of *Levi* by *Moses*, *Deut. 33.* Hee shall teach *Israhel* by laws, &c. was not vaine, for *Samuel* a Levite was eminent for this. 2. That children do not alwayes suffer for the iniquity of their fathers *Ezek. 18.* for *Samuel*, that came of so bad a father, was never the lesse famous, and gracious with God.

Hee had two wives, because one was barren, saith *Lyra*, hee tooke another: but *Hugo*, that this was by dispensation of the Spirit of God, wherefore he sinned not herein, as did *Lamech*, *Gen. 4.* who tooke two for lust. And this was not the case of *Elkanah* alone, but of *Abraham*, *Jacob*, *David*, &c. Who were never reproved for having more wives, and therefore most probably dispensed with for the increase of posterity, as that time required, whilst the people of God were contained within one family. For even *Iehojadab*, the High-Priest tooke unto *Iosh* the King two wives, *2 Chron. 24. 3.* but now the case and times being altered under the Gospell it is altogether unlawfull as *Peter Martyr* sheweth at large in *1 Sam. 45. 34.* and as I have touched before, upon *Gen. 4.*

And this man went up yearly to worship and to sacrifice to the Lord God of hostes in *Shiloh*, &c. Hereby his piety appeared, for the Lord had appointed, that every male should appeare before the Lord yearly 3. times, at the Feast of the Pascheover, *Pentecost*, and the Feast of *Tabernacles*, *Exod. 23. 17.* the reasons whereof see there. Now *Elkanah* his comming up yearly is to bee understood according to this law, of his comming up 3. times in the yeare, and because none must now appeare empty, hee brought his offerings for sacrifice, and the place to which hee came, was *Shiloh*, because there was the *Tabernacle* ever since that it was set up there. *Iosh. 18. 1.* For this word yearly, the Vulgar

*Hieronymus tradit  
Hebr.*

*Iunius.  
Hugo Car.  
Rabanus.*

*P. Martyr.*

*Note.*

*V. 2.  
Lyra.  
Hugo Cardin.*

*P. Martyr.*

*V. 3.*

Hugo Cardin.  
Lyra.

Vatablar.

24.

P. Martyr.

Rabbini.

August.  
Peter Martyr.

V. 4.

Schol. Hiflor.

Levit. 3. c 7.

19.  
Lyra.

Peter Martyr.  
August. Tract.  
26. in Iohan.

gar Latin hath, *statutis temporibus*, whereby Hugo understandeth the three Feasts times before spoken of; so likewise *Comestor*. But *Lyra* saith it is uncertaine by the Text, whether hee went up so often, or once onely in the yeare to the passeover, because they that dwelt farre off, were spared from comming the other two times, or upon some other reasonable cause, and this hee labourereth to prove touching *Elkanah* from v. 7. where he is said to have done so yeare by yeare, Hebr. it is *מימים ומימים* *miimim jamimah*, by *Kimbi* expounded, from yeare to yeare, as the words are plainly v. 7. so that his going up cannot bee proved indeed by the Text to have beene any more then once in the yeare: but because *Elkanah* was a godly man, and therefore doubtlesse observed the ordinances of the Lord in every thing, I doubt not but hee went up three times yearly, and one is onely mentioned, when his wives also went with him, as they were not injoynted to doe, because women had many necessary impediments, but yet did out of piety most commonly, as other women also did in all parts of the land. Whereas *Lyra* saith, that they which dwelt farre off, needed not to come up any more then once in the yeare, it is neither true except they dwelt out of the land as hath beene already shewed upon *Ruth* 1. 6. and if it were, yet this concerned not *Elkanah* who dwelt neare enough to *Shiloh*. If it be demanded, how *Elkanah* being a Levite could bee said to come up at times, when as the Levites were continually to serve about the Tabernacle? *P. Martyr* answereth, 1. That his time of serving might now be expired, hee being past 50. according to the Law, *Numb.* 8. 25. 2. That all the Levites did not serve about the Tabernacle, but were dispersed amongst the Tribes to teach the people in all places, and to judge of causes: which last onely I subscribe to, but not to the first, because it is expressly said, *Numb.* 8. 26. even after 50. they should minister with their Brethren in the Tabernacle to keepe the charge &c. Yet, as *Tostatus* noteth, it is likely, that hee came oftner to the Tabernacle to serve there, as was the duty of a Levite. For his going up to *Shiloh* hee also questioneth how this could bee spoken, seeing *Ramathaim* was an high place; and answereth that hee went downe first by lower grounds, and then ascended againe, to pray and to sacrifice, or to worship and to sacrifice, by the first the low prostration of the body being intimated in prayer, from whence the Rabbins observe prayer to bee the chiefe, and more excellent then sacrifice, because it is first named; and before wee come to receive the Lords Body, saith *August.* we should worship and fall downe before him in prayer. Thus *P. Martyr*, whose words are, *Fideles antequam Christi corpus fide & spiritu percipiant, illud pro se affixum cruci & mortuum supplices adorant, atq; in ejus adoratio ritum communionis antecedit*, whereby adoring of his body is not to be understood that Papisticall adoring of the Host, as they call it, in the forme of bread, but of him in his humanity, although abated to the death of the crosse. But this of worshipping of the sacrifice before the offering of it is but ill inferred hence, seeing *Elkanah* is not to bee understood to have adored his sacrifice, but God first, and then to have sacrificed: for it is *להשתחוה ולזבח* to bow himselfe and to sacrifice to the Lord.

And when the time was, that *Elkanah* offered, hee gave to *Peninnah* his wife and to all her sonnes and daughters portions: that is, not to each one new apparell, as some, saith *Comestor*, expound it, but parts of sacrifice, which hee offered, for it being a peace-offering part was to bee burnt upon the Altar, part went to the Priest, and the rest to the offerer to feast withall, that is, all, but the fat and kidneys, which were for sacrifice, and the wave brest and right shoulder, which were the Priests, the rest then *Elkanah* had now unto himselfe and gave portions hereof to his wife and children to feed upon. The times of bringing these sacrifices then were times of feasting and rejoicing before the Lord, and the meat which now they did eate, was holy and figured out the flesh of Christ unto them, so that they looked not onely at the meat, which they ate but at Christ to come, of whom they did partake by faith. Therefore saith *Peter Martyr*, *Augustine* sheweth the same thing to have beene propounded in their sacrifices,



sacrifices, and in ours, onely a diversity was in the signes; and this is according to the Apostle, 1 Cor. 10. *They did all eat of the same spirituall meat, &c.* that is, not as the Papists object, they ate of the same spirituall meat amongst themselves, for then his argument had been of no force, but the same, that we eate of by faith, although hee had not then taken flesh, for to faith hee was slaine from the beginning of the world, and therefore had flesh alwayes to feed the faithfull withall: Wherefore *Augustine* saith, our sacrifice and theirs were the same in respect of the matter, and they differed onely in circumstances, ours being yet in vertue greater, in profit better, in act more easie, and in number fewer. If it be demanded how he saith, *in vertue greater*, if they received Christs body as well as we? *P. Martyr* answereth, because to us things are made more manifest, as being plainly taught; whereas to them, they were taught but obscurely and darkly set forth by figures; so that we may have a more firme faith in Christ then they could, if we speake of the generall state of the Church in those dayes; although it is not to bee doubted but that *Abraham*, *David*, and others, that had revelations from God, excelled even the best in these times in faith.

But to Hannah hee gave a worthy portion, for hee loved her, but the Lord had shut up her wombe: the Vulg. Latine, he being sad, gave to Hannah a part; Hebr. **מִנְה נָחַת אֶפֶס** one part of faces, that is, according to *Ben Gerson*, an excellent part, consisting of fat on the one side, and leane on the other. *Pagninus* saith, either it may be understood, he gave it her falling upon his face, and praying for her in respect of her barrennesse: Or, because **אֶפֶס** signifieth also anger, it may be understood thus, hee gave it her being angry or sad, because she was upbraided continually at these times by her adversary *Peninnah*; or he being angry because she was no more chearly at these festivall times gave it her. I subscribe to the first, he gave her a goodly portion, that look'd better then any of the rest; and so the reason added holdeth best, *for hee loved her*, that is, he loved her most, as *Jacob* did *Rachel*; thus also the *Chaldee Paraphrast*, and *Iostatus*, *Jerome*, and *Cajetan*. But the Lord had shut up her wombe; hereby is shewed, that barrennesse and fruitfulnessse come not onely by secondary causes, but according to the good pleasure of God. This *Jacob* acknowledged before in *Rachel*, and it is said expressly, that God had shut up all the wombs in *Abimelechs* Court, and that they were healed by the prayers of *Abraham*.

And her adversary provoked her sore, &c. that is, upbraided her by her barrennesse, which in those dayes amongst the people of God was reproachfull: 1 Because it was against that precept at the beginning, Increase and multiply. 2 Because as a blessing it was promised to *Abraham*, that his posterity should bee multiplyed as the stars of heaven; and therefore to be barren was thought to be a curse. 3 Because every one desired that the *Messiah* might come of her posterity. 4 Because the Israelites were then the onely peculiar people of God, and to increase the number of them was by all greatly desired. It was also reproachfull amongst the Heathen; for a certain *Lacedemonian* an old man a batchelor, as he passed by one, he rose not up unto him, and being asked the reason, seeing age was there thus revered, he said, thou hast no childe which may rise up to me when I am old. And amongst the Romans, there were divers immunities granted to them that had many children, so *P. Martyr*. But this was so onely during the time that God led his people by outward blessings, but now it is an honour not to marry, and to be without children, so that it be for the kingdome of heaven; neither are the married pronounced blessed for having children, but for that their names are written in heaven, yet for the increase of Gods Church, to have children, is a thing desirable in them, and matter of joy.

Howsoever *Peninnah* ought not to have been proud of her own fruitfulnessse, as it seemeth she was, nor to have upbraided *Hannah* by her barrennesse, as shee did, especially at a festivall time, which was a time of rejoycing together before the Lord; for it is said, shee dealt thus by her from yeare to yeare, when shee came up to the house of the Lord. Some, saith *Pet. Martyr*, by *Peninnahs* provoking

Revel.

Aug. contr.  
Faustum, l. 29.  
c. 12. Virtute  
majora, utilitate  
meliora, actu fa-  
cilia, numero  
pauciora.

V. 5.

R. L. Ben Gerson  
Pagninus.

Gen. 30. 2.  
Gen. 20.

V. 6.

P. Martyr.

V. 7.

V. 8.  
Lyra.

V. 9.

Hugo Cardin.

Peter Martyr.

V. 10.

Note.

Lyra.

1 Sam. 8. 1.

Peter Martyr.

Numb. 3. 38.

provoking of her, understand her urging of her to pray to God, who onely hath power to make a woman fruitfull. But this is most improbable, because to have good counsell given her, would not have made her vexe and weep, and to sit and eate nothing for sorrow, as it is said shee did. *Elkanah* against her reproaches, comforteth *Hannah*, saying, *Am not I better to thee then ten sons?* that is, saith *Lyra*, following the Hebrews, then the ten sons of *Peninnah* are to her, that is, maist thou not have more comfort of mee, and of my great love, then shee can have of all her children, seeing shee is not so greatly beloved of mee. But others hee saith, understand it thus, *Am not I better to thee, then if thou hadst ten sons?* but this standeth not with so good reason, because if she had had many children by *Elkanah*, his love would still have been greater, rather then lesse towards her, with whom I likewise hold.

And *Hannah* rose up after they had eaten and drunke, &c. *Junius*, after hee had eaten: the Sept. after they had eaten, which is thus rendred, lest there should seeme to bee a contradiction in this verse, to that v. 7. *shee ate nothing*; Hebr. it is אָחַר אָכַלְתִּי after eating, and after drinking, as *Hugo* hath well noted here, who yet followeth the Vulg. Latine, wherein it is so, after shee had eaten and drunke; and to reconcile it with the words before-going, *shee ate nothing*, hee saith, shee ate so little, as that it was counted as nothing; but hee finally sleeth to the Hebrew, after eating, that is, the time of others eating in that holy Feast ended: So that from these words it cannot bee inferred that now shee had eaten ought. And it is to be held, saith *Peter Martyr*, that shee had at this Feast according to the words before-going, eaten nothing, because being sad and grieved, if shee had eaten, shee had offended against that precept, *Deut. 12. 7. There yee shall eate before the Lord, and rejoyce*; and this is *Aarons* meaning, *Levit. 10. 19.* when *Moses* reproveth him, because hee had not eaten of the goat after the death of his two sons, hee said, *If I had eaten to day, should I have been accepted?* that is, being sad and grieved. 2 Because, v. 15. she saith, that shee had drunke neither wine nor strong drinke, and v. 18. after that shee had prayed and been comforted by *Eli*, shee is said to have put away her sadnesse, and to have eaten; thus also *Ben Gerson* holdeth, although *David Kimbi* be of a contrary minde, holding that shee ate a little. Fasting then as shee was, she rose up and went to pray unto God, that he would take away this her reproach. *She* was in bitterness of soul, and prayed to the Lord, and wept sore; and it is noted, v. 9. that *Eli* the High-priest sate by upon a seat by a post of the Temple. As *Hannah* did in her distresse, when shee was reproached by *Peninnah*, not render reproaches for reproaches, but betooke her selfe to prayer, so ought all both women and men to doe, as *David* saith, *They requited mee with hatred for my good will, but I gave my selfe unto prayer*: so *Sarah*, *Gen. 16. 5.* when shee was despised by *Hagar*, said, *The Lord judge between mee and thee.* For the seat where *Eli* sate, *Lyra* saith, that it was an honourable seate for the High-priest, where he used to sit and judge the people; but the Hebrewes hee saith, hold, that now hee first sate upon it, and was made Judge, which cannot bee, because hee judged *Israel* 40 yeares, and *Samuel* was borne soone after this, but *Eli* was very aged, *Chap. 2. 22.* and *Samuel* is said to bee a childe, *Chap. 3. 1.* That opinion of the Hebrews, howsoever I thinke it unworthy to bee received, as being without all ground, yet the arguing of *Lyra* against it, is of little force, because although *Eli* was very aged, when *Samuel* was yet called *puer*, a childe, it doth nor hence follow, that hee could not sit 40 yeares Judge from about the time of his birth: for the word נָעַר rendred childe, doth also signifie a servant, or one that ministrereth, although of a middle age, and *Samuel* could not bee much lesse then 40 when *Eli* dyed, because hee and *Samuel* judged *Israel* 40 yeares, and *Samuel* is said to be an old man, before that *Saul* was made King. The seat where *Eli* sate, was the proper place, saith *Peter Martyr*, of the High-priest, for on the east, at the entrance of the Temple, was the place for *Aaron* and his sonnes, as the *Gershonites* place was westward, the *Cohabites* southward, and the *Merarites* northward, who were all the *Levites*: Before the entrance of the Tabernacle then sate *Eli*, that came of *Aaron*, and

and there about him stood the other Priests, for, as Kimbi saith, none might sit downe in the court of the Lords house, but the High-Priest onely, for this was not permitted, no not to Kings. Hee fate here to instruct the people touching the rites and cerenonies of Gods worship, and other ordinances of the Law, if any came to inquire of him, and to see that none should come to the Tabernacle in their uncleannesse: And here in his sight the people came to pray before the Tabernacle, which was a signe of Gods presence, and therefore *Hannah* came hither also. But to goe to any particular place to make our private prayers wee are not now bound; but in every place wee must lift up pure hands unto God: They went to the Tabernacle, because it was a figure of Christ; but now Christ being come, we goe to the Tabernacle when in his Name we pray, wheresoever wee be.

And shee vowed a vow, and said, If thou wilt indeed looke upon the affliction of thy handmaid, and give mee a Man-childe, &c. *Peter Martyr* moveth two questions here; 1 Whether *Hannah* did well in asking a Man-childe, thus prescribing to the Lord what kinde of childe shee would have. 2 Whether shee could vow for her childe.

For the first, it may seem that shee did not well in thus asking, because shee knew not whether the having of a sonne would bee good for her, or no, as wee know not whether any outward thing being enjoyed by us, would bee good or evill for us, because it is uncertaine whether wee shall use it well or ill. And *Chrysostome* saith, How may I know, whether I shall obtaine that which I aske of God? If I aske nothing against his will, nothing unworthy of his majesty, nothing earthly, but all heavenly and spirituall; and in the Lords prayer wee are directed to aske for outward things, onely by a generall petition, Give us this day our daily bread. *Plato* also thinketh it a most hard thing to determine particularly, what wee desire in prayer, and therefore that it is safest to aske good things onely in generall, according to the prayer of an Heathen man, Give me all things that be good, and keep away all evill from me. *Peter Martyr* answereth, that *Hannah* without doubt did well in thus praying, because there being two things requisite in asking any outward thing: 1. That the having of it should not bee our utmost end aimed at herein, but the glorifying of God hereby; 2. That wee desire to use it well: they both concurred in her; for shee craved not this sonne for her owne content and pleasure, but that shee might dedicate him to God, to serve him continually to his glory. Shee was also indued with the Spirit of prophesie, whereby shee knew what manner of sonne she should have. And for our desiring of any outward thing in particular in prayer, to approve it, he citeth *Augustine*, saying, What we may wish for, we may pray for, and also what God hath promised to such as obey him: For thus *Moses* prayed for victory over the *Amalekites*; *Abraham*, that *Ismael* might live; and *Paul* to be delivered from danger. Indeed, as our Lord saith, We must first and chiefly seek the kingdome of God, and outward things but in a second place.

For the second question, shee may seem to have vowed this vow rashly, because shee knew not whether her husband would ratifie it, and then it could not stand: And againe, shee knew not whether her son would bee free from blemishes, or no, and so fit, or unfit to serve the Lord in his Sanctuary; or whether he would follow that strict course of life, never to drinke wine, &c. or, whether his body would be able to goe without it. But that her husband consented, appeareth at the least afterwards, v. 22. where he is said to goe to performe his vow, her vow being called his, because hee consented to it, and v. 23, 24. for without her husbands consent, the wives vow cannot stand; but seeing he so dearly loved her, and the thing vowed was so good, she made no doubt at the time of her vowing, but that she should easily prevaile with him to ratifie it. Again, for fitnessse in every respect for this holy service and order, that was necessarily to be understood, so as that if the childe should have proved blemished, or too infirme, the vow had been dispensed withall. Lastly, for her power over her childe, shee could admonish him what a vow shee had made

D Kimbi.

I Tim. 2.

V. ii.  
Peter Martyr.

Qu. I.

Chrysost. Hom.  
8. in I Tim.Plato in Alci-  
biade.Aug. Epist. ad  
Proban

Qu. 2.

Peter Martyr.

Numb. 30:



Obj<sup>ct</sup>.

Ossander.

1 Cor. 7.  
Ephes. 4. = 3.Obj<sup>ect</sup>.

V. 12, 13, 14.

V. 15, 16.

V. 17.

Lyra.

P. Martyr.

Qu.

Matth. 6.

Luke 18.

Matth. 6.

Note.

\* Chrysost. following the Sept. translat. saith, that Eli's servant reproved her, from hence gathering her admirable patience, Hom. 1. de Hanna.

touching him, and perswade him to keep it, and so it was not to be doubted, but that he in obedience to his parents, would take upon him the vow made for him, as his owne vow. If it be said, then parents may devote their children to a Monasticall life in their infancy also, and they shall be bound hereby. *Ossander* answereth, that there is not the like reason of Nazaritisme and Monckery: 1 Because this is grounded upon Gods ordinance, *Numb. 6.* that not. 2 There was no great difficulty in keeping this vow, but to keep that, is not in the power of any, saving of some few to whom it is given. 3 To lead a Monasticall life is held meritorious, but this not; thus hee: And hereunto we may adde, that a Monasticall life is not onely not of Gods ordaining, but against that precept, *Let every one continue in that calling wherein God hath called him; and let him worke with his hands the thing that is good.* If it be said, the son of *Elkanah* being a Levite, was the Lords without vowing to serve him, and much more being *Hannah* her first born. *Sol.* But a Levite, was not to enter into his service till 25. neither was he to serve in Nazaritisme, and his time determined at 50. whereas *Hannah* voweth her son from his childhood even all the dayes of his life. In saying, *There shall no razor come upon his head;* by mentioning one point of Nazaritisme, she meant the other also of drinking of wine, &c. *Tostatus* addeth, that other Levites served by course, but hee always without intermission, *Deut. 18. 6.* and to this of not drinking wine understood, consenteth *Joseph. Philo, Theodoret,* and the Sept. adde these words, *Hee shall drink no wine.*

Eli perceiving *Hannahs* lips to move, but hearing no voice come from her, thought she had been drunken, and chargeth her accordingly: But she telleth him, that shee had neither drunke wine nor strong drinke, but prayed in her affliction; then Eli saith, *Goe in peace, and the God of Israel grant thee thy petition.* Eli, saith *Lyra*, bade her put away her wine, that is, goe away untill the force of it was over, and sleepe, and then come againe and pray. And hee might the rather be moved to thinke that these gestures in her came from wine, because it was a festivall time, saith *Peter Martyr*, and the time of eating and drinking was now past; and it is not improbable, but that some even at these holy feasts made themselves drunken with wine, because the like fault is taxed at Love-feasts, *1 Cor. 11. 21.* Whereas shee is said to pray in her heart, without uttering a voice, her lips onely moving, he moveth also a question, whether the voice may not be used in our secret prayers? and answereth, there is no need of a voice, because God heareth the desire of the heart, but sometimes it is not unprofitable to utter a voice to stirre up our spirits, that will be ready otherwise to languish; and if in our earnestnesse a voice sometime breaketh forth, it cannot but be acceptable to God; thus hee: but we must have a care, lest in using a loud voice in our private devotions, wee affect not the hearing of men, that they may praise us; for this is all one with going into the streets to pray to be seen of men, which is taxed for hypocrisie. For her praying thus secretly, it was not because shee asked any thing dishonest, which she might be ashamed to utter, as may be gathered from the speech of *Athenodorus*, cited by *Seneca*, that some heathen men did, He hath profited well that asketh nothing of God, which hee is not ashamed publikely to professe. And shee is said to continue praying, to intimate a duty to us, if wee would speed of that which wee desire, wee must continue to aske, as the widow of the unjust Judge. Often repetitions and much babling indeed is condemned, where the spirit and fervency is wanting, a confidence being had in such repetitions, and many words, but to be long in our private prayers sometimes, is commended by the example of Christ, who sometime continued all night in prayer.

*Hannah* being \* reproved by Eli, although unjustly, answereth him againe reverently, *My Lord, I am a woman of a sorrowfull spirit, &c.* and again, *Count not thy handmaid for a daughter of Belial, &c.* shee doth not bid him reprove his owne sons, who were drunkards and whoremasters, as a woman of an intemperate spirit would have done, but mildely answereth for her selfe, and telleth him what shee did there, and what caused those motions in her. Here then

was

was a meek spirit indeed, which before the Lord is much set by, and therefore her example would be followed by all others, especially having to doe with superiours. *A daughter of belial*; what is meant hereby, see *Dent. 13. 13.* one without a yoke, one unprofitable and that shall not prosper, and such shee confesseth shee should have been, if shee had been drunken, for such are all drunkards, for they are unruly. 2. Unprofitable to themselves and others, daily consuming the blessings of God in riot and wasting their substance. 3. They prosper not in this world, or in the world to come, *1 Cor. 6. 10.* as *Willet* noteth here. Hebr. it is *אֵל חַוָּה אִתּוֹ בְּתוּלָה בְּלִיעַל* Give not thy handmaid before a daughter of belial; whereupon some thinke, as *Peter Martyr* hath it, that *Peninnah* was present, and that shee desired him not to charge her thus before her, calling her a daughter of belial; but he followeth the former sense, because it is not probable that so modest and good a woman would bee so virulent against her greatest adversary; thus also the *Vulg. Latin* and *Iunius* render it, *before being taken here for, Give her not for, that repute her not for.* Of sons of belial, that cast off the yoke of Gods Law, is, see how all sorts of wicked men are set forth hereby, *2 Sam. 22. 5. 2 Chron. 13. 7. Judg. 19. 22. 1 Sam. 2. 12, 17. & 10. 17. & 25. 17. 2 Sam. 16. 7. 1 King. 21. 10. 2 Cor. 6. 15.*

For *Elis* praying that her request might bee granted, when hee was by her apology satisfied, his speech may seem to bee propheticall, and so doubtlesse shee conceived of it, in that having heard him say so, she answered, *Let thy handmaid finde grace in thy sight*; and then went away to that holy Feast, being chearfull and sad no more, Hebr. it is, *Thy handmaid shall finde grace in thy sight*, that is, to be prayed for by thee, and so I doubt not but to have my desire granted.

The next morning after this they all return home, and *Hannah* conceiveth and beareth a son, and calleth his name *Samuel*, but they return not without worshipping first. And touching *Hannahs* conceiving, it is said, God remembered her, not that hee at any time forgetteth his, but hee is said to remember her, when he did for her that which shee desired, in the very phrase which shee had used in her prayer. And *Elkanah* is said to have knowne her after their returne home, to intimate that he refrained from companying with her whilst they were at the Feast, not that there is any impurity in the husbands going in to his wife, but that nothing might then take their mindes off from their devotions, as appeareth, *1 Cor. 7. 5.* and that they might not contract any outward legall pollution, which then made unfit for those Festivalls, or to come neare the Lord, *Exod. 19. 16.* although there was never any sinfulness there-in, any more then in touching a dead body, or any issue in the flesh, which also made uncleane. *When the time was come about, Hannah conceiveth and bare a sonne, &c.* she conceived immediately, but brought forth when the time was come about, that women use to goe with childe; therefore these words, *When the time was come about*, are placed before the mention of her conception by an Hebraism, as God is said to have dried up the waters, and divided them, when as they were first divided, so *Isa. 64. Thou hast been angry with us, and wee have sinned against thee*; when as they first sinned, and then God was angry; it is a figure called *Hysteron proteron*, first the revolution of time is spoken of, and then her conceiving; whereas shee first conceived, and then the time being come about, brought forth; to make which more plaine, our Translation hath it, *When the time was come about, after shee had conceived, shee bare a sonne*, but Hebr. it is as before. For the name *Samuel*, Hebr. *שְׁמוּאֵל* *Shemuel*, of *ש* put for *שאל* to aske, and *מ* for *מִן* of, and *י* him, and *אל* God, as the reason is commonly rendered, and *Hannah* her selfe giveth a reason: By this name shee would both put her selfe in minde, and him, that hee was not hers, but the Lords, that accordingly he might serve him, and she might the more willingly part with him for Gods service.

And *Elkanah* and all his house went up to offer his yearly sacrifice and his vow, that is, not onely as hee used to doe in other yeares, but as *Peter Martyr*

Note.

Willet.

Peter Martyr.

V. 18.

V. 19, 20.

Peter Martyr.  
Exod. 14.

V. 21.

hath it, he brought Eucharisticall sacrifices for the benefit received, in that God had given him a son by *Hannah*, which he so greatly desired, and happily hee vowed something now to God, although it be not expressed, besides the childe, to shew his thankfulness.

V. 22.

*V. 22. But Hannah said, I will not goe up untill the childe bee weaned.* This refraining of *Hannah* to come now up to the Tabernacle, may seeme to bee against the Law, *Levit. 12. 6.* whereby a woman after puerperity is enjoined, when the dayes of her purification bee ended, to come with a lambe, or two turtle doves or young Pigeons to bee offered for her cleansing, for shee went not till the childe was weaned; and there was a double weaning, saith *Lysa*, 1<sup>st</sup>. from the dugges at the end of three years, the other from the milke of childehood, when he beginneth to use other ordinary meats at the end of 10 yeares. And it is not likely saith hee, that shee went up with her childe, till hee was of this age, because hee was not fit, till then to minister or doe any little service in the Tabernacle, so likewise *Hugo* hee stands for 12. yeares, and *Junius* hath it, untill hee bee educated, that hee may be able to minister. *Peter Comestor* saith, either at 7. when the 2. weaning was, or at 12. when the 3. and if at 7. hee was brought to be instructed, if at 12. immediately to minister. The Hebrews thinke, that shee weaned him at 2. yeares old and brought him to the Tabernacle, and this seemeth most probable; because *Ch. 2. 19.* it is said, shee made him a little coate and brought it to him, when shee came up from yeare to yeare, and because it is incredible that so holy a woman would stay from the house of God, 7. or 10 yeares together; and lastly, because the weaning of *Samuel*, is expressely said to bee from sucking, *v. 23.* so that when shee had weaned him from the breasts, shee went up with him. *Willet*, that followeth the other opinion reasoneth from his ministring immediately after that hee was brought before the Lord, which hee could not doe being so young, and from the trouble that would have beene in the Tabernacle to have any so young there. But although it be said, that hee ministred, when his parents were gone home, it is not necessarily to bee understood that he did so immediately, but so soone as hee was able to doe any service; and for his bringing up, it might well be together with the little ones of other Levites or Priests neare the Tabernacle, without any trouble to it. And *Theodore. qu. 5. in 1 Reg.* is plainly of this opinion, that he was brought to the tabernacle immediately after weaning from the breast. For he saith, so soone as shee had weaned him, shee offered him to God, and with him a bullocke equal to him in age: and thus much by the way touching the time, when *Hannah* came up with her son. Now although she stayed but 2 yeares before she came, how did she fulfil the law of comming at the end of 40 dayes? *Peter Martyr* answereth, happily the childe was weake, and so unfit to be brought any sooner, although the Virgin *Mary* brought her sonne to the Temple at the due time: and howsoever for many dayes are set, yet it is not to be understood, that the woman was tyed to come just at that time, because shee might be weake, and so unfit for travaile, or her childe sicke. But this was not *Hannahs* case but another extraordinary reason detained her, *viz.* Because when she should come, shee meant to leave him at the Lords house for ever, and not to redeeme him with 5 shekels, according to the law, *Numb. 18. 15, 16.* It is true, ordinarily, a woman was to come with her offering immediately after the dayes of her purification ended, and if any necessary impediment came in the way, so soone after, as it was removed. But *Hannah* intending when shee came, to offer her sonne to the Lord, and to leave him to his perpetuall service, and to recompence her delay with a farre greater offering, then a lamb, as shee did *v. 24.* Shee tooke him with three bullockes, an Ephah of flowre and a bottle of Wine, was certainly no delinquent in staying thus long, before shee came, especially seeing the time was not so precisely stood upon for these things touching women and children, as wee may see in that when as by law it was provided, that the first-borne should bee redeemed at a moneth old, and then presented before the Lord, yet commonly it was not so done, but when the mother went up with

Lysa.

*Hugo Cardin.  
Junius.  
Schol. Histor.*

Willet.

*Qu.  
Peter Martyr.*

V. 24.

Numb. 18. 16.



with her purifying offering divers dayes after, shee brought her childe with her, as did the Virgin *Mary*; *Tostatus* saith, that shee being a Levites wife was not bound to bring an offering for her first-borne, as other women, because the Levites were taken for all the first-borne of Israel; others that she might come to the Tabernacle with her offering, and yet not goe at the Feast time any more, till *Samuel* was weaned, although it bee not recorded. And it is to bee understood, that although *Hannah* stayed thus long, before shee came to the Tabernacle, yet it is not to be thought, but that shee frequented the synagogue for her exercise in publique religious duties, that no woman may take example from hence to absent herselfe from Church all the time of her giving sucke. From *Ramathaim* otherwise called *Ramah* or *Ramah*, where *Hannah* dwelt, to *Shiloh* was 12. miles, and therefore the childe being so soone as hee was put from the dugges to be brought hither *Hannah* might well be dispensed with, although shee came not so long a journey, till that time.

*Elmah* agreeth to this proposition of his wife praying God to establish it, that is, that shee and the childe might live, and that when he should be weaned hee might be brought to the Tabernacle and serve the Lord there all the dayes of his life. From hence *Peter Martyr* commendeth the like good agreement betwixt man and wife to all married persons, alledging the saying of *Aristotle*, a maker of a family is a kinde of tyrant to his servant, a King to his children, but for his wife, hee should rule over her by an aristocracy, not according to his owne lust, but according to his dignity, prescribing her nothing touching her distaffe, needle and maides &c. but leaving her herein to her owne will and judgement. In which nothing is to bee mistilied, but that even to servants a Master must not bee a tyrant, but doe unto them that which is equall, for whosoever doth wrong to any, God will bee avenged upon him.

And when shee had weaned him, shee tooke him and 3. bullockes and an Ephah of flowre, and a bottle of wine, and brought him to the house of the Lord in Shiloh, &c. the Vulgar Latin hath it, 3. measures of flowre, but as *Hugo* confesseth, it is corrupt, it being in Hebrew an Ephah. A question here is moved, seeing v. 25. only one of the Bullockes was offered, wherefore the other two served? *Lyra* saith, they were given to *Eli*, to whose care the childe was now committed. *Peter Martyr* alledgeth two other divers opinions. 1. Of *David Kimbi*, that the other two were for feasting, because they were wont to make a feast, when they weaned their children. 2. Of *R. Levi Ben Gerson*, who saith, that they were offered upon two other days of the Feast: but *Peter Martyr* thinketh, that the first being offered for a burnt-offering, the other two were used for peace-offerings, the greatest parts whereof were to Feast withal: & thus the quantity of flowre agreeth, because an Ephah contains 10. tenth deales, and by the law it was provided, that 3. tenth deales should bee offered for one bullocke, and to three Bullockes then went 9. whereunto the tenth was added *ex abundantia*, out of liberality. I thinke rather with *Lyra*, that the other two Bullockes were given to *Eli* with her sonne, and so much flowre and wine as was spared from the sacrifice of one Bullocke, that is, all but 3. tenth deales of flowre and halfe an hin of wine, according the law, *Numb.* 28. 13, 14. because it is said expressly of one Bullocke, it was offered, which would doubtlesse have bene spoken of the other two also, if they had bene offered. Moreover it standeth with reason, that shee bringing her sonne so young to *Eli* should give some gratuity, that he might with the greater care take this charge upon him. I hold then, that the Bullocke offered was no burnt-offering, but a peace-offering, for a benefit obtained, with part of which they feasted, having flowre and wine also with them for that purpose, and the remainder of both was given to the Priest together with the other two Bullockes. Now an Ephah of flowre was a bushell, or thereabouts, and the bottle of Wine by the Vulgar Latin rendred *amphora*, if it were the least *amphora* but one, 9. gallons, for *amphora* is by *Hugo* said to be 3. modii, and one *modius* was 3. gallons; and

Luke 2. 24.

H. Bunting Pa-  
triar. travails

V. 23.

P. Martyr.

Aristot. lib. 8.  
Ethicorum.Col. 4. 1.  
Chap. 3. 25.

V. 24.

Hugo Cardin.  
Qu.  
Lyra.P. Martyr.  
D. Kimbi.

R. L. Ben Gerson

Numb. 28. 12.

V. 28.

D. Kimbi.

R. Levi.  
Gerson.

Junius.

Peter Martyr.

Willet.

Peter Martyr.  
Junius.

The Mystery.

if so, then after one bullock offered and the flowre and wine belonging thereto, there remained to their disposing of flowre 5. gallons & somewhat more, & likewise of wine One Bullocke being sacrificed *Hannah* goeth to *Eli* and sheweth him the childe, which she had prayed for, and saith, therefore I have lent him to the Lord, as long as hee liveth, he shall be lent unto the Lord, and be worshipped the Lord there. At her first comming to *Eli* shee saith, Ob my Lord, as thy soule liveth, I am the woman, &c. the Vulgar Latin, I beseech thee my Lord, let thy soule live, Hebr. *בן אדוני*, Oh or I beseech thee, *Junius*, attende Domine, this whole speech is to insinuate into *Eli* so, as he might the more lovingly receive her childe, and bee as it were a father unto him, wishing him long life, to the end that hee might bring him up, to *David Kimbi*, but *Ben. Gerson* takes it for an oath to assure *Eli* and to move him the more, because shee had before him prayed and hee had dismissed her with his blessings; and this is the more probable. Shee saith shee had lent him to the Lord all the dayes of his life. The words here used answer to those before going in the Hebrew thus, for v. 27. are these words *יחז יהוה שאלתי אשר שאלתי*, here *אנכי השאלתיהו ליהוה כל הימים אשר היה הוא שאל ליהוה* The Lord hath given my request, which I asked, and I have rendered or lent him to the Lord all the dayes, that hee shall be asked for the Lord. for the same word, *שאל* in divers voyces signifyeth both to aske, to give, or render or to lend. Thus also the Vulgar Latin, *Junius eum precario datum sisto Jevove omnibus diebus, quibus fuerit precario rogatus*. Our translation must needs be acknowledged here not to be so good, both because there is no word signifying all the dayes of his life and the word *שאל* *Schal* is never put for *lent*, but *asked*; her meaning is, according to *Peter Martyr*, hee shall serve the Lord in his house as long as he shall require it; which shee spake thus, because shee knew not, how the Lord might afterwards imploy him, as indeed he did *Ch. 7.* taking him from serving at the Tabernacle to bee Judge over his people, when hee went and dwelt at *Ramah* again. And hee worshipped the Lord there, the Vulgar Latin, they worshipped, the Hebr. *ישתחו* which *Gen. 47. 31* is used for a verb of the singular number, when it is said, that *Jacob* worshipped, and as *Willet* noteth, in the plurall it is *ישתחוו*: hereupon a question ariseth, who is said to have worshipped? *Junius* saith, the childe, *Peter Martyr*, *Elkanah*, *Willet* following the *Gen. Version*, *Eli*; I thinke with *Junius*, that *Samuel* is meant; whereas it may seeme, that it could not be so, because he was too young, I answer, to worship and to serve the Lord is all one, and this it is meant hee did at the Tabernacle, although not at this instant, but there his mother left him and as soone as hee was fit, he served the Lord and worshipped him there. To draw it to *Eli* is most improper, and forced, because it was no new thing in him to be noted, that he worshipped there, and of *Elkanah* nothing was spoken before to intimate him to be the man, that was meant, therefore seeing it was an hee, it must needs be *Samuel*, and so this history is aptly closed up, *Samuel* was brought to the Tabernacle very young and presented to *Eli*, who received him, and so he abode there and served and worshipped the Lord, as hee grew fit in a Leviticall office. *Elkanah* signifying the possession of God, saith *Rabanus*, mystically setteth forth the ministry, *Peninnah* and *Hannah* his two wives two Churches of the Jews and Gentiles, for that of the Jews was first fruitfull, this of the Gentiles barren, but at length shee conceived, and is made glad through a sonne, a *Samuel*, that is, his name God, as *Shem*, and *Θ* and *El* signify, this is when the Faith of *Jesus* is entertained into the heart, &c.

## CHAP. II.

HERE first *Hannahs* Canticle of praise is set downe for the benefit received, v. 1, 2, 3. &c. to v. 11. and then the history of *Elis* sonnes, and of their wickednesse, and how their Father reproveth them, v. 11, 12. &c. to v. 18. and v. 22, 23. &c. to v. 26. there being interlaced something more touching

Samuel

*Samuel, Hannah and Elkanah*, v. 18, 19. and to v. 22. and v. 26. Lastly, a Prophet is sent to *Eli* to reprove and threaten judgements against him and his house, v. 27, 28. &c. to the end of the chapter. Touching this thanksgiving of *Hannah*; it is said, *shee prayed, and said*, for thanksgiving is a species of prayer, 1 *Tim.* 2. 1. Wherefore the *Pharisee* when he gave thanks, is said to pray, and praising of God is of the nature of prayer to procure the flowing down of more blessings upon us, according to that saying of *August*; *decurfus gratiarum a nobis est recurfus gratie ad nos*; *Ustablus* saith that hereby shee commended her sonne *Samuel* to Gods blessing, and therefore it is said shee prayed; *Borrbew* saith, that shee prayed herein against the enemies of Gods Church, and *Ben Gerson* will have the last words in partie. v. 10. a prayer, *the adversaries of the Lord shall bee broken in pieces, out of heaven shall bee thunder upon them*, &c. as it came to passe, *Ch.* 7. but that was rather propheticall, then petitory, neither is there any petition in all this holy hymne. For the thanksgiving it hath these parts. 1. *Hannah* rejoycing. 2. A description of the Lord, v. 2. 3. A reproof of the wicked for their pride and vaine boastings, from which shee dehortheth them, v. 3. 4. A reason, why no man should boast himselfe, because God knoweth and pondereth it; and can easily crush the proudest and lift up the meekest; v. 3, 4, 5, 6, 7, 8. 5. A prophesie of comfort to his Saints and of destruction to the wicked, and of the King Christ his Kingdome, v. 9, 10. According to this the *Chaldee Paraphrast*, and *David Kimhi* say, that this hymne was a prophesie, wherein *Hannah* being carryed with the Spirit, 1. In the person of the Church expressed her joy, for that God had given her *Samuel*, such a sonne as shee foresaw should beat downe idolatry, and uphold the truth. 2. Prophesied of the beating downe of the enemies of the Church, *Assyrians* and *Grecians*, *Gog* and *Magog*. 3. Of the Kingdome of the *Messiah*. 4. Of the last judgement, when the Saints shall be taken up to everlasting felicity, and the wicked sent away into endlesse misery. In inditing this song of thanksgiving shee did but as *Moses* had done before, and *Deborah*, and after, *David* and others for great benefits, and the Virgin *Mary*, whose hymne *Peter Martyr* noteth to bee much like unto this, as the case of either of them was much alike, because *Hannah* was barren, and shee was a Virgin, and so not likely to beare a son, and as *Hannah* hath it, *My heart rejoyced in the Lord*, so *Mary*, *My soule doth magnify the Lord, and my spirit hath rejoyced*, &c. as shee, *there is none holy as the Lord*, so *Mary*, *hee that is mighty hath magnified mee, and holy is his name*: as shee, *tulke no more so proudly, and the hornes are broken, they that are full have hired out themselves for bread*, &c. so *Mary*, *hath scattered the proud in the imaginations of their hearts, hee hath filled the hungry with good things, and the rich hee hath sent empty away*. Now whereas women are forbidden to speake in the Congregation, *Willie* answereth well, ordinarily they were forbidden, but not when any woman was moved extraordinarily by the Spirit, as *Hannah* was, and so *Hannah* under the New Testament, and other women, upon whom was powred out the Spirit of prophesie, according to that, *I will powre out my Spirit upon all flesh, and your sonnes and daughters shall Prophesie*, and *Philip* had 4 daughters Prophetesses, wherefore as of a man, so it is spoken of a woman prophesying, thus also *Peter Martyr*.

*My heart rejoyceth in the Lord, my borne is exalted, my mouth is enlarged over my enemies*. As sorrow maketh one to mourne in silence, so joy causeth one to speake freely in his praise that putteth an end unto his sorrow, and maketh him to rejoyce. In the horne lyeth strength of horned beasts, and therefore it was an usuall phrase amongst the Hebrews, by the exalting of the horne Metaphorically to set forth the conferring of strength, and to *Hannah* had God now given strength to conceive and bring forth a sonne, thus *Peter Martyr*; *Lyra* saith, that by horne is set forth in the Scriptures, the motion of the heart carrying it to any hard thing, and if the rule of right reason be wanting, and of Gods law, it is called the horne of pride, but if it be thus regulated, an exalted horne, because by the benefits received the heart is lifted up through hope of receiving greater benefits of Gods liberality, and thus the horne of *Hannah* was exalted,

Luke 18. 11.

P. Martyr.

August.

Ustablus.

Borrbew.

R. B. Gerson.

P. Martyr.

Chald. Paraphr.

D. Kimhi.

Exod. 15. Judg.

1.

Peter Martyr.

Willie.

1 Cor. 14.

A. Ra 2.

Peter Martyr.

1 Cor. 11.

V. 1.

Peter Martyr.

Lyra.



exalted, shee hoped for the increase of grace here and of glory hereafter. And she faith, *my mouth is enlarged over my enemies*, because Peninnah and her children were vexed to see her to have this cause of opening her mouth so magnificently to praise the Lord.

V. 2.

D. Kimbi  
Ben Gersan.Isa. 6.  
Note.

Lyra.

*There is none holy as the Lord, for there is none besides thee, nor any rocke like our God*; the Vulg. Latine, *there is none strong as our God*; the Sept. *there is none holy as our God*: the word is רצ signifying a rock, and metaphorically fortis, and fortitudo, strong, or strength, and so the Rabbins. Hannah here celebrateth the power and might of God, in that hee shewed himselfe able to change her nature, from barren to fruitfull, whereas no secondary cause can doe any thing, but as hee hath appointed, but he can do whatsoever it pleaseth him, neither can any power withstand him. I thinke, that the word strong is aptest here. Shee praiseth God also from his holinesse, as the chiefe of his attributes, whereby the Angels continually praise him; and hence wee learne to bee in love with holinesse, whereby we doe most resemble God. There is none holy as God, saith Lyra, because hee is essentially holy: and the same may bee said of strong. And he is not onely holy and strong beyond all comparison, but besides him there is no God, the Gods of the heathen are not onely not so holy or potent, but indeed are nothing, for there is no more Gods.

V. 3.

D. Kimbi.

Arius Montan.  
Junius, Osiand.Vatablus.  
Bornaus, Pel-  
lican.  
P. Martyr.

*Take no more so exceeding proudly, neither let arrogancy come out of your mouth*: the Vulg. Latine, *Do not multiply to speake lofty words, glorying, let old words goe out of your mouth*: Hebr. *Do not multiply to speake lofty words of pride, let swelling or hardnesse goe out of your mouth, or that which is old*: For all these significations, saith Peter Martyr, hath the word פנ, yea פנ saith Pagninus, first and chiefly significeth to waxe old, so that here the Vulg. Latine is to bee preferred. And aptly she faith, *doe not multiply*, because Peninnah had often upbraided her by her barrennesse, being proud of her owne fruitfulness; and *that which is old*, because of old shee had thus vexed her, *For the Lord is a God of knowledge, and by him actions are weighed*; for knowledge, Hebr. is knowledge, so likewise the Vulg. Latine, *deus scientiarum*; David Kimbi saith, hee is thus called, because he is the most intelligent of all others, and knoweth all particular things, for all knowledges without any change in him are inherent in him. For these words, *by him actions are weighed*, in the Hebrew text is, *actions are not weighed*, but in the margin it is, *by him, or, to him*, for ל is in the margin, and נל in the text, wherefore some expound it as negative, rendring the words thus, *actions are not directed or disposed*, that is, without him, or, against his will; for whatsoever men thinke and intend, they can bring nothing to passe but as hee willeth, so Arius Montanus, Junius, Osiander. Some as affirmative, Vulg. Latine, Septuagint, expounding it either of God, his purposes shall come to passe, or of men, by him the actions of men are ordered, disposed and directed. Peter Martyr taketh it either way, thus: 1 Affirmatively, *to him workes are prepared*, that is, his enterprises stand firme and are all perfected. 2 Negatively, the attempts of men shall not stand, neither can they hinder his will. Any of these wayes the sense is good, but I preferre the affirmative, both because it followeth most aptly thus, hee is a God of knowledge, by him actions are moderated, and not at your wils, wherefore your proud bragges are vaine, and because the word in the margin commonly is apposed, that the Reader might looke at that and so understand the Text the better, and yet because both are held to come from the Spirit of God, they erre not, that take it either way. These words, *for the Lord is a God of knowledge, &c.* are a reason, why Peninnah and hers should no more so insult, because they knew not what should come to passe, but God knoweth all things, and how to abate the pride of the insolent, and to exalt the afflicted.

V. 4.  
Lyra.

*The bows of the mighty men are broken, and they that stumbled are girt with strength*, that is, saith Lyra, the bowes of Peninnah and her children, who did shoot reproachfull words at Hannah, as out of a bow; for *stumbled*, the Vulg. Latine hath, *the weak*, whereby she meant her selfe, and such as shee was, weak for profligation, but now by Gods blessing she was strengthened to bear fruit, thus

thus also *Hugo*, saying, that by the metaphor of one with a bow, shee being strong in times past to beare was set forth, because a bow belongeth to the strong; and it is to be noted, that Hebr. there is nothing signifying men, but the strong in the plurall number. *Peter Martyr* understandeth the words properly, expounding them of those that goe to warre well-armed, and of those that are unarmed, as the *Egyptians* and the *Israelites*, for the *Egyptians* bowes were broken, when they were overthrowne, and the *Hebrewes* fleeing before them naked were strengthened. But it is best, first to bring the words to *Hannah's* case as neare as may bee, and then to extend them to other acts of Gods power also. For these words, *those that stumbled*, or *the weak*, Hebr. is נכסלים such as fall through weaknesse of their knees and loynes. And as *Hannah* of weak was made strong to beare, so by the former words, *the bowes of the mighty are broken*, she seemeth to intimate, that *Peninnah* now ceased bearing children, which is further confirmed, v. 5.

They that were full have hired themselves out for bread, and the hungry ceased; so that the barren hath borne seven, and shee that hath many children is waxed feeble. Here also, saith *Lyra*, is another metaphor, shee compareth *Peninnah* to the full, because shee was full of children, for it is thought that shee had ten, according to *Chap. 1. 8.* but now shee was in the case of those that let themselves for bread, that is, empty and poore enough of children: For the *Hebrewes* say, that so soone as *Hannah* had one childe, two of *Peninnah's* sonnes dyed; and by that time that shee had foure, six more of *Peninnah's* dyed; and when shee saw her to bee with childe againe, shee fearing the death of those two that remained, besought *Hannah* to pray for her, and so they were spared; and because they were spared at her prayer, they were thenceforth counted *Hannah's* children, and so together with her owne five spoken of, v. 21, she had seven, as it here followeth. But this soundeth like a fable of the *Rabbins*, and therefore *Lyra* rejecteth it, and that worthily, because at this time *Hannah* had onely one, *Samuel*. Againe, *Hannah* compareth her selfe to the hungry that are filled, for so he readeth it after the *Vulg. Latine*, because she desired children as an hungry person doth food, but now was satisfied in this matter. For these words, *hath borne seven*, the *Vulg. Latine* hath, *very many*, which *Lyra* approveth, because it is most according to the sense, seeing it cannot bee justified that shee bare precisely the number of seven, neither by the reckoning of the *Rabbins* already spoken of, nor yet as others count, five children of her owne, and two of her sonne *Samuel's*, for this was long after this *Canticle*, unlesse it shall bee thought, that herein she spake prophetically. Moreover he saith, that the moderne *Hebrewes* take this word שבע for satiety, shee bare children till shee was fully satisfied. *Hugo* seemeth to bee affected with the former comment of the *Hebrewes*, but differeth in this, that hee saith, when *Samuel* was borne, one of *Peninnah's* sonne dyed, and so another, and a third unto all her seven children, when shee had borne five, and *Samuel* two, applying hereunto that, *Jerem. 15. Shee was weakened that bare seven sonnes, &c.* But before this, hee saith better upon the first words, *the full have hired out themselves for bread*, that is, *Peninnah* full of children was empty as a begger, that beggeth his bread, because all hers were counted nothing in comparison of *Samuel*: the hungry were filled, that is, *Hannah*, who ate nothing before for sorrow, being in hope of a son eateth and drinketh with joy, *Chap. 1. 18.* *Peter Martyr* by the barren bearing seven, understandeth nothing else but many, as the word seven is commonly used for a full number. And to that question, how shee could speake this, before shee had borne many; hee answereth, shee spake by the Spirit. If it be said, shee bare but six, he answereth, six was very many for her being before barren, and therefore the word seven is used to set forth very many. In all which I subscribe unto him, but whereas he draweth the former words altogether another way, viz. to the *Gibeonites* that hired themselves out for hewers of wood, &c. I cannot but, leaving him, approve rather of *Lyra* and *Hugo*, because all things are to bee applied to the present case as much as may bee in the first place, and then for the

Peter Martyr.

V. 5.

Lyra.

Hugo Cardin.

Peter Martyr.

Iosh. 9.

the more glorifying of Gods power extended to others. For these words, *the hungry have ceased*, according to the Hebr. the meaning is, they have ceased to hire out themselves for bread, having now no further need, as being fully satisfied, to doe like the needy and beggerly, and so it is the same in effect with these words, *the hungry are filled*, in the Vulg. Latine.

V. 6.

Hugo Card.

Invidia Siculi  
non invenerit ty-  
ranni majus ma-  
len, sed to men-  
um.

Peter Martyr.

*The Lord killeth and maketh alive, hee bringeth to the grave, and bringeth up*, that is, saith *Lyra*, hee bringeth downe to the grave the children of *Peninnah*; and maketh alive, and bringeth the children of *Hannah*; for the word שׁוּחַ by the Vulg. Latine rendred hell, it signifieth, saith hee, *the grave*, from which the Lord did, as it were, bring up *Hezekiah* before adjudged to death. *Hugo* applyeth it altogether to *Hannah* and *Peninnah*, the one the Lord vivified by giving her children when shee was dead unto conception before, and he brought her up from grievous affliction, metaphorically set forth by hell herethe other hee killed, as it were, and brought downe to hell, by afflicting her through extreme sorrow for the losse of her children, and to see *Hannah* made fruitfull, for there is not a greater misery then envie. And thus hee saith, these words cohere with the former, they being an explication or reason of them, *The barren hath borne seven, and she that was full of children waxed feeble*, because the Lord did, as it were, strike her dead with sorrow, and put her to great torment, but *Hannah* had life, and joy, and gladnesse put into her. *Peter Martyr* expoundeth this also onely in generall of Gods bringing men sometimes to extreme misery, and then lifting them up with comfort; and through extreme sicknesse to such a passe, as that all men despaire of their life, and then restoring them to health againe, see the same phrase, *D. ut. 32. 39.* and thus he dealt with *Hezekiah* and *Jonah*, and our Lord first died, and then rose againe, and so must wee: and thus it is in our justification, wee must first be cast down in the sight of our sins, and then be erected with comfort through faith in Christ. All which is good, but the prime thing intended is the magnifying of God for his dealings in particular with *Hannah* and *Peninnah*, and so although wee have no certaine ground for it, yet it is most probable that *Peninnah* did not onely cease bearing of children, when *Hannah* began to be fruitfull, but also suffered the losse of some or most of them. Which may bee a warning to all women, that they bee not proud of their bearing many children, nor insult over any barren *Hannah*, for God can soone alter the case. *Willet* here setteth downe foure acceptions of the word שׁוּחַ. 1 It signifieth the grave. 2 By a metaphor, grievous adversity. 3 The state of those that feelee themselves forsaken of God, as *Cain* and *Saul*. 4 The state of the damned, but here it is used according to the second, for *Hannah* lay in sorrow before, as in the grave.

Note.

Willet.

V. 7.

Hugo Car.

V. 8.

R. L. Ben  
Gerson.

Psal. 113.

*The Lord maketh poore, and maketh rich, hee bringeth low and lifteth up.* In this verse and the 8. saith *Hugo*, the same things are againe set forth in other words. He maketh *Peninnah* poore in children, and *Hannah* rich in children. *Out of the dust hee lifteth up the poore, and the begger out of the dunghill to set him with princes*, &c. This is specially meant according to the letter of *Hannahs* exaltation in *Samuel* her sonne, who was set upon the Throne of glory, when hee was made Judge over Israel, and anointed Kings; generally of the proud and high, and of the humble and low, and mystically of Christ; so likewise *Lyra*; and *Peter Martyr* having expounded it generally, applyeth it in particular to *Samuel*. And *Ben Gerson* hence admonisheth the rich not to bee proud, and the poore not to despaire, because God can easily pull downe the one, and raise up the other. *For the pillars of the earth are the Lords, and hee hath set the world upon them.* Here is the reason rendred, why the Lord can doe this, hee is of infinite power, as appeareth by his laying of the foundations of the world. *Lyra* distinguisheth both this and the rest of this Canticle, thus, here is the magnification of the Lord: 1 In respect of his power in the act of Creation, *the pillars of the earth are the Lords.* 2 In respect of his wisdom in the act of governing, *v. 9. hee shall keep the feet of his Saints.* 3 In respect of his Justice in the act of due punishment, *the wicked shall be silent in darknesse*, &c. that



that is, 1 In the darknesse of sinne. 2 In the darknesse of hell. Hee shall give the kingdom to his King, &c. that is, to Christ, who at the last shall come gloriously in the form of a man, and judge all men, *Jah. 5.*

The pillars of the earth, saith *Peter Martyr*, the earth is called, because it is as a foundation whereupon all other things are set, as upon pillars, the aire, and all the heavens, for they all compasse the earth, being set thereupon as upon a foundation.

He will keep the feet of his Saints, and the wicked shall bee silent in darknesse, &c. *V. 10.* The adversaries of the Lord shall be broken in pieces, out of heaven shall he thunder upon them, the Lord shall judge the ends of the earth, and give strength unto his King, and exalt the borne of his anointed. By footsteps, *Peter Martyr* well understandeth all kind of actions, studies, and enterprises, which God keepeth, when he guideth them, and prospereth them herein, that feare him; for, his Saints, Hebr. *חסידים* a word coming from *חסן* signifying mercy, because God doth embrace them with mercy. Now in saying that hee keepeth their feet, hee meaneth not so, as they shall never fall, but so, as that they shall not fall into perdition. And the means whereby hee keepeth them, are intimated by the antithesis next following, the wicked shall bee silent in darknesse, his saints therefore are kept by the light of the Word and Spirit, for the one availeth not without the other; but the wicked are destitute of all internall light, and so are in darknesse, not onely in respect of their many miseries, but also because their understanding and reason is darkened, and hereby their ruine is caused, and they being judged, shall have their mouths stopped by their owne conscience accusing them, and so goe into everlasting destruction, which is called utter darknesse; where, although they shall howle and cry for torment, yet they shall bee in silence, as *Kimhi* hath it, in respect of braggings and boastings, whereof they have been full before, some boasting of their nobility, and some of their riches, &c. but now they shall all lye in silence, and not speak a word more of these things. And so this aptly answereth to that *v. 3.* being a prophesie of Gods bringing downe all the proud and wicked, as hee did *Pharaoh*, and of his continuall providence over the godly, For by strength shall no man prevaile, that is, when the godly are preserved and comforted, and the wicked confounded, it is not by the power of the one sort, that they attaine to this comfortable condition, nor is there strength in the other sort to resist their judgement, but God in mercy saveth his, and in justice destroyeth the wicked irresistibly. And this the reason, saith *R. Levi*, why a mighty King is sometime overcome by the weak, because there is no strength in man, but God giveth victories as it pleaseth him.

The adversaries of the Lord shall be broken in pieces; Who are Gods adversaries, saith *D. Kimhi*, but the enemies of the godly? so likewise *Augustine*; by vertue of the Covenant betwixt God and his Saints, their enemies are counted his enemies, and wee in like manner must count his enemies our enemies. These shall be destroyed all as a thing broken in pieces, as a potters vessel. And thus shall it be, saith *Peter Martyr*, with both the Antichrists, the Turke and the Pope. Out of heaven shall hee thunder upon them; this is added to shew their sudden and miraculous destruction. This was according to the letter, fulfilled against the Philistines, 1 Sam. 7. 9, 10. and that it shall not bee the case of the Philistines alone, but of all the wicked in the world, the next words doe declare, The Lord shall judge the ends of the earth, and this shall bee at the last day of judgement, that no man in any corner of the world may think to escape. *R. Levi*, saith *Peter Martyr*, expoundeth this of Samuel being Judge of all Israel, but hee rather thinketh according to the letter, that in the next words the time is declared when these things shall bee done, viz. When hee shall give strength to his King, and exalt the borne of his anointed; viz. when hee shall change the government by Judges, into the government of Kings; then both Philistines and all other enemies of Gods people, Amalekites, Edomites, Ammonites, and Moabites, &c. shall be so brought downe, as that they shall scarce have any power left them any more. For although by Judges, whom God at divers times raised

*Peter Martyr*

*V. 9.*

*V. 10.*

*P. Martyr*

*D. Kimhi*

*R. Levi*

*V. 10.*

*D. Kimhi*

*Aug. de Civit.*

*l. 17. c. 4.*

*Psal. 2.*

*P. Martyr*

fed up, they were delivered from their enemies, yet they were eſtſooner oppreſſed againe by them; but when *David* and *Solomon* reigned, the power of *Philiftims*, and all other enemies about was cruſhed in pieces. But myſtically by his King and anointed, both hee and all others underſtand Chriſt, who ſhall come one day to judge and to deſtroy all the wicked in all parts and corners of the world; and becauſe that his coming ſhall bee in great power and glory, hee ſaith, *Hee ſhall give ſtrength to his King, and exalt the horne of his anointed*, and according to this, *Zachariab* the father of *John Baptiſt*, ſpeaking of Chriſt, ſaith, *Hee hath raiſed up for us the horne of ſalvation, in the houſe of his ſervant David*: and to the *Meſſiah* the Chaldee Paraphraſt alſo applyeth this propheſie, and ſo doe many Rabbins more, that lived before Chriſts Incarnation. Our Lord indeed hath now wonderfull ſtrength, and is highly exalted, but then all his enemies ſhall bee put under his feet, never being able to riſe up againe. Whereas it may ſeeme not to agree to Chriſt, that is here ſaid, *Hee ſhall give ſtrength to his King, &c.* for Chriſt being God, hath all power and glory, and as hee is Man, hee is by vertue of the union with the Godhead, partaker of the ſame power and glory from the firſt: *Lyra* anſwereth well, it is true, the man Chriſt had all power from the firſt, *authoritative*, but not *executive*, for all things were not actually ſubjected unto him in the time of his humiliation, but after his reſurrexion hee ſaith, *All power is given to me in heaven and in earth*, then he began to make Kingdomes ſubject to him farre and wide, and at the laſt will ſubdue all men actually, and all things, and then ſhall hee in his humane nature ſhine in glory above the moſt glorious Angels, how much ſoever hee was with out forme or beauty here. *Jonathan* in his Chaldee Paraphraſt, expoundeth all this Canticle as propheticall, thus: Firſt, knowing by the Spirit, that her ſonne *Samuel* ſhould bee a Prophet, and doe wonders; and a Judge, and ſave the people from the *Philiftims*, ſhee ſaid, *My ſoule hath exulted in the Lord*. Secondly, foreſeeing, that *Heman*, *Samuel's* ſons ſon, and his 14 ſons ſhould bee fingers in the houſe of God, ſhee added, *My horne is exalted*. Thirdly, foreſeeing the captivity of the Arke by the *Philiftims*, and their being compelled to ſend it back againe with gifts, ſhee ſaid, *My mouth is enlarged over my enemies, &c.* Fourthly, foreſeeing *Sennacheribs* great brags againſt the God of *Israel*, and his Armies and his confuſion, ſhee ſaid, There is none holy as the Lord, there is no God beſides him. Fifthly, foreſeeing *Nebuchadnezzars* deſtroying of *Jeruſalem*, and his glorying herein, ſhee added, *Speake no more ſo proudly, &c.* becauſe the Lord is a God of knowledge, hee knoweth what time to take revenge upon you; as hee did indeed, driving *Nebuchadnezzar* from his kingdom, and *Belſhazzar* his grandchild he gave, together with *Babylon*, into the hands of *Darius* and *Cyrus*. And by him thoughts are prepared, that is, theſe things which be hidden from the eyes of men, are foreſeen and determined in his mind. Sixthly, foreſeeing that *Antiochus Epiphanes* would pollute the Temple by Idolatry, and overthrow Gods ordinances, but that *Judas Maccab.* and his brethren, who were weak in compariſon of him, ſhould beat him, and purge the Temple, ſhe ſaid, *The horns of the mighty are broken, and the weak are girt with ſtrength*. Seventhly, foreſeeing the conſpiracy of *Haman* againſt her people in the dayes of *Ahaſueruſh*, and *Haman's* overthrow with his children and adherents, ſhee ſaid, *The full have hired themſelves out for bread, and the hungry are ſatisfied*; for *Haman* that was ſo rich and full, fell downe to *Hefter*, and intreated for his life, and, ſo that it might have been granted, without doubt hee would have been content to have ſtripth himſelfe of all his wealth and honour, and to have become a humble ſervant unto her. *Untill the barren hath borne ſeven, and ſhee that had many children waxed feeble*; that is, *Jeruſalem*, which is now as a barren woman, becauſe her children ſince her deſtruction by the *Romans*, have been caſt out and diſperſed in other Nations, ſhee remaining deſolate; but in the time of the *Meſſiah* ſhee ſhall bee rebuilt and replenished againe, and then all Nations ſhall bee ſubjected to the Jewes, and the *Roman* Empire utterly waſted and brought to nothing; and in like manner hee expoundeth the next words, *The Lord killeth and maketh alive, &c.* hee brought the Jewes downe to

Matth. 24. 30

Luke 1. 69.  
Chald. Paraphr.Pſalm 110. 1.  
1 Cor. 15. 25.

Lyra.

Matthew 28.

Eſay 53. 1.  
R. Jonathas.1 Chron. 25.  
1 Sam. 6.

2 Kings 19.

2 Kings 25.

1 Maccab. 1.  
1 Maccab. 4.

Hefter.

to death and to the grave, but quickened them againe by the Messiah, thus advancing him out of the dust to the throne of glory: *He shall keep the feet of his Saints, and the wicked shall be silent in darknesse*; that is, he shall keep the Jewes, that they fall not into the darknesse of sin, and after into hell, but the Gentiles shall bee destroyed, yea, he shall judge all the ends of the earth at the last, and the horne of the King Messiah shall bee most highly exalted; thus he. But hereby, saith *Lyra*, it appeareth, that their expected Messiah is the Antichrist, because when hee commeth, the *Roman* Empire shall goe downe according to 2 *Thess.* 2. 8. For my part, I doe not mislike the conceit of the Rabbins, but onely whereas he fed himselfe with an hope of a Messiah yet to come in the flesh, and drew the prophetie to that, we may understand it of his coming in power to convert the Jewes, and to bring them back to their own Kingdome with great joy, at what time the barren Church of the Jewes shall bring forth children abundantly; and the Roman Empire that was full of children before, both for the Emperor sometime reigning there, and for the Pope deceiving and drawing to him the Nations round about, shall be made desolate: and of his coming to judgement, when all the wicked shall bee destroyed, and the godly saved everlastingly; for when all this is done, the horn of his Christ is indeed most highly exalted. But if it bee according to *Jonathans* taken as prophetically, it must first have some verity in it, being understood according to the present case of *Hannah*, and of *Samuel* and *David* following soone after, and then understood also as pointing moreover prophetically at those particulars.

Now the *sonnes of Eli* were *sonnes of Belial*, they knew not the Lord, &c. Before this it is said, That *Elkanah* went to his house to *Ramah*, which was before called *Ramatbaim*, but *Samuel* ministered to the Lord before *Eli*, which is to be understood, not immediately after *Elkanah's* departure, for hee was then too young, but so soone as hee was growne fit and able to doe some little service about the Tabernacle in setting up Lights, and attending upon *Eli*: And more particularly, as some thinke, hee being now full seven yeares old, and therefore hee is now called *vy* and this was the eighth yeare of *Eli's* High priesthood. Now that of *Samuel* is inserted here before the mention made of the wickednesse of *Eli's* sons, how hee ministered to the Lord, that the fault of *Eli's* sons might appeare the more foule; for contraries, saith *Lyra*, being set together, are made the more manifest. And hereby it appeareth that *Elkanah* was of the tribe of *Levi*, because otherwise his son could not have served in the Tabernacle. For the name whereby the *sonnes of Eli* are called, viz. *sonnes of Belial*, enough hath been said already upon *Chap.* 1. 16. and they are said not to have knowne the Lord, because they denied him in their doings; or in thus saying, it is shewed, how they were sons of belial, that is, without a yoke, because they had cast off the yoke of Gods ordinances and lawes, as if they had not knowne them, taking a contrary course of their owne devising about his sacrifices, and in the manner of their living, as the next words doe declare. *Peter Martyr* thinketh that they are truly said not to have knowne the Lord, because they studied not his Word, whereby alone God may be truly known: so *Kimbi* saith, they knew not the Divine right, and the true laws of the holy Ministry, wherefore they devised for themselves another right, and excogitated a new way of doing. The *Chaldee Paraphrast* rendreth it, They were destitute of the feare of the Lord; and *Peter Martyr* himselfe at the first concurrerth with my exposition beforegoing, they knew not the Lord, that is, they did and lived, as if they knew him not; and if they were ignorant of the rights prescribed by the Lord concerning their office, nothing could bee spoken more shamefull of Priests. But because it was knowne even to the common sort of people, how they ought to have proceeded, as appeareth, v. 16. I cannot thinke that they erred thus, because they knew not, but because they regarded not Gods ordinance, so profane or Atheisticall were they.

The Priests custome towards the people was, when any man brought a sacrifice, their servant came with a flesh-hooke with 3 teeth in his hand, whilst the flesh was

Lyra.

V. 12.

V. 11.

Lyra.

Contraria iuxta  
se invicem posi-  
ta magis eluce-  
scent.

Peter Martyr.

Chaldee Paraphr.

V. 13, 14.



V. 15.

Vatablus, Iu-  
ns, Borrbens.

P. Martyr.

R. Levi Ben  
Gerson.

V. 17.

Lyra.

in seebing, &c. 15. also before they burnt the fat, their servant came to him that sacrificed and said, Give flesh to the Priest to roast, for hee will not have sodden flesh but raw, &c. The finnes of Elies sonnes about the sacrifices are set forth here to be three. 1. In that whereas the right shoulder and breast onely of the peace-offerings, were allotted to the Priest, *Levit. 7. 31.* they tooke more, even whatsoever the flesh-hooke brought up out of the pot, kettle or caldron, which was sacrilege. 2. In that they would serve themselves before the Lord, to whom the fat was first to be burned, and then the Priest was to have his part, which was great presumption, neither would they have it sodden, but raw, that it might be dressed to their liking, which was gulosity. 3. In that they stayed not to take it at the offerers hands, but extorted it by violence, which was rapine, as *Vatablus*, *Juvius*, and *Borrbens* have noted. And this their sinne will appeare to be the greater if we consider, what a large portion was allotted unto them out of the sacrifices. If a sacrifice were brought for sin by any private person, all but the fat, was the Priests; indeed if it were for the sins of the Priest, or of the whole Congregation, it was wholly to be burnt without the campe: Of a sacrifice of peace-offerings there was a threefold division, part was to be burned upon the Altar, part went to the offerer to feast withall before the tabernacle, and part to the Priests, viz. as the Hebrews note, so me of every principall part, of the trunke or body the breast, of the members the right shoulder, and of the head the two cheekes. Wherefore they being so largely provided for, it was a foulesin in the sonnes of Eli to take more, in any sacrifice. Again they sinned no lesse in taking it, before the fat was burned to the Lord: for the Altar, was as it were, the Lords Table, now they would not stay til his part was offered, but serve themselves first, as if servants should presumptuously take their owne dinner before they had served in their masters; and seeing the offering of part first was a sanctifying of the whole, they inverting this order fed not, as they ought to have done upon holy meate, but upon prophane and common: thus *P. Martyr* and *B. Gerson*. *Hugo Card.* saith, that the custome was so soone as the Beast was fleaed, to take the fat and burne it on the Altar, and then presenting the flesh there to take all the parts away againe and boyle them, lastly the shoulder, breast, &c. being boyled were given to the Priests; but now they contrariwise took their parts away first raw, then offered the fat and came with a fleshhook to get what they could more, when the offerers parts were in boyling, so that they sinned all the five finnes that are in gluttony. *Preproperè, laute, nimis, ardentè, studiose.* 1. Because they would have it, before the fat was burnt. 2. Raw. 3. They sent with a fleshhook. 4. This their foule desired. 5. They tooke it by force. Moreover, as *Martyr* hath it, this may seem to be a light sin, because it was but about meat for the belly, but sinne is not to be measured thus, but by the command of God, which to transgresse in any thing is intolerable, as we may see in our first parents. And unto these finnes they added the sinne of adultery, so that there being 4 cardinall vertues, as the Philosopher speaketh, Wisedome, Justice, Fortitude and Temperance, they sinned against them all, because they were ignorant of Gods Ordinances, and had need, that the people should put them in minde thereof, *v. 16.* they were most unjust, and fortitude degenerated into daintines about their diet; and against temperance they sinned, in that they refrained not from their neighbours wives, no not in the time, when they came up to the Tabernacle for devotion. And the like finnes, saith hee, reigned amongst the Cardinalls of Rome. And this made men to abhorre the offering of the Lord. Their finnes about the holy things redounded, 1. To the ignominy of Gods sacrifices, and consequently of God. 2. To the great hurt of the people, who because of these abuses would not many of them bring any more offerings, as the abuse of the Sacrament amongst the papists depriving the people of the wine maketh many that feare God, to refraine from communicating with them. In concluding this of their finnes it is said the sinne of the young men was very great, Hebr. חַטֹּאתַיִם of the children, so likewise the Vulgar Latin, *peccatum puerorum*, which *Lyra* expoundeth thus, they were called children, as *Samuel* is called a childe, *v. 18.* not in age, but in conditions, although hee were yet but a childe in yeares, and

and his ministring before the Lord then is againe remembred to condemne them the more, and to commend him, in that such a childe attended better upon the service of God in his place, and lived better then they, who were men and fathers happily of children, 1 Sam. 4. 19.

For *Samuel's* ministring before the Lord in his childhood somewhat hath beene already said, v. 11. but here it is further added, *girded with a linnen Ephod*: of an Ephod wee read for the High-Priest, Exod. 28. 6. but that was made of gold, blew purple and skarlet, this of *Samuel* was such, saith *Lyra*, as the Levites used in their ministry, made onely of linnen; and of linnen Ephods worne by the Priests, wee read 1 Sam. 22. 18. and *David* is said to have danced before the Arke in a linnen Ephod, so that when any came to minister before the Lord in any kinde, it seemeth, that they used linnen Ephods; and white garments are spoken of as garments used to expresse joy, Eccles. 9. 8. So that, as *Willet* noteth, there were three kinds of Ephods, 1. of the High-Priest, 2. of the Priests and Levites, which were holy, 3. a civill garment of the same fashion worne sometimes by others being about sacred duties. *Theod. qu. 8.* saith, that for the excellent grace appearing in him & the hopes conceived of him, *Eli* imparted unto him this honor. *Iofatuz*, because no mention is made of an Ephod for Levites, thinketh it to have bin a lay mans-garment.

Moreover his mother made him a little coat and brought it up to him from yeare to yeare, &c. That is, to be worne under his Ephod at Feastivall times, saith *Peter Martyr*; whereas *Kimhi* holdeth, that shee carryed it away againe and brought the same from yeare to yeare, hee rejecteth that, because when hee grew to a greater stature, it would have beene too little for his use. This is written to shew the motherly care of *Hannah* over her sonne *Samuel*, although shee had given him away, yet shee ceased not to provide somewhat for him from time to time. And this her piety was well approved by *Eli*, and her diligent resorting to the Tabernacle, in so much that he blessed her and her husband, and God gave her five children more, whereby we may see, that there is nothing lost, but much gotten by giving to the Lord.

Now *Eli* was very old and beard of all that his sonnes did to all Israel, and how they lay with the women, that assembled at the doore of the Tabernacle, &c. These women, saith *Lyra*, were such as came to the Tabernacle after the time of their purification ended, according to the law, Levit. 12. so likewise *Hugo*, but he saith, that some hold, that they did not lye with them, but for money gave leave to their husbands to lye with them, before their purification, because it is said, they made the Lords people to transgresse, so *Jerom. Ben Gerson* saith, that *Eli's* sonnes lay not with them, but deferred to offer their offerings, when they brought them, so that they were sometimes constrained to lye abroad before the Tabernacle all night. Because if they had sinned by adultery, *Eli* their father would have spoken of it, when he reprov'd them, or the man of God, when hee came to taxe *Eli* for their wickednesse, which neither of them doth, but onely of their abuses about the sacrifices of the Lord. But the Text is plaine, as *Peter Martyr* hath it, they lay with them, and the verb is masculine, therefore these are but vaine imaginations. *Eli* being old and dim-sighted, so as that hee could not see, they waxed bold to commit these horrible wickednesses. In setting forth these womens assembling to the doore of the Tabernacle, Hebr. the word *העבירות* is used being taken from the marching of souldiers, because, as *David Kimhi* hath it, the custome was, that they who came to be purified, should come together in companies, like troopes. Of souldiers of women assembling to the doore of the Tabernacle, read Exod. 38. 8. many of which came for devotion, as *Hannah* Luke 2. and did, as it were, *militare deo* as the Levites, touching whom this word is also used, Numb. 4. 3. and this aggravateth the sinnes of *Eli's* sonnes, in that they committed this wickednesse with such holy women and neare so holy place, being nothing moved with the reverence thereof, or of him that dwelt there.

And hee said unto them, Why doe yee such things, &c. Hee being High-Priest and Judge should have punished them according to their sinnes, but hee onely re-

V. 18.

2 Sam. 6. 14.

Willet.

V. 19.

Peter Martyr.

V. 20, 21.

V. 22.

Lyra.

V. 24.

Hieronymus, de  
tradit. Hebr.  
Ben Gerson.

P. Martyr.

Barbani.

V. 23.

1 Tim. 3.  
Hieron. lib. 1.  
contra Iovin.  
Quia corripuit  
filios derelictos  
patris propter  
obscurationem  
fidei, damnavit  
eum.

V. 24.

Lyra.  
Hugo Cardin.

P. Martyr.

V. 25.

Lyra.

Math. 12.

P. Martyr.

1 Ioh. 1. 6.

Pellican.

proved them, whence it came to passe, that they still went on in their finnes and were nothing amended, and thus Eli also became guilty of their wickedness. And because it is supposed, that when the children are wicked and out of order, there is fault in the father, the Apostle forbiddeth him to be made a Bishop, that hath not his children in subjection with all chastity, and Jerom saith, that hee whose children live unchastly, cannot be a Bishop, saith Peter Martyr. Eli corrected his sonnes with the lenity of a father, not with the authority of an High-Priest, and because hee was bound to correct them thus, he was punished not onely for their iniquity, but also for his owne, as Jerom hath it.

To make the Lords people to transgresse, that is, discouraging them by your abuses from bringing sacrifices, as they ought to doe, so Lyra, but Hugo erroneously, because yee make them goe in to their wives, before their purification: for it was in the matter of sacrifice, as also Peter Martyr saith. If one man sinne against another, the Judge shall judge him, but if hee sinne against the Lord, who shall plead for him? Here Eli aggravateth the finnes of his sonnes, in that hee sheweth them not to be against the second table and man, but against the first and so immediately against God, for any abuse in the service of God is against God. For the meaning of these words, Lyra saith, placari ei deum potest, God may be pacified towards him by prayer and sacrifice, in this reading following the Vulgar Latin, but if he sinneth against God, what meanes of pacification are now left? not that it is impossible, that he should be forgiven, but most difficult, as it is said of him that sinneth against the Holy Ghost, hee shall never be forgiven. But this was absolutely spoken, and therefore it is ill brought for a parallel to this by Lyra. Peter Martyr first setting downe the exposition of the Hebrewes, the Judge determineth commonly of trespasses, done by one man against another, and so they come againe, after great fallings out, to be reconciled to one another: but if the trespass be against the Judge himselfe, hee being both the party offended and Judge, the offender can expect nothing but severe punishment from him, and likewise from God the Judge of all, if he committeth sinne against him immediately: for when one man sinneth against another, God is also offended and sinne is committed against him, because his law is transgressed, but that which is immediately done against God, onely is here said to be against God, and the other kinde against man. After this of the Hebrewes hee bringeth his owne, which is this: if a sinne be committed against man there are sacrifices, whereby it may be expiated, but when the sacrifices themselves are corrupted, there are no meanes now left to expiate such a sinne. And this I take to be most genuine. For whereas in our translation it is read, the Judge shall judge him, Hebr. it is ופללו אליוהים God shall be entreated for him, and the next word rendred, plead or crave for him, is the same verb, and because craving of pardon and obtaining it was by sacrifice, it is well expounded, his sinne may be expiated by sacrifice, but sith the corrupting of sacrifices was a most hainous kinde of sinning against God, it is said on the contrary side, touching this sinne, if a man sinne against God, who shall plead, or make atonement for him? the meanes of atonement being thus perverted and taken away, it cannot be. And although אליוהים be sometime rendred Judges in other places, yet there is no reason here to goe from the proper signification, especially it being a plurall and joyned with a verb of the singular number, as it never is, when men Judges are set forth hereby. Yet I doe not thinke, that every sinne about sacrificing, although it were very great, was such, as that no meanes now could be used for the expiating thereof, for the blood of Jesus Christ cleanseth from all sinne, and even for errors about holy things there were sacrifices. Indeed hee that had no grace to repent, after grosse sinning, but went obstinately on still in sinne, for his sinne there was no expiation, not because it was unpardonable, but because his heart was incapable of repentance, so Pellican, and this was the case of these young men, which made their father to speake thus unto them, as the next words shew. Notwith-

standing



standing they hearkened not to the voyce of their father because the Lord would slay them. And of any that sinne presumptuously it may also truly be said, who shall entreate for them? for their case is even almost desperate, because such doe hardly ever repent, neither will their obdurate hearts admit of grace at any time to repent. Thus wee see, how Eli was severe enough in words towards his wicked sonnes, but forsomuch, as hee did nothing against them, in expelling them from the Priests office, and cutting them off, as they that sinned presumptuously ought to be dealt withall, neither did hee rip up their sinnes in particular, or charge them herewith, as certainly perpetrated by them, and as utterly distastd by himselfe, (for he said onely, I heare ill of you by all the people, as if he went onely upon hearsay and were put on by the people thus to checke them) hee made himselfe guilty of their wickednesse, as Peter Martyr noteth, who also addeth, that Chrysost. saith, hee should have abdicated them, and put such impudent knaves quite from the Priest-hood: so Marcion having iturated a certaine maid was expelled from the Church by his father, a godly Bishop. But happily Eli refrained from thus doing, lest the High-priest-hood should by this meanes goe from his family, but that, which hee thus fought to avoid, hee brought upon his family, as hereafter followeth. Now because it is said the Lord would slay them, a question is moved, How this could bee, seeing hee willeth not the death of a sinner? Answer. Hee willeth it not indeede, as the cause hereof, but as a just Judge, they being obstinate and incorrigible sinners hee would for a punishment of so great wickednesse destroy them, hee willed not their destruction directly, but by consequence, because hee would doe justice upon such sinners, to which effect Lyra. Or the word because noteth the signe, not the cause, saith Hugo, as in saying of that woman, a sinner, Luke 7. Because shee hath loved much many sinnes are forgiven her, it is not meant, that her love was the cause of this forgivenesse, but the signe. Peter Martyr saith, 1. That Ezek. 18. it is spoken of penitent sinners, here of obstinate. 2. According to August, as Lyra had it before, hee willeth not the death of a sinner simply, but per voluntatem retribuentem, as he cannot but in justice thus punish the impenitent sinner. Some referre it to his eternall decree of reprobation, which is the first cause of the perdition of the wicked, and the second is their owne obstinacy in sinning, but so his will must come in as a cause of this obstinacy and destruction, whereas hee decreeth to reprobate onely upon the fore-sight of their finall impenitency arising out of their owne corruption, and want of grace. The best is to hold, that for their impudent and abominable sinning the Lord would lay this spirituall judgement upon them, viz. the withdrawing of his grace, so as that they regarding no admonition should at length receive their just reward, destruction by a violent death here, and after that perdition for ever in hell fire: so Junius. Of giving men over in judgement to hardnesse of heart, see more in my notes upon Rom 9.

And the child Samuel grew on, and was in favour both with the Lord and men. Of his growing before the Lord, see v. 21. now this is added for further explication, that by his growing when hee ministred before the Lord is meant not onely his increasing in stature, but in vertue and grace, which made him amiable to God and to all good men, as contrariwise Elies sonnes were abominable to all. And this praise of Samuel is so often inserted that their abomination might appeare to be the greater.

And there came a man of God unto Eli and said unto him, Thus saith the Lord, Did I plainly appeare unto the house of thy father in Egypt &c. And did I choose him out of all the Tribes of Israel to bee my Priest, &c. wherefore kick yee at my sacrifice? &c. Who this man of God was is not expresse, and therefore, as Lyra saith, divers conjecture diversly, some that it was Phinees, and some that it was Elias, but neither truly, for Phinees lived 350 yeares before, and Elias 208 yeares after; some, that it was an Angel, and some Elkanah, the father of Samuel. But leaving all these, as meere conjectures, as Peter Martyr doth, because the Scripture saith nothing in particular, who this man was, I determin, that hee was some man

Peter Martyr.

Ezekiel 18.

Lyra.  
Hugo Card.

Peter Martyr.

Borham.  
Pellican.

Junius. Oflander

V. 26.

V. 27.  
V. 28.

Lyra.

P. Martyr.

man extraordinarily stirred up, and indued with the spirit of prophesie to rebuke and denounce judgements against *Eli* and his family, as those most corrupt times required, but his name is unknowne: yet *Junius* saith, it was *Samuel*, whose calling to speake thus to *Eli* is set downe, *Ch. 3. per vs epaon*; and *Willet* maintaineth this, 1. Because there was no Prophet in those dayes else, as the Chaldee upon *Ch. 3. 1. 2. v. 12.* there is a reference to this. 3. Because *Samuel* feared to tell *Eli* thus much, which argueth that it was not told him before: so likewise *Iosephus*, *Antiq. lib. cap. 11.* That hee was a Prophet, the phrase, *a man of God* declareth, because Prophets peculiarly were thus called, and therefore hee speaketh as a Prophet, *thus saith the Lord.* The Hebrewes say, that the prophesying of *Eli* now failing because of his great age, another Prophet was sent unto him, as though age could make a man unfit for to prophesie, or a Prophet might in no case be reproved by a Prophet, when as *David* a Prophet was reproved by *Nathan*, and the Prophet that spake against *Jeroboam* having disobeyed, was threatened by the old Prophet, that seduced him. Wee may note, that even the High-Priest is subject to reproof for his sinnes, as *Aaron* also was before sharply reproved by *Moses*, and *Peter* afterwards by *Paul*: whereby wee may see, how great the pride of the Pope of Rome is, that hee will be subject to the reproof of no man, but of God onely; so *Symmachus* once decreed, and the Popes flatterers say the same at this day. For the speech made by this Prophet to *Eli*; 1. Hee commemorateth the benefits and favours of God towards *Eli*'s Progenitors, in that hee chose *Aaron* in Egypt, when hee was bondslave, to bee his High-Priest, to come neare unto him with sacrifice, incense and the Ephod, and provided liberally for his maintenance by giving him all the offerings of the children of Israel. 2. Hee upbraideth him by his ingratitude, in that having so much for his maintenance given unto him, and being so greatly honoured of God he againe dishonoured him so much about his sacrifice. 3. He threatneth him and his whole family with great misery to come.

For the first, this appearing to the house of his father, was according to *Lyra*, *Exod. 4. 27.* when God spake unto *Aaron* and bade him goe and joine with *Moses* his brother, for then say the Hebrews, hee told him, that hee should bee High-Priest, although it be not there expressed; and they hold before this, that hee was a Prophet and prophesied in Egypt, and reproved the Hebrews for their idolatry there, and that one of his Sermons was recorded by *Ezekiel*, so *Peter Martyr*. Very anciently therefore did God grace the house of which *Eli* came, by conferring the Priesthood upon it, the duties whereof here remembred were, 1. To offer sacrifice. 2. To burne incense to God upon the Altar of incense. 3. To weare the glorious Ephod with the *Urim* and *Thummin*, of which see *Levit. 8.* and therein to minister in the Sanctuary. The maintenance allowed to the Priests was all the oblations brought by the people, see *Numb. 18.* which was a very liberall maintenance, whereupon both the High-Priest and the rest of the Priests might have lived plentifully and honourably.

For his ingratitude. *v. 26* Why kicke yee against my sacrifices, &c. and honourst thy sonnes above mee, &c. Hee spake thus unto him, because they did, as it were, tread Gods Ordinances touching the order about sacrifices under their feet, vilipending them, and preferring a new order of their owne devising to satisfy the better both their covetous and epicurish mindes; and because *Eli* ate of the meat also, as is most probable, thus disorderly taken and roasted, hee is joyned with his sonnes in the offence, *why kick yee, &c.* And because neither for this, nor for their foule adulteries hee punished them, as he ought to have done, hee is challenged to have honoured his sonnes above God, who had so much honoured him, and his fathers house, which was the highest degree of ingratitude that could be.

For his threatening. *v. 30. I said surely that thy house and the house of thy fathers should walke before mee for ever*, the Vulgar Latin, *should minister before mee for ever*, more expressing the meaning that they should execute the Priests office and

Ben Gerson.

1 Kings 13.

Note.  
Exod. 32.  
Gal. 2. 11.

1.  
Lyra.

2.  
V. 29.

2.  
V. 30.

and abide in that high dignity alwayes, but now saith the Lord, farre bee it from mee, &c. A question is here, when this promise was made to Eli and to his fathers house, because wee read of none in particular? *Answer.* Some say, that Aaron having two sonnes, Eleazar and Ithamar, when there was so great corruption in Israel, by idolatry and all manner of licentiousnesse, of which wee read *Judg.* 19. 20. &c. Eleazars house was put from the High-Priesthood, and it was translated to the house of Ithamar, because that family had beene negligent and remisse in withstanding such abominable wickednesses, and the family of Ithamar acquiting it self better, God made this promise, although it be no where expresse, till now. Others because no such promise is expresse in any place, but onely to Aaron and to his house, *Exod.* 28. 43. and *Cb.* 29. 9. that they should bee Priests unto God by a perpetuall decree, and the other is but a tradition of the Hebrews, some hold, that nothing else is meant here, but that Eli and his posterity being of the Priests that came of Aaron, should have continued so alwayes, as those that came of Eleazar Aarons eldest sonne, but now one part of his posterity should be cut off in them, for their great wickednesse, so as that they should not bee in so holy and honourable an office any more. For to Phinees the sonne of Eleazar, the High Priesthood was promised for ever, *Numb.* 25. 12, 13. and therefore it could not after this be promised to Ithamars family: thus Junius, and after him Willst. But I subscribe rather to the other, because the Lord saith, I will raise mee up a Priest, not Priests, that is, an High-Priest, and hee shall walke before mine anointed alwayes, that is, in the dayes of the King, whom I will set up, this shall be done, as it was in *1 Kings* 2. 35. when Zadok was made High-Priest, and Abiathar was put downe; for in the time of Saul, Abijah, the sonne of Abinuh, brother to Icbabod was High-Priest still, and hee was of the posterity of Eli. And it is not said that Elies Posterity should bee quite cut off, but that none should live to bee an old man, and that they should bee poore, and humbly crave of the High-Priest to bee admitted to execute the Priests office for bread. *v.* 35, 36. Yet I confesse, that when I looke into the genealogies of the sonnes of Aaron, and finde none to have come of Ithamar, but onely of Eleazar, I can see no reason, why it should bee so, but that Ithamars sonnes failed not long after this judgement denounced, or if any survived, they were in Solomons time rejected, as unworthy of the Priests office for ever, unlesse they were after so poore and despicable inferior Priests, that they were past over in silence, as if they had not beene; see more *v.* 33. And hitherto of the first question, another is made, How the Lord saith, now it shall not be so, whether there be any variableness with God, and if there be not, as indeed there is not, how it is said here, I was thus determined, but now it shall be otherwise. *Answer.* When God promiseth any good to any particular persons, a condition is alwayes to be understood, if they be obedient unto him, and contrariwise for his threatening, see *Jerem.* 18. 7, 8. &c. So the promise of God to Eli and the house of his father was to be understood with a condition, so Peter Martyr. There is the like condition of the promise of life and salvation to all the faithfull, they must persevere in faith and obedience to the end: but they that are of the election, shall bee so kept by the Spirit given unto them, that they shall either not fall, or if they fall, rise againe by repentance and be undoubtedly saved, as the election of the seede of Abraham can never be frustrated, notwithstanding their long falling off. For those that honour mee I will honour, &c. that is, say the Hebrews, because Phinees the sonne of Eleazar honoured mee with all his might, I will honour his family and advance it againe, but Eli & his family, because they have despised mee, shall come into contempt. But the thesis is generally true in all men, as Peter Martyr saith, and to honour God is, 1 by being zealous for his glory, and not incurring any thing against it, 2 to live godlily, 3 to hearken to the voyce of wisdom, 4 to give credit unto God, as Abraham did &c.

Behold the dayes come, that I will cut off thine arme, &c. By arme, saith Lyra, understand the power and authority of the High-Priesthood, which was cut off

Qu.

Peter Martyr,  
Lyra, Hebrai,  
Osiand Borthens.Junius  
Willst.

1 Sam. 14. 3.

1 Chron. 6.

Qu.

Iam. 1. 17.

Peter Martyr.

Rom. 11.

V. 31.  
Lyra.



1 Kings 2.35.

Peter Martyr.

V.32.

Lyra.

Peter Martyr.

Junius.

Willet.

off 80 yeares after by *Solomon*, when *Abiathar*, that came of *Eli*, was removed, and *Zadok* set up, who came of *Eleazar*. For from this time to that were 40 yeares of *Samuel* and *Saul*, and 40 of *David*. *Comestor* addeth that his arme is spoken of also, because the right arme of the sacrifice belonged to the Priest. Moreover by his arme, that should be cut off, is meant the cutting off of his children in the midst of their age, as *Hophni* and *Phinees*, his two sonnes, and therefore it is added, *there shall not be an old man in thy house*, so likewise v. 32. This, saith *Peter Martyr*, is by some expounded as not meant of their age, but wisdom, they should be children in wisdom, and so incapable of any high dignity: but hee preferreth the literall meaning, either they should be cut off by a violent death, as many of them were, 1 Sam. 22. by *Saul*, or pine away and so dye for sorrow, to see *Eleazar's* family so preferred, and themselves despised, see for proof of this vers. 33. *Ofander* thinketh, that it was meant, they should all dye, before that they attained to the age of 30. and so before they could be admitted into a Priest Office. Now this punishment was first denounced, and long after inflicted, that *Eli* yet living might be more affected with his sinne unto repentance, and that his posterity might have space of repentance, but not being amended the more justly be thus judged. To shew, that they should pine away for sorrow, it is added, v. 32. *Thou shalt see thine adversary in the habitation, in all the wealth, that God shall give Israel, &c.* the Vulgar Latin, *in the Temple in all the prosperity of Israel*, that is, saith *Lyra*, thou shalt see the posterity of *Eleazar* in high honour in the Temple, which *Solomon* shall build in the most flourishing time of the people of Israel, and so when the greatest multitude of sacrifices shall be brought unto the Temple, and the Priests shall be most liberally provided for, this being a corrasive to thy heart to thinke of thy being cut off from so great an happinesse. Some, saith *Comestor*, hold, that it was meant, that the Priesthood should be translated from *Aarons* posterity to *Samuel*, but falsely, seeing *Samuel* was never a Priest, and the *Aaronites* continued Priests till the captivity of *Babylon*. If it be demanded, how it could be said, that *Eli* should see it, so much as hee lived not to that time; hee answereth, it is not meant precisely of his person, but of those that came of him, thou in thy posterity shalt see, &c. To the same effect *Peter Martyr*, the two families, that came of *Aaron*, were as two wives, whereof one is counted the others adversary, and the felicity of the one is a pining and vexation to the other. Even as the families springing from the same King, as the house of *York* and *Lancaster*. *Junius* rendering the words in a diverse manner thus, *For after that thou shalt behold the straights of my habitation, for all that wherein God would have done good to Israel*, expoundeth them of the straight by the taking of the Arke by the *Philistines*, Ch. 4. which should not have beene, but contrariwise good should have beene done to Israel, if hee and his children had administrated their Priests Office rightly: but now after that hee had scene this to his great grief hee should dye, and after him there should be no old man of his family for ever, but every one should from time to time dye in the midst of his strength. And this exposition is justified by *Willet*, because of *Eleazar's* family comming to the High-priesthood in stead of *Elies*, it is spoken, v. 35. but the word *אויב* doth most properly signify an adversary, as it was used before, Ch. 1. 6. in speaking of *Peninnah Hannah's* adversary, and the next words are *verbatim*, *in all the good, that hee shall doe for Israel*, so that the exposition first brought doth best agree, for it is not an adversary in Gods house to the prejudice of the good of Israel, that is here spoken of, such as the *Philistines* was, but *Elies* adversary sitting as chiefe ruler here in the best and most prosperous times. In the Hebrew there is neither thy enemy, nor my habitation, but *אויב מנוח*, an enemy, an habitation or house, so that it may be read, *thy enemy having an house*, &c. that is, a sure house, according to v. 35. Whereas that verse is objected, as making against this exposition, because there one is spoken of to be set up in the roome of *Eli*, I answer, this doth not hinder, but that hee may be spoken of here also, but here more obscurely, there more plainly, it being further

further exprest what good should bee done to Israel, and when, viz. in the time of Gods anointed *Solomon*, who should build a glorious Temple, and enrich the kingdom.

And this shall bee a signe unto thee, that shall come upon thy two sons, Hophni and Phinehas, in one day they shall both dye. Before this having said, that there should not bee an old man of his house; And v. 33. *The man of thine that I shall not cut off from mine Altar, shall bee to consume thine eyes, and to grieve thy heart, &c.* that is, although my meaning is not to cut off every one of thy posterity from the Priestly office, yet hee that surviveth, shall live in such poverty and misery, and bee so macerated through envy to see his adversary to highly preferred, and himselfe so debased, as that his life shall bee but for his greater punishment, for his owne terrour, and example to others, as *Cains* life was: so that here againe by thine eyes, and thy heart, wee are to understand the eyes and the heart not of *Eli* in person, but of his race, thus *Lyra*. And more particularly wee may understand by the man surviving *Abiathar*, who escaped when *Saul* slew al the rest, but his escape was but to endure more vexation and misery, when he saw *Zadok* preferred to the High-priesthood, himself being put down; so *Will.*

For the signe here given, it was, that when part of the judgement threatned should come to passe, the rest, which was to come after, might bee the more confirmed, as by the untimely death of his two sons to come very shortly, hee might bee well assured when this was done, that all the rest to come many yeares after, should bee accomplished also. Now false Prophets have given signes, as well as true, *Deut. 13.* but there have alwayes been these differences; 1 They have sometimes followed, sometimes not, these alwayes without faile. 2 They were ambiguously propounded, these plainly. 3 They tended to idolatry and superstition, these to the glory of God; so *P. Martyr*.

And I will raise mee up a faithfull Priest, &c. and hee shall walke before mine anointed for ever. This, as was before shewed, was *Zadok*; but how is it said that hee should walke before his anointed for ever? *Ans.* In these words was implied a change of government from an Aristocracy into a Kingdome; and because Kings were anointed to this high office, the King, that then should reigne, is set forth by the name of Gods anointed, and this particularly was *Solomon*, before whom *Zadok* should minister, which is meant by standing before him for ever, or, all dayes, as it is Hebr. that is, the Priesthood being never more taken away from him and his posterity, as from *Eli*, but abiding with him all *Solomons* dayes, and all the dayes of the Kings succeeding him, as long as the Common-wealth of Israel should continue; and so *Kimbi* noteth upon 1 *Chron. 7.* that *Zadoks* Posterity continued in the High-priesthood till *Ezra's* time; and this is also meant by the words before-going, *I will build him a sure house, hee shall walke before mine anointed*; that is, saith the Chaldee Paraphrast, Hee shall minister to him by doctrine and erudition; not bee of greater dignity or excellency: and *D. Kimbi* saith, before him, is about the King, for the High-priest as the inferiour, came alwayes before the King, but onely when the King went to aske counsell of him from God, for then hee was before the Priest in an inferiour place, as *Jeshua* was appointed at such times to come before *Eleazar* the Priest; so that here is no ground for the Popes superiority above the Emperour, and making him to come before him, as he hath often done.

And it shall come to passe, that every one that is left in thy house, shall come and crouch to him for a piece of silver, and a morsell of bread, &c. It may seeme, saith *Peter Martyr*, that seeing they were of *Aarons* posterity, they could never come to this great want, for so much as the offerings, and tenth of the tithes were to bee distributed amongst them; and if any through any blemish were unfit for service, yet he must hence bee also maintained. But it is to bee understood that *Abiathar* the last High-priest, who came of *Eli*, for treason was not onely put from the Priests office, but commanded to goe and live apart at *Anathoth*, where his house was, having no more either to doe at the Altar, or any maintenance,

V. 34.

V. 33.

1 yr. a.

Gen. 4.

1 Sam. 22.

Will.

P. Martyr.

V. 35.

1 Kings 2 25.

D. Kimbi.

Chaldee Paraphr.

Numb 27. 21.

V. 36.

Peter Martyr.

tenance,

Lyra.

tenance there-from, wherby it must needs be, that he lived in great poverty, and his children were poor, which made them come, as *Lyra*, following the hebrews, hath it, and crouch to the High-priest, and crave the meanest Priestly office for necessary maintenance: For a piece of silver, he hath an half-penny, as the word **אנורה** signifieth, it is the same with *gerah*, the twentyeth part of a shekel, according to *Peter Martyr*. And now if wee put all the judgements upon *Eli's* family together, wee shall finde that they suted with his, and his sonnes sins: 1 In that as hee honoured his sons above God, so hee both lost his honour, and them also. 2 As they abused the sacrifices, so now his posterity had no more to do with the sacrifices, but at the allowance of another. 3 As they abounded with dainties, and in fleshly pleasures, so now they were in want and misery.

The Morall.  
Lyra.

Greg. in Pastor.  
Cum pastor per  
abrupta graditur  
consequens est ut  
grex per precipi-  
tium sequatur.

Morally, by *Eli's* sonnes were set forth wicked Ministers of the Gospel; their boy comming with a three-hooked instrument to pluck flesh out of the pot, their sensuality carrying them to these three: First, the lust of the heart, that is, bodily pleasures. Secondly, the lust of the eyes, that is, worldly profits. Thirdly, the pride of life, that is, honours and dignities here. And as they made men to abhor Gods sacrifices, so these by their lewdnesse, that they have no care to doe good works, but live most wickedly: for when the Pastor goeth by abrupt places, it must needs bee that the flock should follow to a precipice, and perish.

## CHAP. III.

V. 1.

Skel. Hister.  
Hugo Cardin.

Hieron. Predi-  
catio si rara est  
non sufficit, si  
assidua, vilescit.

Peter Martyr.

Josephus.

V. 2.

Junius.

**T**He Word of the Lord was precious in those dayes, and there was no open vision. For the wickednesse of the Priests, saith *Lyra*, there had been no revelations or visions a long time; wherefore it is said, *The Word of God was precious*, that is, rare; for rare things are precious, seldome did the Word of God come to any extraordinarily, to shew what should bee done afterwards; thus also *Comestor*. *Hugo* saith, it was both for the sinnes of the Priests and the people, that God sent no Prophets, nor Angels, and alledgeth *Esa. 13.* A man shall be more precious then gold, to prove, that rare things are precious. But whereas some infer hereupon, that preaching seldome is precious, and often preaching should not bee, because this vilifieth it, hee alledgeth, *Hebr. 6. 7.* of the often falling, of raine to make the ground fruitfull, and the glosse of *Jerome* thereupon against it, If preaching bee rare, it is not sufficient, but if it bee daily, it is vilified: so that both by the glosse and text; although through the corruption of people, the Word being often preached be sleighted, yet rare preaching, as insufficient, is to be condemned.

*Peter Martyr* here noteth how *Samuel* was rewarded for his faithfulness and diligence in his place according to that, Thou hast been faithfull in little, I will make thee Ruler over much; and therefore to make way unto the relation of the word of God comming to *Samuel*, it is first said, *The childe Samuel ministered to the Lord*; and then see how the Lord dignified him, although hee were yet very young, for hee is generally held to have been but 12. Revelations, that were then very rare, were yet made unto him, so great grace and favour did bee come into with the Lord, none had that name and fame for a Prophet since *Moses*, as hee had. *There was no manifest vision in those dayes*; that is, saith *Junius*, although there were some private revelations, yet the publike office of prophesying failed.

And it came to passe at that time, when *Eli* was laid downe in his place, and his eyes waxed dimme, that he could not see. V. 3. Yer the lamp of God went out in the Temple where the Arke was, and *Samuel* was laid downe to sleep. Being about to set forth the revelation made to *Samuel*, hee first describeth the time. For these words, at that time, *Junius* hath, that day, that is, the day in which the Prophet had come to *Eli*, to threaten him, *Chap. 2. 27.* at night when *Eli* and *Samuel* were both in bed, in the Priests and Levites chambers, neare the Tabernacle



cle in the Court thereof, for in the Tabernacle no man might lye; this of that day, is taken out of *Ben Gerson*, and disliked by *Peter Martyr*, because it is Hebr. in those dayes; so that it is not necessary to hold it to have been done precisely the night following that day. *Ter the lampe went out*, that is, before morning, for it burnt all night, and in the morning was ordered againe continually, *Exod. 27. 20, 21.* the lamps were seven, which burnt all night, and from thenceforth three of them onely being renewed all day, and then all the seven againe at night, according to some; but according to others, five of them were lighted againe in the morning before the morning sacrifice, and that being ended, the other two also; see my exposition there. So that here is a description of the night season, it being yet towards the dawning of the day, for then the lampe began to goe out. A lampe is spoken of in the singular number, because there was onely one golden candlestick with seven branches, wherein seven lampes burned. For these words inserted touching *Eli*, *His eyes waxed dimme that hee could not see*; they serve onely to shew, of how great an age *Eli* was at this time, and that, as *Peter Martyr* hath it, the reason of *Samuel's* so readily running to *Eli* when he called, might appear, because they that cannot see, have need of helpe oftentimes, especially when this cometh upon them by age: yet hee thinketh not but that *Eli* could see a little, as *Jacob* being dim-lighted, yet could see the two sonnes of *Joseph* to put his hands upon them, as hee would. Hee also saith, that the Rabbins note hereupon the great providence of God to bee pointed at, when one light went out, to set up another in his Church, after *Eli*, *Samuel*, as after *Moses*, *Joshua*; but whereas by *Eli's* eyes waxing dimme, they say it is not to bee understood of his bodily eyes, but of the eyes of his minde, because it had been to no purpose here to make mention of his bodily blindness, but to intimate, that hee had in times past the sight of Divine things, but now had lost it for the finnes of the people, this hee disliketh as not being said according to the meaning of this place. I thinke that both blindnesses may bee understood here: 1 Of the body, to shew why *Samuel* was so ready to runne to *Eli*, as being a thing to which hee had been used. 2 Of minde, to shew what need there was that God should now raise up another Seer in his Church. The Vulg. Latine joyning the next verse unto this, *Eli his sight was dimme, and hee could not see the lampe before it went out*, hath given occasion to *Lyra*, and others to inquire how this could bee properly spoken, for so much as the dimmest sight, if it can see any thing, can see the light of a candle, or lampe by night: but he resolveth it well, that the Latine translation is herein corrupt, as also in many other places, for in Hebr. it is both distinguished by another verse, and the words are, *And before the lampe of the Lord went out, &c. Samuel was laid downe, &c.* but as in confounding these two verses there is an error in the Vulg. Latine, so in our new Translation, and in *Junius* it is gone from the order of the words in the latter part of the verse, and the Vulg. Latine keepeth the right order, for in the Hebrew it is, *And Samuel lay downe in the Temple of the Lord, where the Arke of God was*, and so the Vulg. Latin; but *Junius* and our new Translation, *Ter the lamp was gone out in the Temple, &c. and Samuel was laid downe*, inverting the order happily, that it might not be thought that any man lay in the house of the Lord. But the order of the words being kept, *Ben Gerson* saith, it may bee rendred, *besides the Temple*, where there were chambers for the Priests and Levites to keepe in, and watch the Tabernacle, and this is followed by *Peter Martyr*, who noteth, that all the families of *Levi* were placed neare about the Tabernacle, east, west, north, and south; not that Gods house had any need to bee watched, but to teach us to watch alwayes, and to bee sober, and to have our conversation in heaven, seeing wee are a royall Priesthood now so many as bee true Christians. There is a note of distinction under *אֱלִי* called *altnab*, shewing that the next words, *in the house of the Lord, &c.* are to be distinguished, and not to bee read, as shewing the place where *Samuel* lay.

*The Lord called Samuel, and hee answered, Here am I, and hee ranne to Eli, &c.*  
*The Lord called Samuel three severall times, and every time hee thinking that*

*Peter Martyr.*

*Lyra.*

*R. L. B. Gerson.*

*P. Martyr.*

*Note.*

*V. 4.*

*Eli*

Septuag.  
Chalid. Aram  
Mont. Vulg.  
Latin.

P. Martyr.

V. 8, 9.

V. 10.

R Kimbi.

R. Kimbi

Josephus.

Hugo Card.

Psal. 99. 6.

V. 11.

Peter Martyr.

Lyra.

V. 12.

Eli had called him, ranne to him; and the reason is rendred, v. 7. Samuel yet knew not the Lord, neither was the word of the Lord yet revealed unto him. Hebr. And Samuel before hee knew the Lord, and before his word was revealed unto him. Which is followed by the Sept. being thus supplied, Thus did Samuel before hee knew the Lord, &c. but the other is followed by the Chaldee, Aram, and Vatab. Vulg. Latine, &c. The sense is all one, but because שָׁמַע *terem*, signifieth, before that, it is best to follow the Hebrew. Now Samuel is not said, not to have known the Lord, as the wicked sonnes of Eli, Chap. 2. 12. but as the last clause expresseth, hee knew not that the voice which came to him was his, because hee had not yet been used to it; the Chaldee, he knew not the word of prophesie. Gregory, lib. 3. c. 1. saith, the Lord spake in a voice like unto Eli's, so that Samuel knew it not to bee the Lords voice, but thought it had been Eli's. Samuels running to Eli, shewed his diligence, and God ordered it so by his providence, that hee should run unto him three times, that Eli might surely know that it was a Divine revelation, and be affected with it, whereas otherwise hee might happily either not have heard of it, or have sleighted it as a childish dream; so Martyr. But now hee perceived that the Lord had called him, and instructeth him when hee called againe, what answer hee should make.

Then the Lord came and stood, and called, as at other times, Samuel, Samuel, and he answered, Speake, for thy servant beareth; For these words, as at other times, Hebr. שָׁמַע שָׁמַע, in the Vulg. Latine, secundo, most unaptly, for it was the fourth time of his calling. Peter Martyr, semel acriterum; Junius, ut antea; but the Hebrew signifieth, hac vice, sicut alia vice, at this time, as at the other, or, againe and againe, for now he doubled his calling, so as hee had not yet done. Touching his comming and standing, Kimbi thinketh that it was in some visible shape, because the same word is here used that was used in setting forth his standing in Balaams way. Whereas in answering, Samuel speaketh not all the words put into his mouth by Eli, for Eli bade him say, Speake Lord, for thy servant beareth, but hee leaveth out the word Lord; Kimbi noteth it to have been done for reverence to the name Jehovah, because it ought not to be spoken by every one. But this is rightly taxed by Martyr as frivolous, because if so, the High-priest would not have instructed him to speak so: It is more probable, that Samuel through feare forgot part of his answer, as a man being terrified with majesty may easily doe. Samuels being thrice called, saith Josephus, intimated his threefold dignity to come, of a Prophet, a Judge, and a Priest, in that he offered sacrifice. But Hugo saith, hee offered, because Iehobod was then too young, but hee was not for this a Priest; wherefore it is said, Moses and Aaron amongst his Priests, and Samuel amongst, &c. Moreover, any man extraordinarily called might offer sacrifice, and in any place, although ordinarily, the Priest onely comming of Aaron might doe it.

And the Lord said to Samuel, Behold I doe a thing in Israel, at which every one that beareth it, both his eares shall tingle, that is, it shall make him to stand amazed at it: for upon vehement astonishment, certaine commotions and humors are stirred up in the head, and descend with great force into the eares, making them to tingle; so Peter Martyr. Hee meant hereby the great judgement that should shortly come upon all Israel by the Philistims, when the Arke of God should bee taken and carryed away, of which who could heare without astonishment? that the Arke so sacred that none but the Priests might touch it, should bee suffered to come into the hands of barbarous enemies, and so bee scorned and triumphed over, as Lyra partly hath it.

In that day I will performe against Eli, all that I have spoken, &c. that is, saith Hugo, all that I have spoken by my Prophet, whom I sent unto him; and V. 13. I have told him, That I will judge his house for ever, is spoken also with reference to the same. This was the destruction of his two sonnes, and the cutting off of all the rest of his family in their youth, and the putting downe of the survivors from the Priesthood: When I begin, I will also make an end; Hebr. beginning and perfecting; whereby is not meant, that all things spoken

spoken of should come to passe at one time, for the removall of his family from the Priesthood was not till 80 yeares after, as hath been already shewed. *Mart.* I will begin and persue it, but for these words, I have told him that I will judge his house, hee hath it, I will shew that I judge, &c. as if they had no reference to any former threatening, whereas indeed in Hebrew they plainly have, *Because his sonnes made themselves vile, and hee restrained them not*; the Vulg. Latine, *Because hee knew that his sonnes did unworthily, and hee corrected them not*: the Sept. they cursed God, and hee admonished them not. *Junius*, hee repressed not his sonnes, bringing a curse upon himselfe, or themselves: *Mart.* his sons condemned themselves, and hee prohibited them not. The word used in Hebrew, properly signifieth they cursed themselves, as *A. Mont.* readeth it, but hereby, as *Junius* hath it, is meant, that they brought a curse upon themselves by their wickednesse, and hee was not severe enough against them to prevent it, or hee stopped them not in their wicked course time enough; but let them alone till they were so hardened, as that no admonition would doe them good; which is meant, when it is said, *Hee restrained them not, so Bortheim.*

*Therefore I have sworn to the house of Eli, That his iniquity of his house shall not bee purged with sacrifice for ever.* For the preterperfect tense, I have sworn, *Junius* hath it, I swear, because in that which was said before by the Prophet, Chap. 2. there is no mention made of an oath. That the Lord did sweare for confirmation, is no new thing, for hee sweare of old to *Abraham*, Gen. 22. 16. to confirme his promise, and *Numb.* 14. 28. to the rebellious Israelites to confirme his threatening: The forme used is Hebr. *If the iniquity of Eli's house shall bee purged, &c.* somewhat being left to bee understood, as, let mee not live, as *Junius*, or, let mee not bee God, as *Peter Martyr*. Our translation and the Vulg. Latine respecting rather the sense, then the rendring of it *verbatim*, have it, *shall not bee purged.* But how is it thus said? was their sinne then altogether unpardonable? The Hebrews answer, it could not bee purged by sacrifice, but by prayer, almesdeeds, and teaching and living according to the Law it might, and hereunto they therefore ascribed more vertue then to sacrificing; wherein they were not deceived, if by sacrificing they understood no more then the ceremony of killing and offering up a beast upon the Altar by the Priest to make atonement for the sinner: for this might bee done, and yet the wicked bee still in his sinnes, as is shewed *Isa.* 1. and *Isa.* 66. but prayers being penitently made, and the life being reformed, sinnes past are forgiven, see *Ezek.* 18. *Psal.* 50. & 51. *Dan.* 4. 27. But whereas they ascribe more vertue for the expiating of sinne to almesdeeds, prayer, &c. then to sacrificing, if it bee rightly understood, they foully erred. For the shedding of the blood of a beast in sacrifice, was nothing else but a figurative representation of the shedding of Christs blood to come, whereby alone wee are purged from all sin, and therefore in such as had faith in this blood, sin was certainly by sacrificing done away. But because a true and a lively faith was never without penitent prayer, charity, and reformation of life, these are chiefly insisted upon, and sacrificing without these rejected, as insufficient, and plainly arguing one either without faith, or whose faith was dead. The true answer to the question propounded then is, that neither by sacrifice, nor by any other means could their sin be purged, in respect of the punishment threatened, but so many of *Eli's* house as truly repented, should be purged from the guilt binding over to everlasting condemnation, so *Lyra* and *Peter Martyr*.

In the morning when *Samuellar* so, hee fearing to shew *Eli* of these things, was charged and advised by him to tell him; and then hee told him all that the Lord had said. One thing is questioned here upon these words, *And hee opened the doores of the house of the Lord*, seeing the Tabernacle was compassed in onely with curtaines, and had no doores; what doores are meant here? *Pellican* thinketh that some other house of God is here meant, and not the Tabernacle, because it is called the house of God and the Temple. But that of *Osander* is more probable, that although a curtaine served in stead of a doore all the time that the Tabernacle was carried about in the wilderness, yet being

V. 13.

Vulg. Lat.

Septuag.  
Junius.

V. 14.

Junius.  
Peter Martyr.Qu.  
Rabbini.

1 Ioh. 1. 6.

Lyra.  
Peter Martyr.

V. 15, 16, 17.

Exod. 26.  
Pellican.

Osander.



1 Chron. 25.  
Peter Martyr.

now settled in *Shiloh*, they made doores unto it, and to the Levites it belonged to open and shut these doores; so that *Samuel*, as *Peter Martyr* noteth, was still as humble as before, and as attentive about his duty in serving the Priests, although hee were now called to bee a Prophet of the Lord, extraordinary revelations did not puffe him up, neither should knowledge or any other gifts bestowed upon us, puffe up us.

Lyra

V. 17.

Hugo Cardin.

1 King. 22. 15.

Prov. 3. 12.  
Heb. 12. 9.

P. Martyr.

V. 19.

V. 20.

V. 21.

Hugo Card.

P. Martyr.

For his not shewing his revelation to *Eli*, it was a fault, saith the same Author, because revelations are made to the men of God, that they might shew them to others, but because hee was not bidden to shew it to *Eli*, it was the lesser; but I thinke it was no fault at all, because although revelations must bee shewed, yet it is not necessary that they bee shewed immediately, but in due order, and about this Gods order was, that *Eli* should first aske about it, and then *Samuel* shew it unto him. Hee told it not to *Eli*, till hee asked to know it, because the judgement was so great, that he feared to shew or speake of it, contrary to the manner of those who rejoyce to see and to speake of the faults and miseries of others. But the reverence which hee bare towards *Eli* being High-priest, also wrought with him, as *Lyra* hath it.

God doe so to thee, and more also, if thou hidest any thing from mee, &c. that is, God bring as great judgements upon thee, as ever hee did upon any, and greater, if thou shew mee not all, so *Lyra*. Or, God bring those evils upon thee, which hee hath threatened against mee, if, &c. as *Hugo*. This adjuring by superiours, was often used in those dayes, and the inferiour being thus adjured, was bound, as the people by *Saul*, and *Micaiah* by *Ahab*, and Christ by *Caiaphas*. And he said, it is the Lord, let him doe what seemeth good in his eyes. Herein *Eli* shewed himselfe truly penitent, in that hee submitted himselfe patiently to beare his punishment, hee refused not the chastening of the Lord, and chastenings borne patiently worke good unto the bearer, and shew Gods love towards him; which are things not incident, but onely to the penitent, so *Aaron* was patient, when his two sonnes were smitten; and *David*, and *Job*, and *Mauritius*, when the Empire was taken from him by *Phocas* and his wife and children slaine before his face, he said nothing, but *justa sunt judicia tua Domine*; thus *Theod. Chrysost.*, *Procopius*, *Lycanus*, *Tostatus*; but *Greger. Magn. Rabanus*, *Rupert*, thinke that these were not the words of true penitency, because hee amended not the fault, nor punished his wicked sonnes, as they deserved; wherefore his words shewed one inordinately trusting in Gods mercy; for hee trusteth ordinally herein, who amends his fault. *Peter Martyr* acknowledging that the fathers generally hold *Eli* to have been truly penitent, and so although hee were punished temporally, hee escaped eternally; yet calleth it in question, because hee might say so in hypocrisie; but seeing this is not revealed touching him, wee are not to question, but to imitate him in his humble submission when we are judged, for happily he sought to correct his sons, but they were now growne incorrigible.

And *Samuel* grew, and the Lord was with him, and let none of his words fall to the ground, &c. After the revelation made to *Samuel*, the confirmation of his words are set downe, and then the divulcation, so that all Israel from *Dan* to *Beerseba*, that is, from the north-boundary of *Canaan*, to the south, knew that hee was a Prophet, v. 20. and another apparition in *Shiloh* made unto him, v. 21. but what was then revealed, is not here set downe. None of his words fell to the ground, that nothing which hee spake failed, but all came to passe. *Hugo* saith also, it may be understood thus; hee spake nothing of heavenly things, but of earthly, applying it against those that speake altogether of earthly things; but the first is most proper. It is a Metaphor, saith *Peter Martyr*, taken from liquid things, which perish by falling to the ground, or from buildings ruined; and his words may be understood either of the Lords, or of *Samuels* speaking by his inspiration. The scope of all this is to shew that *Samuel* was famous all over Israel, as before his revelations had been rare, v. 1. so now they began againe to be frequent, v. 21. which was a great comfort to the people.

Mytically,

Mystically by the blindnesse of *Eli*, who could not see the light, the blindness of the Jewes, was set forth, till their Priesthood and Temple, and all were destroyed; so *Rabanus*.

*The Mystery.*  
*Rabanus.*

## CHAP. IV.

**A**ND the word of Samuel came to all Israel, and Israel went out to battaile against the Philistims. The Vulgar Latin adjoyneth the first of these words to the end of the former Chapter, and then beginneth this a little otherwise, *It came to passe in those dayes, that the Philistims came together to battaile, for Israel went out to meete the Philistims to battaile.* But in Hebr. this Chapter beginneth thus: *And the word of Samuel came, &c. and Israel went out to meete the Philistims in battaile.* Whereupon a question is made, what word of Samuel this was, and whether the Israelites were hereby stirred up to this warre against the Philistims? *David Kimbi* saith, that Samuel spake to all Israel, as the Lord moved him to goe and fight against the Philistims, that thus the judgements threatened, *Ch. 3. 11.* might take effect both against Israel and *Eli*'s house for their sinnes, thus also *Vatablus* and *Genev.* But this is improbable, because it would have made against Samuels credit, he being now newly called to the Prophets office, if at the first hee should have beene author of such a disastrous warre unto them. Moreover the commendation given him before, *God let nothing fall to the ground, which hee spake,* maketh altogether against this. Wherefore *Ben Gerson* contrariwise saith, that this was the immediate cause of Israels being overcome by the Philistims, in that they went to this warre without his direction, never consulting with him by the Urim and Thummim: but why the former words are prefixed then here, hee yeeldeth no reason, neither can his conjecture stand, that they went without direction, because the Philistims came out first against them, as the Vulgar Latin hath it, and as in the Hebrew is intimated, in that it is said, *they went to meete the Philistims,* so that it was no voluntary, but a necessitated expedition. *Oflander* thinketh, that by Samuels word is meant his Sermon exhorting to repentance. But *Peter Martyr* best, the word of Samuel came to all Israel, that is, his word against Israel and *Eli*, set forth *Ch. 3. 11.* was divulged in all parts of Israel, and then the history sheweth, how it tooke effect, *And Israel went out to meete the Philistims, &c.* and this being done, all men began to reverence Samuel, as a true Prophet of the Lord, and to have him in great honour. So that in saying, *the word of Samuel came to all Israel,* the cause is not assigned, whereupon the Israelites went forth to warre, but the means are shewed, how Samuel came to be knowne every where to bee a Prophet, when as his prophesie that they heard of, was accomplished, as is here immediately declared. When the Philistims came forth against Israel, and they went out to meete them, they thought of nothing else, then fulfilling what God had decreed for the punishment of *Eli*'s house and of Israel for their sinnes, but thus God brought about what hee had threatened, that all might feare to sinne, sith punishments will certainly follow, and feare at the hearing of Gods word, one title whereof shall not fall to the ground, but bee all fulfilled. No cause of the Philistims comming against Israel is here expressed, but it may well be thought, that it was to bring under Israel againe who had beene delivered formerly by *Samson*, and they were the more animated, because *Eli* their Judge was now old and feeble, &c. *And pitched beside Ebenezer and the Philistims pitched in Aphek,* the Vulgar Latin, *Ebenezer*, hath *Lapidem adiutorii*, the stone of helpe, as the word signifyeth, this place is here so called by anticipation, for it had not this name, till that Samuel called a stone so, which hee set up for a monument of Gods helping them against the Philistims, *Ch. 7. 12.* where the place is further described. *Aphek* was a City in *Judab*, *Josh. 15. 53.* *Junius.*

The Philistims prevailing, and having smitten of the Israelites 4000 men, their

V. 1.

*D. Kimbi.*

*Vatab. Genev.*  
*Translat.*

*Ben Gerson.*

*Oflander.*  
*Peter Martyr.*

*Note.*

*Hugo Cardin.*

*Junius.*  
V. 2.

V. 3.

their Elders aske saying, *Why hath the Lord smitten us to day before the Philistims, let us fetch the Arke of the Covenant, &c.* They, who expound the first words of this Chapter of *Samuels* speaking to the Israelites to goe out to this warre, hold this to bee spoken by way of complaint, *Why hath the Lord smitten us*, seeing we came not out to fight without his direction? But without reference to any such direction they might say thus by way of consultation, what might bee the cause, that they might goe more wisely to worke the next time. In saying, *Why hath the Lord smitten us*, they spake rightly, for the *Philistims* could not have smitten them, but for some error in themselves, which the Lord strengthened them to punish: otherwise they being the Lords people and the *Philistims* his enemies, they must needs have gone by the worst. But so fondly foolish were even the Elders of Israel, that they thought not of their owne finnes and of the corruptions in their sacrifices, and in their Priests, and the generall neglect of sacrificing hereupon, but they laid all the fault upon the absence of the Arke, which therefore they fetch into the hoast; A thing never used in times past, since their comming into the land of *Canaan*, but onely at the siege of *Jericho*: neither did God appoint it ever to be brought forth for such an end, but onely at that time, although in the wildernesse it was carryed before them for their defence, and as some thinke, to the battaile against the *Midianites*, where *Phinees* is said to have taken the holy vessels with him, for this is expounded of the Arke by *Lyra*, *Tostatus* and *Vatablum*. They were therefore thus infatuated now in their counsels, that the two wicked sonnes of *Eli*, *Hophni* and *Phineas*, might be drawne out to their destruction, as had beene threatned, *Ch. 2*. For the Arke was appointed for a signe of Gods presence amongst them to abide in the Tabernacle, whereunto they should resort to worship, and to receive answers from God for direction in time of need, and not to be carryed forth, that by the helpe thereof they might prevaile. How they might thus doe was often inculcated, *viz.* By turning from their finnes and keeping Gods commandements, which if they did not, they were threatened with destruction before their enemies, although they had the Arke amongst them. Yet through a superstitious conceit they so doated upon outward signes, that because of the Arke, and afterwards for the Temple of the Lord amongst them all should goe well with them, how wickedly soever they lived. And in this superstition they are imitated by the Papists, who carry the hoast about, ascribing great vertue unto it for any purpose; and likewise in going to warre they weare the signe of the crosse, placing great confidence herein. And thus did many superstitious Christians in the dayes of *Tertullian*, *Cyprian*, *Chrysostom*, &c. as *Peter Martyr* gathereth from their writings. For *Cyprian* saith that superstitious women did then carry home the Eucharisticall bread and keepe it in their chests, and *Tertull. lib. de monogamia* telleth his wife, that used to doe so, and to eate thereof in a morning, that if after his death shee should marry an infidell, hee would thinke, that it were something bewitched, that shee did thus eate. *Jerom. contr. Iovinian.* that some men, when they had lyen with their wives, would not come forth to receive the communion the next day, but would have it brought home unto them; *Ambrose* saith, that his brother *Satyrus* did weare the holy bread about his neck, and that being once in danger upon the Sea, he was hereby preserved in the midst of the waves. But by that which followeth in this history it appeareth, how vaine a thing it is thus to trust in outward things, and to use them otherwise, then God hath ordained. They sent, saith *Josephus*, to the High-Priest and the Senate to desire, that the Arke might be brought forth, thinking, that all would be hazzarded without it, but having it amongst them that they should undoubtedly prevaile, being ignorant, that hee who had given sentence against them, was greater then the Arke, which was to be revered for his sake. Thus the Arke was brought into the hoast, and with it came the two sonnes of *Eli*, having a charge given them by their father, if the Arke should be lost, never to come into his sight againe. In this sending for the Arke they erred divers wayes, 1 because they fetcht it without

Peter Martyr.

Joseph. Antiq.  
l. 5. c. 11.



without warrant, 2 without pompe or due reverence, 3 they superstitiously trusted in it, as carnall Christians in their Baptisme, and the Eucharist living still in sinne, but they were now punished more then before. *Oflander, Pellican, Borbeus.* David contrariwise sent backe the Arke, when he fled from *Abisalon*, 2 Sam. 15.

The Arke is called, *The Arke of the Covenant of the Lord of Hosts sitting upon the Cherubims*, because in it the testimony was contained, he can easily, as by unresistible hostis both overcome his enemies and succour his people, and over the Arke upon the propitiatory or Mercy-seat stood two Cherubims, or golden Images with the faces of young men, and wings covering the Mercy-seat, as *Exod. 25.* and from these Cherubims the Lord gave answers *Numb. 7. 89.* of the reason whereof see in those places.

The Arke being brought into the host the Hebrews rejoyce, but the Philistims feare, and say, *Woe to us, who shall deliver us out of the hand of these most mighty Gods? these are the Gods that smote the Egyptians with all those plagues in the desert.* Like ignorant heathens, because they worshipped divers Gods, they spake thus in the plural number of the true God. Whereas they feare considering the Plagues wherewith God smote the Egyptians in the desert, it is doubted, how they could speake thus, seeing those plagues were sent in Egypt and not in the desert: *Borbeus* saith, *במדת* may bee expounded in the word, or by the word or command of God; but because this word is never so used, although *בד*, whereof it cometh signifieth a word, and it is not likely, that the ignorant Philistims had the knowledge of the power of Gods word, I subscribe rather to *Junius*, that they spake thus for the last and greatest plague, wherewith the Egyptians were smitten, when they were drowned in the red Sea, wherein was the consummation of all their plagues, and this was in the desert of *Etham*. Or else as the Sept. and *Vatablus* have it, the conjunction and is to bee understood, *in Egypt, and the red Sea*. Touching the great feare, wherewith the Philistims were now taken, *Luci* saith, that the Hebrews expound it of some of them onely, who revered the Arke, as in all nations there were some, that feared God, and these spake thus, *Woe to us, who is able to stand against these mighty Gods? but others feared not, and therefore replied, these are the Gods, that smote the Egyptians, as if they should have said, they did before them all, that they were able to doe, but against us they are able to doe nothing, plucke up a good heart then and play the men (O see Philistims.)* But the words are plainly one continued saying of the same men, who yet desperately incourage one another. Then they fought and prevailed, and 30000 of the Israelites were slaine, and the Arke was taken, and the two sonnes of *Eli* dyed: and then a man of *Benjamin* ran to *Shiloh*, his garments being rent, and upon his head, &c. *Peter Martyr* here noteth, as a meanes of so great an overthrow given to the Israelites, the great confidence and security, that was amongst them by reason of the Arke, for security giveth much advantage to an enemy, although weaker. If any man shall marvaile, why the Lord would suffer his Arke to be taken and carryed captive by these wicked men, and to be triumphed over, it being so foule an indignity unto him; hee answereth, it had beene a marvaile, if he should not have suffered it thus to be, seeing it was amongst his owne people so greatly abused; and as it is said of the Sabbath, *the Sabbath was made for man, and not man for the Sabbath*, so the Arke and Tabernacle and all other holy things were made for man and for his salvation, but this being not now thus used, but contrariwise abused, it was just with God to suffer it to be taken and carryed away from amongst them, as being unworthy of it: For besides the finnes before mentioned, they were grosse idolaters at this time, as is noted *Psal. 78. 58, 59, 60. 1 Sam. 7. 3.* *Theodoret* saith, that God in suffering the Arke to be taken taught the Israelites, that living ill there was no trust to be put in the Arke or in him, *Curenium legem transgredientes Arcam ad auxilium traherent, que legem intus habebat sitam?*

Touching the man of *Benjamin*, that came into *Shiloh* to bring tidings,

V. 4.

V. 8.

Q. 4.

Borbeus

Junius.

Exod. 13. 20.

Vatablus.

Luci.

V. 9.

V. 10, 11.

V. 12.

Peter Martyr.

- Lyra.* some Hebrews thinke that it was *Saul*, who had taken the two Tables that were put in the Arke, out of the hands of *Goliath*, who was carrying them away, and brought them back to *Shiloh*, so *Lyra.* But this is a meere conjecture without ground, and is improbable, because *Saul* was but a young man, when hee was made King, *Chap.* 9. 2. and that was twenty yeares after this and more, for so long was the Arke in *Kiriath-jearim*, before the overthrow of the *Philistines* by thunder at *Samuels* prayer, and *D. Kimbi* reasoneth against it. Who this man was then is uncertaine, but he rent his cloaths, &c. in token of sorrow, see the like, *Jesh.* 7. 6.
- 1 Sam. 7. 3.  
*D. Kimbi.*  
V. 13, 14, 15  
16, 17.  
*Hugo Cardin.*  
*Peter Martyr.*  
*Note.*  
*Willer.*  
V. 19, 20.  
*Josephus.*  
*Junius.*  
*Osiander.*  
*Pellican.*  
*Peter Martyr.*
- At the coming of this man, great lamentation was made, and *Eli* hearing the noise, is said to have feared for the Arke, and hearing what was done, and that the Arke was taken, hee fell downe backward from his seat, and brake his neck, being aged 98 yeares, and hee had then judged *Israel* 40 yeares; the seat where hee sat, was the throne of Judgement, from which being high he fell, when his spirits through feare failed him, *Josephus*: *Hugo* saith, that *Eli* was more solicitous for the Arke of God, then for his sonnes, and yet he speaketh of him as a reprobate, for if *Eli*, saith hee, who was a reprobate, was so affected in hearing that the Arke was taken, what shall become of them, who heare that *Jerusalem* is taken, and the faith overthrowne, and yet are not affected with griefe therefore? But *Peter Martyr* better, most Expositors take this as an argument of *Elies* piety, holding, that although hee were too indulgent to his sonnes; yet for his owne particular hee was an holy man, and repented, and so although hee perished corporally, yet his soule was saved, as hath been already touched. For hearing of the great slaughter of the people, and of his sonnes, hee was not so much moved, but hearing that the Arke was taken, hee was stricken so, as that hee presently dyed. But yet he saith, this is no certaine argument of his piety, for hee might bee thus stricken, because his dignity and living depended upon the Arke, and hee might now feare, the Arke being gone, that the Priesthood and Common-wealth would come to ruine; but he leaveth it doubtfull, concluding, that if piety makes a man more carefull about the Arke, then for any worldly thing, that they are full of impiety, that grieve wonderfully for the losse of their worldly goods, but have no sense of grief for the true Religion being put downe, and superstition and idolatry set up.
- Willer* useth divers reasons to prove that *Eli* was saved: 1 Because hee was godly, as appeared by his dislike of his sonnes evill courses, neither is hee any where taxed, but for his want of severity towards them. 2 Hee was patient in bearing the judgement threatened. 3 Hee was zealous for God and for his Arke, being more moved for that, then for the losse of his sons. 4 He was not in those corrupt times tainted with idolatry, and of such Judges it is said, Whose heart went not a whoring, nor departed from the Lord, their memory bee blessed, *Eccles.* 46. 11. And *Theodore* commendeth *Eli*, and *Tostatus* saith, it is not to bee doubted but that hee was saved eternally; and *Lyra*, *Cartbus.* &c. Whereas *Chrysostome* and *Theodore* may seem to speak to the contrary, because they name his damnation; and *Gloss. Ordin. Gregory*, &c. they are to bee understood as speaking of his being condemned to dye the corporall death onely.
- And the daughter in law of *Eli*, the wife of *Phinehas*, hearing this newes, and that *Eli* and her husband were dead, fell in travaile, and brought forth a son, but had no joy thereof, but onely having named him *Ichabod*, The glory is gone from *Israel*, shee dyed. Shee was gone, saith *Josephus*; but seven moneths at this time, but this is incredible, seeing the childe lived, *Chap.* 14. 3. It seemeth that shee had more zeale in her, then her husband, in that shee tooke the losse of the Arke so heavily. For the name given to her sonne, it is *אין כבוד*, and *אין כבוד* glory, Where is the glory? it is gone. *Hugo* rendreth it by inglorious, or, not glorious; *Junius*, no glory, as if the words were *אין כבוד*; *Osiander*, woe the glory; but *Pellican* best, Where is the glory? *Peter Martyr* taxeth this woman for ascribing too much to outward things, as if the Arke being taken, all must needs now goe to ruine; whereas they were delivered from

from the Egyptian bondage without the Arke, and many more miracles were without it wrought for their preservation. This indeed was her weaknesse, but her zeale notwithstanding was memorable. In saying, *the glory is gone*, hee meant, God is gone, because the Arke was a signe of Gods presence, and God was called the glory of his people, because they gloried in him, and hee made them glorious by the mighty acts which hee did for them. The Arke being taken and carried away into the *Philistims* Conntrey, was a figure, saith *Pellican*, of the Gospels removing from the Jewes to the Gentiles; so alio *Lyra*, and others.

Pellican.

## CHAP. V.

**T**He *Philistims* having taken the Arke, carry it away to *Ashdod*, into the Temple of *Dagon*, but the next morning *Dagon* was falne downe upon his face before the Arke. They set the Arke there, saith *Comester*, as a Trophee of their victory; but *Dagon* fell downe, according to *Josephus*, as adoring the Arke. What manner of Idol this was, see 1 Sam. 16. 23. *Junius* saith, it was the same which the Heathen called *Triton*, a God of the Sea, and worshipped by the *Philistims*, because they dwelt by the Sea. *Peter Martyr* thinketh it was *Neptune*; and whereas they carried the Arke away, ascribing their victory to *Dagon*, hee saith, that the *Romans* of old in like manner after a great victory carried their Emperour in triumph into the Capitoll, to give thanks to *Jupiter*: but *Fabius Maximus* having overcome the *Tarentines*, tooke not their Gods away, but being asked what should bee done with them, answered, Let us leave them angry with their *Tarentines*. In causing *Dagon* to fall, the Lord began to shew his power, who seemed to bee asleepe all this while, as *David* elegantly speaketh upon this, *Psal.* 78. Having punished his owne people, he now began to smite the *Philistims*, when hee seemed to bee of least power. And hee first began with their God, to shew that there was none other God that had power, but hee alone: as when Christ came into the world, all the Oracles of Idols ceased; which *Plutarch* writing of, and inquiring into the reason, saith, either they were very old and dyed, or the vapours arising out of the earth, wherewith their Prophets being afflated spake, were now stopped, or else the constellations which caused this, were now past. And as one saith, the *Philistims* were first punished in *Dagon* the chiefe of their Idols, because in it was the originall of their sin.

V. 1, 2, 3.

Schol. Hist.

Junius.

P. Martyr.

They having set up *Dagon*, looke the next morning againe, and then he was both falne, and the head and armes of the Idoll were cut off upon the threshold; the head, saith *Peter Martyr*, signifyeth wisdom, and the armes, power; to shew then, that hee had neither wisdom nor power to helpe them, this was done. The trunk onely remained; the Chaldee, the body of *Dagon*; *Junius*, that which resembled a fish, but the words are, *Dagon only remained*, that is, a fish, as the word *Dag* signifieth. For the upper part being like a man, and the nether a fish, when the head and armes were cut off, the figure of a fish onely remained.

V. 4.

Junius.

Therefore the Priests of *Dagon*, &c. tread not upon the threshold of his Temple to this day. They were so faine by seeing this miracle from growing into the contempt of this impotent Idol, that they magnified it the more, holding the very threshold to bee sanctified by the touch thereof; so blinded were they with superstition; so *Peter Martyr*, who addeth, that by the like superstition at this day, men refraine from treading upon that part of mount *Garganium*, where the print of *Michael* the Archangels foot is to bee seen in marble. *R. L. Ben Gerson* noteth hereupon, that the *Philistims* by this their superstition tooke a course to continue the memory of *Dagons* impotency and ignominy many ages after.

V. 5.

Ofander.

P. Martyr.

Ben Gerson.

After the smiting of *Dagon*, the Lord proceedeth to execute judgements upon the people of *Ashdod*, for hee smote them with emerods. *Josephus* saith, that they had the fluxe called *dysenteria*, which caused their fundament to come out, and

V. 6.

Joseph. Antiq.  
l. 6. c. 1.

and



Lyra.

and their entrails, whereby they perished being full of torment. The Vulg. Latine addeth, The farms and fields were full of mice; and a great confusion of death was made in all the City; but as *Lyra* noteth, this is a corruption which crept in by the unskilfulnesse of the Scribe, and is not in the Hebrew; but because, *Chap. 6.* a judgement by mice is spoken of, this was by some ignorantly inserted here, and the like hath been done in divers other places. Indeed *Iosephus* saith also, the fields swarmed with mice, which ate up the standing corne, and all their fruits, but this is not expressed, but left to bee understood from that, *Chap. 6. 4.* *Lyra* saith, that their intestines comming out with the dysentery, and hanging out, were full of wormes, and assaulted by the mice. But it is more probable, that the mice wasted and spoyled the Countrey onely, as *Iosephus* hath it, and the emerods tormented them. The mice also invaded their Ships, according to the Sept. Translation, and herewith they abounded, because they were a Maritime people. *Autor mirabil. 8. 5.* God justly punished them both these wayes; with emerods, which made their entrails to come out to their destruction, as they had taken the inwards of the Tabernacle, viz. the Arke, out of its place; and with mice, base creatures, as they had worshipped base creatures, which was against the law contained in the Arke, now brought amongst them.

V. 8.

Iunius.

The *Asdodites* being thus plagued, by the counsell of the Lords of the *Philistims* send the Arke to *Gath*, and then the people of that place were smitten, both great and small, with emerods, which were hidden in them, as the Hebrew text hath it. And this was a kinde of emerod, saith *Iunius*, according to the judgement of Physitians, far more painfull then the other which came downe, because the blood being retained in their inward parts did exceedingly torment them, so that the men of *Gath* were smitten more grievously then those of *Asdod*. For the reason of their carrying the Arke thus about, it was according to *Comestor*, because some thought this plague was by reason of the Arke, some by accident, and some by the corruption of the aire, to try therefore whether the Arke was the cause, it was so carryed about; but, as *Iosephus* noteth, it went about the five Cities of the *Philistims*, thus exacting the tribute of iust punishment upon them all for Religion violated, in that they durst lay hands upon so sacred a thing, as the Arke of God. And therefore his singular providence is to bee looked at herein, which swayed their consultations to their owne greater punishment as they were worthy.

*Iosephus. In hunc modum quinq; Palestinorum urbes pervagata est arca, velut vitulum per singulas penam violata religionis exigens.*

For these words, *To Gath let the Arke of God bee brought about, &c.* The Vulg. Latine hath it, the men of *Gath* answered, Let the Arke bee carryed about; and when they carryed it about, the hand of God was against every City, and hee smote the men of every City, &c. favouring that of *Iosephus*, who saith it went about to all the five Cities of the *Philistims*. And thus indeed it seemeth to have been done, for *Chap. 6. 4.* it is said, One plague was on you all, and on your Lords, and therefore according to the number of their Cities, which were five, they made five golden Emerods, and five golden Mice for a trespassse-offering. But in the Hebrew text mention is made onely of *Gath* and *Eckon*; neither is it said, The hand of God was grievous against every City, but against that City. Notwithstanding because the carrying about of the Arke to *Gath* is spoken of, it is implied that it went through the other Cities also, which are not named, and then they were smitten. For all the judgements upon the *Philistims* are not mentioned in this Chapter, but onely the smiting of those Cities with emerods, that were most plagued, the judgements upon the rest, and that by mice, being left to bee understood, by that which is said *Chap. 6.* For *Gath*, *Iosephus* hath *Askelon*, saying, that the men of *Azotus*, for so hee calleth *Asdod*, sent to *Askelon*, desiring them of that City that they would receive the Arke, unto which they willingly yeilded; but when it came there, the same effects followed, and likewise whithersoever it came. *Tostatus* saith, that finding the force of the Arke to bee so great, they were unwilling to send it back to Israel, for feare of arming them hereby against themselves, wherefore they tryed rather first, whether in any place it might be kept amongst them without perill.

Iosephus.

The

The Vulg. Latine at the end of the ninth verse, addeth these words, *They tooke counsell, and made them seats of skins*; which *Lyr.* saith they did to defend them from the mice, that gnawed their fundaments hanging out, and that they might sit the more easily. The Sept. have it before this, *The men of Gath said, Bring the Arke of God unto us, and when it was brought thither, God smote the City, &c.* and then he smote them upon their seats, and the men of *Gath* made them seats. In both, the last words are redundant, neither doe I know any colour of reason for them. But the former doe best expresse the Hebr. the men of *Gath* said, because it is *אכרו גת* so that *אכרו* they said, is not to bee referred to the Lords, but to the men of *Gath*, who shewed their willingness to have the Arke brought unto them, not yet fearing any plague to ensue amongst them by reason thereof, wherefore they were plagued more terribly then the *Asdodites*.

Myssically, saith *Gloss.* Ordin. by the Arke understand the Testament preached, for they, amongst whom this commeth, but yet they love the posterious things of this life, as the *Asdodites* were affected even to the nether part of *Dagon*, when nothing of him else remained, shall bee tormented by reason of these base things, which are but as dung, when they shall fall from them most unwilling, as the entrails of the *Philistines* came out against their wills, to their great torment, for even so doe these through the love of the world, place *Dagon* and the Arke together, *Dagon* that fadeth, and the Arke of the New Testament, which is eternall.

## CHAP. VI.

**T**He Arke having continued in the *Philistines* Countrey seven moneths, they at length advise with their Priests and Diviners about the sending of it back again to Israel. If it bee demanded why the *Philistines* kept the Arke so long, being so sore smitten: It is answered, they thought in time their plagues might bee asswaged, and then they purposed to have kept it still, but now seeing the punishment continued, they perceived that hope to bee vaine. A judgement came to them by the Arke, and no benefit, so the Gospel turneth to the condemnation of the wicked, amongst whom it is preached.

Their Diviners both direct them to send the Arke back with five golden Emerods, and five golden Mice for a trespassse-offering, and earnestly exhort them not to harden themselves, as did *Pharaoh*; for besides the plague of Emerods, Mice marred their Countrey. In this consultation there were three diverse opinions, saith *Iosephus*: 1 That the Arke was to bee sent back. 2 That because God suffered the Arke to come into their hands, hee had no such care thereof, and therefore this plague was not to bee imputed to the Ark detained amongst them, but to other causes, and over a while would cease againe; and that it was not to bee sent back againe, which were dishonourable to the *Philistines*. 3 That a middle way was to bee taken, neither to detain it, nor to send it away, but to put the offerings here mentioned into it, and so to set it upon a cart to bee drawne by two young Cowes, whither they would, and this prevailed. In that speaking here of a trespassse-offering, they use the word *חטאת* which signifieth a lighter sinne, and not *זבח* signifying a greater; *Peter Martyr* noteth, that they thought their sinne in carrying the Arke away, but small, which indeed was very great. And for the things given for a trespassse-offering, he saith, by making the figures of Emerods and Mice, they set up, as it were, a monument of their, and their Gods being subdued by the God of Israel, and of his power in smiting and healing them againe, as they hoped would follow hereupon; and therefore it is added, *And yee shall give glory to the God of Israel*, for then is glory given to him, when his power is acknowledged to bee over all. For these words, v. 3. *Then yee shall bee healed, and it shall bee knowne unto you, why his hand is not removed from you*: *Iunius* hath it, or it shall bee knowne; that is, if yee bee not healed, it will appeare to be

V. 9.

The Myfter.

V. 1.

Genev. notes.  
Note.

V. 3, 4, 5.

Iosephus.

Peter Martyr.

Iunius.

Lyra.

bee a chance, as v. 9. but the word more properly signifieth, and it shall bee knowne; that is, according to *Lyra* and others, when the Arke being carryed away, yee shall bee made well againe, it will appeare that his hand was against you hitherto by reason of the Arke taken and detained. For the meanes of trying, whether hee smote them or no, it is deferred to bee spoken of till v. 9. here it being taken for granted, that hee smote them, as they verily held, healing is promised, as most certainly to ensue after the Arkes departure, whereupon they are exhorted not to harden their hearts, v. 6. there that meane of tryall is propounded to convince them all.

V. 7, 8, 9.

Make a new cart, and take two milch Kine, on which never yet came yoke, and fasten them to the cart, and bring their calves home, and lay the Arke upon the cart, &c. As *Balaam* and *Caiaphas*, so these Diviners were unwittingly led herein by the Spirit of God to set downe a right way of tryall. For if Kine having calves that went with them, and never used to draw before, should of themselves draw this cart with the Arke, and that a contrary way to that which nature commonly inclineth beasts having young unto, it would plainly appeare that there was a Divine power whereby they were led, which would have the Arke brought home againe to his proper place, and was offended that it was hitherto from thence detained.

V. 10.

According to the advice of these Diviners it was done, and as *Josephus* hath it, the Kine were brought to a three way leet, to try which way they would take, and they tooke the way to *Bethshemesh*. God would not have them draw the Arke, saith *P. Martyr*, back to *Shiloh*, because that place had been corrupted with the sins of *Elis* children, but to *Bethshemesh*, which was a City of Levites, *Josh. 21. 16*. This, saith one, was from *Eckon* 12 miles, and within 4 miles of *Jerusalem*; and the first carrying of the Arke from *Aphek* by the *Philistims* to *Asdod*, was 160 miles. When the Ark was come to *Bethshemesh*, they of that place being in their wheat harvest, saw it, and rejoiced; And the Cart came in-

Peter Martyr.

H. Bunting Pa-  
triar. travails.

V. 13, 14.

to the field of *Joshua*, and stood there, where there was a great stone: and they cleave the wood of the cart, and offered the Kine for a burnt-offering to the Lord. This stone, saith *Comestor*, is thought by some to have been an Altar which *Abraham* made unto the Lord, it is called the great stone *Abel*, v. 18. and it is said both there, and v. 15. that the Levites tooke downe the Arke, and the Coffer, and golden Jewells, and set them upon this stone, Hebr. it is *Abel* the great, v. 18. and not the great stone of *Abel*, whereupon some, saith *Comestor*, doe con-

Schol. Hister.

jecture, that *Abel* was not the name of the stone, but of the City *Bethshemesh*, so called for the great mourning there for the ensuing destruction, for *Abel* signifieth mourning; and if so, then it is to bee read, They set the Arke by or neare to *Abel*, upon the stone before-mentioned, which is there till this day. *Lyra* saith, that the great stone before spoken of, is called great *Abel*, because of the mourning that was made there, *Aben* signifying a stone, being changed into *Abel*, mourning, by the change of one letter onely. *Junius* thinketh that *Abel* is put for *Aben*, a stone. And the *Sept.* and *Chald.* doe not read it *Abel*, but a stone. *Osiander* thinketh, that the same thing was called both *Aben* and *Abel*. *Josephus*, for great *Abel*, hath, the great plaine, for *Abel* signifieth also a plaine. But *Arion Montan.* and *Pagnin* agree with *Lyra*, and that is the best. Whereas they are said to have set the Arke upon that great stone, *Comestor* saith, besides it, and so it is most probable, because upon the stone they offered their sacrifices.

Lyra.

Junius.

Osiander.

Josephus.

Peter Martyr.

Levit. 22. 19.  
Chap. 1. 3.

V. 17.

For their cleaving of the wood of the cart, and offering the Kine in sacrifice, they thought, that being once put to this holy use, and such a miracle being wrought in the Kines drawing the Arke thither, they might not bee put to any common use afterwards, and therefore they burnt them in sacrifice. But forso much as in the Law males onely are appointed to bee offered in sacrifice, these men erred in offering females. For the place, any place was sanctified for sacrificing by the presence of the Arke; and by the standing still of the cart here, this place seemed particularly to bee chosen of God. For the gifts given by the *Philistims* for a trespass-offering, it was said before, that they were



were five golden Emerods, and five Mice, v. 4. But here the Emerods are said to bee five, but the Mice, according to the number of all the Cities belonging to the five Lords, both walled Cities, and Countrey villages, whereby it should seeme, that the number of golden Mice was farre greater then of Emerods. *Comeſtor* for the clearing of this, ſaith, according to *Iſidor*, when five Emerods, and five Mice are before ſpoken of, the gifts of five Metropolitan Cities onely are meant; but beſides theſe, all other Cities of the *Philiftims* unto the great *Abel*, which was the border of their Countrey, gave golden Mice. *Lyra* and *Hugo* ſay, that five was the whole number; but all the Cities belonging to the Metropolitan ſholpe in the expences. But becauſe here is a plaine diſtinction made between the number of Emerods, and the number of Mice, thoſe were five, for each chiefe City one, but theſe without any certain number, according to the number of all the Cities of the *Philiftims*, I rather preferre the former expoſition.

V. 19. But the Lord ſmote of the men of Bethshemesh, becauſe they looked into the Arke, 50070 men: and it was not onely juſt, but neceſſary, ſaith *Rupert*, ſo ſeverely to puniſh at this time, becauſe there was danger of thinking the Arke more vile and contemptible, after that it had been ſeven moneths amongſt the *Philiftims*, to the detriment of all religion Moſaicall. Beſides the cauſe of this plague alledged, viz. their looking into the Arke againſt Gods expreſſe command given, *Numb.* 4. 15. 20. *Lyra* yeeldeth three cauſes more: 1 Their fooliſh joy at the coming of the Arke, proceeding from the lightneſſe of their heads, and not from due reverence. 2 Their undue ſacrificing of females. 3 Their ſuffering of the Arke to reſt abroad, and not ſetting up lights before it, nor giving it the due worſhip. And 70 which were ſmitten, hee ſaith, were of the more noble, and 50000 of the common ſort, and thoſe 70 are named firſt, becauſe more worth then all the reſt, as *David* is ſaid to have been more worth then 10000 of the people: and to note a difference betwixt them that were ſmitten, the Vulg. Latine rendreth it, *percuffit de populo 70 viros, & 50000 plebis*; but the ſame word *וישים* is put to both numbers, yet Hebr. 70 are put firſt, and then 50000; wherefore our Tranſlation erreth in putting the 70 laſt. *Comeſtor* thinketh that the 70 firſt ſmitten were thoſe that tooke downe the Arke, becauſe they were not Priests but Levites, and ſo ought not to have touched it till it had been covered, *Numb.* 4. 15. *Pellican* agreeth with *Lyra*, in the firſt of his cauſes, becauſe they entertained not the Arke with greater reverence, but with ſhoutings, as in harveſt; *Borrbemus* in the ſecond: but ſeeing one cauſe onely is alledged; their looking into the Arke, I reſt in that. *Theodoreſ* following the Sept tranſlation ſaith, that ſome who were addiſted to Idols were ſorry to ſee the Arke brought back againe, and ſo were worthily puniſhed, and the reſt of the people, becauſe they would not adventure themſelves to goe and recover the Arke by force from the *Philiftims*. Their looking into the Arke, ſay the Hebrews, was by opening it, and looking into it; but *Willel* ſtandeth for their beholding it onely; but then it would not have been ſaid *ראונו* but *ראו-נו*. It is true, to looke upon the Arke uncovered, was death for Levites, or common people, but much more out of curioſity to preſume to open it, to ſee what was therein contained, herein for want of due reverence, even the Priests themſelves might bee in danger of deſtruction. For the number ſmitten, it is not likely that 70 are put firſt, becauſe they were more worthy, being either Priests, or Elders, or both, becauſe the word *וישים* is uſed ſignifying the people indifferently; but 70 are put by themſelves, becauſe they were of *Bethshemesh*, and the 50000 of people flockd thither from other parts; when they heard the newes of the Arke returned, and happily many of them were ſouldiers that lay there in Garriſon for the defence of the Countrey, becauſe it was a frontier City; ſo *Junius*. And indeed it is not probable, that in one City alone there were ſo many inhabitants, unleſſe it were one of the greateſt: and *Joſephus* writeth but of 70 onely of *Bethshemesh* ſlaine, who preſumed to handle the Arke not being Priests. But why was God ſo greatly offended for this, that they preſumed to looke into the Arke, which

Schol. Hiſt.

Lyra, Hug. Card.

V. 19.

Lyra.

Schol. Hiſt.

Pellican.

Borrbemus.

Junius.

which they did onely to see what was there? *Ans.* First, because it might bee a meanes to expose the Arke to contempt, when they should see nothing else but a Chest covered within and without with gold, for what was there in such things to move them to reverence it? Secondly, because there was an expresse command to the contrary, the breach of which God would never suffer to goe unrevenge, as when the people were charged not to come to Mount *Sinai* to touch it upon paine of death; and our first parents were forbidden to eate of the tree of knowledge of good and evill. For the transgressing of any commandment of God, is not to bee measured by the thing about which it is given, but by the greatnesse of him that giveth it. 3 Because the secret things of the Lord are reserved to himselfe, but the revealed belong to us. It must suffice us to know these onely, and hereafter to come to see and know the rest in the kingdom of heaven, when wee shall bee perfect. So that hee which dareth now to pry into them, sinneth by presumption, and by confounding the times which God hath distinguished. Some have inquired into secrets, saith *Peter Martyr*, and yet have been approved, as *Abraham* and *Moses*, and the blessed Virgin *Mary*; but others have been reprov'd therefore, because the one sort inquired out of faith, that they might bee more confirmed; but the other out of unbelieve, and God the knower of all hearts judgeth accordingly. If it be demanded, why the *Philistines* that looked also into the Arke, and handled it, were not likewise smitten? It is answered, they had not the charge given them, but onely the *Israelites*, and therefore their sin was not so great as the sin of these men.

*P. Martyr.*

V. 20, 21.

*Lyra.*

*Joseph. Antiq.*  
lib. 6. c. 2.

*H. Bunt. Patri-*  
*archs travailes.*

*The Mystery.*  
*Lyra.*

The people being thus grievously smitten, are full of sorrow and feare, and send to the men of *Kiriath-jearim* to come and take the Arke home to them. This City, saith *Lyra*, was more noble, and a safer place for the Arke to bee in, and therefore they desire that it might bee carryed from them thither. *Josephus* saith, the men of *Bethshemesb* sent to all Israel, and by a common consent it was carryed from thence, as a place unworthy for their sinne, to *Kiriath-jearim*, because *Abinadab* an holy man dwelt there, and his house was thought most fit for so holy a thing to rest in, and the men of *Kiriath-jearim* were willing to receive it, say some, because they knew the *Bethshemites* were idolaters, and therefore unworthy that the Arke should bee with them. This was but two miles from *Bethshemesb*, and was one of the Cities of the *Gibeonites*, *Josh. 9. 17.* within the lot of the Tribe of *Judah*, but given to the *Levites*. It signifieth a City of Cowes, and stood but one mile from *Jerusalem*: Here *Saul* was anointed King by *Samuel*, and in this place, being called Gods hill, because of the Arke, *Saul* met a company of Prophets praising God with holy hymnes, and joyned with them in this kinde of prophécying, *1 Sam. 10.* And here *Jonathan* the sonne of *Saul* thrust out a garrison of the *Philistines*, which held the men of this place in subjection, *1 Sam. 13. 3.* so *H. B. in Patriarchs travailes.*

Mystically, by the abode of the Arke amongst the *Philistines* seven moneths, underst and the Gospels remaining amongst the Gentiles till near the end of the world, at what time it shall returne to the Jews again. By the smiting of these men for looking into the Ark unreverently, the smiting of those in the Church that use the sacraments unreverently. And when we suffer thus at Gods hand, we must not, as the men of *Bethshemesb*, cry out upon Gods severity, but consider our own sins, whereby we deserve it, and judge our selves therefore, and not desire for that wee suffer, to be rid of any holy thing, and to have it removed to another place, but use it more reverently and worthily for time to come: which some not doing, have the Arke taken from them to a people that will bring forth better fruits. If it be demanded why the Arke was not brought back to the Tabernacle in *Shiloh* again? *Ans.* *Ier. 7. 12.* *Psal. 78. 60.* for the sins of the Priests and people; and therefore it is most probable that God gave direction hereabout by *Samuel*, although it be not expresse. *Rupert* saith, that mystically hereby was figured out the synagogue of the Jews, which should afterwards be rejected, and that holy thing *Christ* removed from them.

## CHAP. VII.

THE Arke is fetcht by the men of *Kiriath-jearim*, and placed in the house of *Abinadab* upon the hill, and his sonne *Eleazar* was by them sanctified to keepe the Arke, and here it abode 20 yeares, and all Israel is said to have lamented after the Lord. And it is thought by *Jerom* and others, that not onely the Arke was now gone from *Shiloh*, but the Tabernacle also: for it was in *Nob*, *Ch. 21.* but not said, when it was carryed thither, and *1 Chron.* 16. 39. it is plainly intimated to have beene in *Gibeon*. *Comestor* for *Abinadab* hath *Aminadab*, and unto these words, where it remained 20 yeares, hee addeth, even unto the 8. yeere of the reigne of *Saul*, when hee tooke it into tents, and for these words, all Israel lamented after the Lord, hee hath these words, then Israel rested after the Lord, his wrath being pacified towards them. The Vulgar Latin also hath *Aminadab* in *Gabaab*, for *Abinadab* on the hill, and all Israel rested after the Lord. But גבעה is not a proper name in this place, seeing *Gibeab* or *Gabaab* was in *Benjamin*, this in *Judah*, and the word גמח *jinnathu* signifieth they lamented, not they rested, but another word written with נח, viz. נוח, so that the translator was deceived by the likenesse of the word, and Hebr. it is *Abinadab*. Our translation then is the best, in the house of *Abinadab* upon the hill, for so the word גבעה signifieth, and all Israel lamented after the Lord. Yet *2 Sam. 6. 3.* where *Dauids* removing of the Arke from *Abinadabs* house is spoken of, it is said *Abinadabs* house, which was in *Gibeab*, as being another City, and not in *Kiriath-jearim*, but of this I shall speake more by and by. Here is no mention made of the Tabernacle any more, for in stead of a Tabernacle the Arke abode in an house, *Abinadab* is thought to have beene a Levite, and hee being now aged, and unable to doe this service, his sonne *Eleazar* was appointed unto it: But whether hee were a Levite or not, see more upon *2 Sam. 6. v. 9.* Thus the house of *Eli* was rejected a long time, as was threatened, and afterwards in *Solomons* time for ever. Of a Tabernacle yet set up for the Arke in the City of *David* wee read againe, *2 Sam. 6. 17.* The sanctifying of *Eleazar* was nothing else, saith *Lyra*, but their appointing him to this office to keepe the Arke covered, and to keepe men from approaching any more too neare unto it to gaze upon it. For the abiding of the Arke in *Kiriath-jearim* 20 yeares, this is generally held to have beene in the house of *Abinadab*, as the words seeme to imply, for if hee had not dwelt in that City, why should the men thereof have fetcht the Arke thither? Yet *Lyra* saith, that *Gibeab* where *Abinadab* dwelt, was another City in the Tribe of *Benjamin*, and that the Arke was not now carryed to his house, but long after, having first remained in *Kiriath-jearim*, then in *Mizpah*, in *Gilgal*, and in *Nob*, and then lastly it was kept in *Abinadabs* house: of which opinion of his see more upon *Josh. 18. 1, 2.* in my exposition there. Whereas *Comestor* saith, it remained here, till the 8. yeere of the reigne of *Saul*, that cannot bee true, because even in *Dauids* time wee read of it, as being there still. The reason, that might move *Lyra* to adjourne the bringing of the Arke to *Abinadabs* house so long, happily might bee, partly because he could not see, how it could bee true, that it stood there but 20. yeeres, seeing it remained there till the reigne of *David*, and before that under *Samuel* and *Saul* had passed 40. yeares, in the beginning of which time it was first brought thither, if when it was brought from *Beisshem*. to *Kiriath-jearim* it was placed there. But this is well resolved by *Peter Martyr*, *Pellican* and others, that the 20. yeares here spoken of were not the whole time of the arks being in *Abinadabs* house, but the time, till the solemne turning of the Israelites, and putting away their idols, at the exhortation of *Samuel*, as here followeth, *v. 3, 4.* after which it seemeth, that it abode there still, by that which is said *2 Sam. 6.* untill the time of *David*, but onely that sometimes in this space it was happily removed to other places before mentioned upon occasion, and after a while brought backe to this place againe. But *Peter Martyr* thinketh, that not the Arke, but the Ta-

V. I. .

Schol. Hist.

Lyra.  
Ossander.  
Pellican.

Lyra.

2 Sam. 6.

Peter Martyr.  
Pellican.  
Ossander.



bernacle onely was in those places, *Mizpeh*, *Gilgal* and *Nob*, being disjoyned from the Arke alwayes after the taking of the Arke by the *Philistims*. For the lamenting of the house of Israel after the Lord: *Peter Martyr* readeth it, *the whole house of Israel lamented, and followed after the Lord*. *Junius*, they lamenting cryed unto the Lord, but herein the sense is more respected, then the rendering of the place *verbatim*, for so it is, they lamented after the Lord, but the meaning is, they were not moved with repentance by that great overthrow, which they had received by the *Philistims*, nor by the coming of the Arke backe againe, but having gone on in idolatry and other wickednesse after this 20 yeares together, and suffering much at the *Philistims* hands, and broken at length with many miseries, they now begin to be humbled, and to cry unto the Lord, as in other times of their oppressions, they had also formerly done.

V. 3.

*Joseph. Antiq.*  
*lib. 6. c. 2.*

All which is implied by the next words of *Samuel*, *If yee returne to the Lord with all your hearts, then put away the strange gods, and Ashteroth from among you, and prepare your hearts to the Lord, and serve him onely, and hee will deliver you out of the hands of the Philistims*: so that *Josephus* erred greatly in saying, that the people sought the Lord all these 20. yeares with sacrifices and prayers, which *Samuel* seeing makes his exhortation unto them. For if they had returned, the Lord would not have left them so long to the oppressions of their enemies, neither would there have been any neede for *Samuel* at this time to exhort them to put away their strange gods. It is more probable, that being offended with the great slaughter made amongst them at the Arkes returne, they let that stand in *Abinadabs* house, neglecting to seeke unto it, and following strange Gods, for which cause they were given over to the oppressions of the *Philistims*, and now wearied with sufferings they lamented, &c. touching *Ashteroth* and *Baalim* also, see *Judg. 2. 13*. If it bee demanded whether *Samuel* did not exhort them all these 20. yeares, it is answered by *Tostatus* and others, that without doubt hee did, but could not hitherto prevaile, for he being an holy Prophet and a Judge next after *Eli*, would not certainly neglect to doe his best endeavour to convert them, even from the beginning of his authority.

V. 4.

Then the children of Israel put away *Baalim* and *Ashteroth* and served the Lord onely: for if any other be served together with God, such service is abominable, whether it be an idoll of the heathen, or an image of the Papists; and the word עֲבָדָה, is to bee noted by the Sept. rendered ἐσθλὸν οὐκ, that the vanity of the Popish distinction may appeare, who say that λατρεία is to be given to God onely, but δουλία to saints and images also, for both are appropriated to the Lord, both here and *Matth. 4. 10*.

V. 5, 6.

*Junius.*

Then they were all gathered together to *Mizpeh* to *Samuel*, that hee might pray for them, as hee appointed, and they drew water and poured it out before the Lord and fasted on that day, and said, we have sinned, and *Samuel* judged them in *Mizpeh*. Of *Mizpeh* see before *Judg. 11*. in the history of *Iephtah*, but this was not the same, but another upon the border of *Judab* and *Benjamin*, as is shewed *Josh. 11. 3*. it was neare to *Ramah*, where *Samuel* dwelt, and famous for assemblies, *Judg. 20*. Some of the *Rabbins* thinke it was the same with *Shiloh*, where the Tabernacle was; but this cannot bee, if it bee true, which hath beene noted upon *Judg. 20*. and *Ch. 21. 2, 12*. And yet I cannot see, why this assembly should now be called to *Mizpeh*, unlesse the Tabernacle or Arke were there at this time, for to assemble before the Lord, is before the Tabernacle: wherefore it is held by *Jerom* and *Tostatus*, that the Tabernacle was now in this place, removed most probably by *Samuels* direction, and afterwards it was removed to *Nob*; and where it stood, the people came together & sacrifices were offered, the Arke in the meane season being onely kept safe and covered in *Abinadabs* house. Yet if an Oratory were there as *1 Maccab. 3. 46*. they might assemble thither for his cause. For the water, which they are said to have poured out, *Comest*. saith it was a cursed water, which any idolater drinking had his lip hereby glued together, inseparably, & there he lugged the people, that is, taught them the judgements of the Lord. Yet some, hee saith, affirme, that hee tooke a certaine idoll and stamped it to powder, and made them to drinke thereof mixed

*Schel. Hyster.*

mixed with water, and then by their beards judged who were guilty of Idolatry, and who not. *Lyra* also reciteth this exposition, but preferreth another of *R. Solomon*, who saith, that their pouring out of water, was in way of humiliation for their sinnes, by reason whereof they hereby acknowledged, that they were as water poured out, and had no strength: or, that of *Jonathan Ben Oziel*, they poured out water to signifie the teares, that came downe from their eyes out of the contrition of their hearts. And hee judged Israel there, that is, heard their complaints against one another, and made a reconciliation amongst them. *Hugo* saith, that they poured out water, to shew, that as water poured out returneth not againe, so they would no more returne to their idolatry. *Junius* following the Chald. saith, they shed teares in such abundance for their sinnes, as if they had drawne and poured out water in abundance. *Peter Martyr* having recited the expositions before-going, and rejecting that as a fable, of the water being drunke to try the Idolaters, of which mention is made by *Jerom* in tradit. Hebr. because the water was not drunke, but poured out, &c. and adding another of some Rabbins, that this was done as a symbole of the remission of their sinnes, as by water filthinesse is washed away; and that of *Iosephus*, that water was poured out for a drinke-offering, hee concludeth, that nothing else was here meant, but that they drew and poured out water to wash themselves, as in legall purifications it was required. But I rather preferre that before of some Rabbins, that this was done in humiliation, to signifie, that they were all as water poured out, that they ascribing no strength unto themselves, but relying upon God onely, hee might be on their side. Yet for *Samuels* judging Israel in this place, I hold with *Peter Martyr*, that most probably is meant his being made Judge now first there, because although it is said before, that he was known to be a Prophet, yet that he was Judge, we read not till this time.

The Lords of the *Philistims* hearing that all the *Israelites* were together in *Mizpeh*, as *Iosephus* saith, unarmed, they came up against them; and they being affraid, desired *Samuel* not to cease crying to the Lord for them; then hee took a sucking Lambe, and offered it up whole for a burnt-offering, and cryed to the Lord, who heard him, and thundered upon the *Philistims* that day, and they were discomfited before *Israel*. *Iosephus* relateth it thus, The people of *Israel* being at *Samuel's* appointment, gathered together to *Maspha*, the *Philistims* gathered together, thinking to set upon them suddenly, before they should think of their comming, and thus easily to overcome them: Then they besought *Samuel* to pray for them, who were now altogether unprepared, and had neither strength nor heart to goe to battaile against them, being so often already overcome by them. And when he had prayed and offered a sucking Lambe in sacrifice, the *Philistims* came in sight before that it was wholly consumed, but then the earth quaked under them, and gaped so in divers places, that many of them fell into it, and the rest were so smitten and burnt in part with often thunders and lightnings, that they had no strength to hold their weapons; wherefore they fled before *Israel*, and *Samuel* with the people pursued them, and slew very many of them, and following on his victory, hee recovered the land which the *Philistims* had formerly taken from them, from *Ekrone* even unto *Gath*, neither durst the *Philistims* come out to fight any more against them, but kept them within their owne bounds all the dayes of *Samuel*, as it also here followeth, v. 13, 14. Touching the sucking Lambe which *Samuel* is said here to have offered, some of the Rabbins thinke that hee himselfe did not offer it, but appointed the Priest to offer it, because hee was a Levite; but *R. Kimbi* better, that hee offered it himselfe, as hee might well doe by reason of his propheticall calling, for by vertue hereof *Elias* also offered sacrifice, 1 King. 18. It is said to bee a sucking Lambe, to shew that it was of no great worth, and so that God looketh not to the greatnesse of the gift, but to the heart of the offerer; and a Lambe was offered, to set forth the true Lambe of God *Christ Iesus*, by vertue of the sacrifice of whose death, God is made propitious to sinners. And *Samuel* cryed to the Lord for *Israel*, and the Lord heard him. Some thinke that

Hugo Cardin.

Junius.

Peter Martyr.

V. 7, 8.

V. 9, 10.

Iosephus. Antiq.  
lib 6. cap. 2.R. L. B. Gerson.  
D. Kimbi.

Peter Martyr.

V. 10.

Lyra.

he answered him by fire sent downe from heaven to consume the sacrifice, as the Rabbins: some, that the next words shew how hee heard him, *The Lord thundered that day upon the Philistims, &c.* and of this kinde of hearing we are certaine, but not of the other. The *Philistims* came against them at this time, saith *Lyra*, because that being under their Tribute ever since the taking of the Arke, they were forbidden, to prevent rebellion, at any time to assemble together; wherefore hearing now that they were assembled contrary to this order, they came up against them, but the Lord turned it to their owne destruction, hee fought for his people from heaven, as hee did before, *Iosh. 10.* and *Judg. 5.*

V. 11.

Junius.

And the men of Israel went out of *Mizpeh*, and pursued the *Philistims*, and smote them to a place lying under *Bethcar*, that is, saith *Junius*, to a certaine Rock so called, between which and *Mizpeh*, *Samuel* is said in the next verse to have set up a stone. It is said indeed, v. 12, *Samuel* set up a stone between *Mizpeh* and *Shen*, as if by *Shen*, not *Bethcar*, but some other place, the boundary of the *Philistims* Countrey were meant; but *Shen* is by *Junius* rendred that *Rocke*, the word properly signifying a *tooth*; but because this *Rock* hung over like a tooth, this word is used to expresse it: so likewise *Pagnine*, and this is by *Willet* maintained: 1 Because *Chap. 14. 4, 5.* the same word is put for a rock. 2 Because *Iosephus* saith, that *Bethcar* was this rock set amongst the *Coreans*, from whom it had the name. But hee saith onely, that they pursued the *Philistims* even to the *Correbeans* (for that is the name of the place) and there he set up a stone for a monument of this victory, and called it *fortis*, strong, yet from hence it may bee gathered that the name *Bethcar*, or *Bethcor* came from those *Coreans*, of which hee speaketh.

Pagnin.  
Willet.Ioseph. Antiq.  
lib. 6. c. 2.

V. 13.

Junius.  
Peter Martyr.

The *Philistims* being thus brought under, are said to have come no more into the coast of *Israel*; and the hand of the Lord was against the *Philistims* all the dayes of *Samuel*. The contrary to this seemeth to bee set forth, *Chap. 10. 5.* where a garison of the *Philistims* is said to have been at the hill of God, and *Chap. 13. 50.* they came up in very great multitudes, and pitched in *Michmas*; but the meaning here is, that they came no more against *Israel* with any success, whilst *Samuel* lived, for *Jenathan* and his Armour-bearer alone began to overthrow them, and then *Saul* pursued the victory against them. *Junius* saith, that they came not to enlarge their bounds any more, but defended them onely by Garisons. *Peter Martyr*, they came not till *Samuel* grew old, and his sons having the government committed to them, ruled ill: for then because of their new invasions, the people desired to have a King to fight for them. But this is manifestly against the words of the text, *all the dayes of Samuel*, and the first is best.

V. 14.

So *Israel* was againe enlarged, and lived in peace, for the *Philistims* were subdued, and they were in peace with the *Amorites*; whereby, as by a generall name, all the inhabitants of those parts are understood, both *Philistims* and others, the state of *Israel* was now quiet after this victory, and the Cities before taken from them restored.

V. 15.

Lyra.  
Junius.

Peter Martyr.

And *Samuel* judged *Israel* all the dayes of his life. How could this be, seeing *Saul* was made King long before hee dyed? *Lyra* saith, It is meant only till *Saul* was made King. But *Junius* better, even when *Saul* was King, hee together with *Saul* judged them still, as appeareth, *Chap. 11. 7.* *Chap. 15.* where hee slayeth *Agag*; and *Acts 13. 21.* *Samuel* and *Saul* are joyned together in the government. And *Peter Martyr* more fully, although hee made his sonnes Judges, yet hee did not put himselfe out of this office; and when hee anointed *Saul* King, hee retained still a Judicative power over all, yea, even the King himself; and therefore he reproveth him, and anointeth *David* for King, so that he was as it were King of Kings, *Saul* was the ordinary Magistrate, and hee the extraordinary.

V. 16.

Junius.

And hee went from yeare to yeare in circuit to *Bethel*, *Gilgal*, and *Mizpeh*, &c. For *Bethel*, *Junius* hath, the house of God, expounding it of *Kiriath-jearim*, where the Arke war, and therefore the people assembled thither at the three great feastivall



feastivall times of the yeare appointed *Exod. 23.* and so it was a fit place for *Samuel* at such times to come and judge the people there. *Gilgal* was on the middle of the end of the Land eastward near *Jordan*; and *Mizpeh* at the other end westward, and so most fit for the people of all parts to assemble unto. Others take *Bethel* for a proper name of that City where *Jacob* had his vision, *Gen. 28.* *H. Bunting* saith, *Bethel* was but two miles from *Gilgal*, and from *Ramab* 16, and *Mizpeh* from *Gilgal* 30 miles. But *Willet* defendeth that of *Junius*, because it is called the house of God where the Arke was, *Judg. 20. 18.* *1 Sam. 3. 15.* *Chap. 10. 3.* and it is most likely, that because the people assembled thither together at feastivall times, *Samuel* took this opportunity to come and judge them there. Yet to mee, a place properly called *Bethel* seemeth rather to be meant here, because the other names are proper, and Assemblies to holy Feasts were not so fit for judging Civill causes; and if hee had taken the opportunities of their meetings at Gods house, he should not have needed to have gone about to other places also, seeing he had them then all together in that one place. *Samuel* is here set forth for an example to other Rulers and Judges, that they should not put the people to unnecessary toyle in comming over far for judgement, nor otherwise oppresse or poll them, but provide for their good.

Having gone his Circuit, hee still alwayes returned to *Ramab*, where hee dwelt. But how could hee leave the Tabernacle, to which hee was dedicated by his mother for ever, to dwell in another place? *Ans.* When God advanced him to be Judge over *Israel*, hee called him out by a new calling from serving any more about the Tabernacle, and therefore hee might well leave that place to follow his calling, for vows hold no longer but till that Gods pleasure bee revealed to the contrary, so *Peter Martyr*; upon this see somewhat before, *1 Sam. 1. 28.* *Borrichius* saith, as long as the Tabernacle was in *Shiloh*, hee was bound by his mothers vow to serve there, but now this place being destroyed, and the abode of the Tabernacle uncertaine, he was bound no longer; but I assent rather to the other.

And there hee built an Altar to the Lord; that is, saith *Junius*, at *Kiriath-jearim*, where the Arke was, being therefore called *Bethel*, *v. 16.* but it is plainly spoken of *Ramab*, and so *Peter Martyr* understandeth it, and others, justifying this his fact, because hee was a Prophet, and so did it by direction from God; although ordinarily no Altar might be made but at the place chosen by God; and the rather might this now bee done, because the Arke had now no certaine place, and happily it might then be brought to *Ramab*, although it be no where spoken of. *Theodoret qu. 15.* in *1 Reg.* saith, before the Temple was set up, it was lawfull to build an Altar in other places; but because this was done by *Elijah* at *Carmel* after the Temple was built, he saith, it was to bee understood as an exception to the generall rule, that the men of God might set up Altars and sacrifice any where. The reason why an Altar was now set up here, was because the people gathered thither together often times to *Samuel*, and then it was consulted about things pertaining to the Weale publique, which it was not fit to doe without publique calling upon God; and the ground of prayer is faith, the ground of faith, Gods promises, and the promises are sealed up unto us by outward signes; so *Peter Martyr*.

Mystically by the thunder here sent against the *Philistims*, *Rabanus* understandeth the preaching of the Gospel, whereby errors are overthrowne, and pursued even to *Bethchar*, that is, till all error is purged out, and God is acknowledged, according to the signification of the word, the house of acknowledgement; and then Christ the true *Ebenexer*, or stone of helpe, in whom all our help and health, lyeth is set up, which is when we beleeve in him.

*H. Bunting* *Patriar. gravitates.*

*Note.*

*Qu.*

*Borrichius.*

*V. 17.*

*Peter Martyr.*

*Deut. 12. 14.*

*Pellican.*

*Ofsander.*

*Rabanus.*

*The Mystery.*

## CHAP. VIII.

V. 1, 2, 3, 4, 5

**V**hen Samuel was old, hee made his sonnes Joel and Abiah Judges over Israel, and they were Judges in Beershebah, but because they tooke bribes, and perverted judgement, the Elders of Israel came to Samuel, and complained hereof, and asked a King to judge them like other Nations. The age of Samuel, saith Sallianus was now 60, for hee was borne when Eli had been High-priest, and Judge one year, and was 39 when hee dyed.

Lyra.

Iunius.

Borrichius.  
Oflander.

Pellican.

Josephus.

Peter Martyr.

Samuel, saith Lyra, not being able any longer to travaile about, as hee had done, by reason of his age, made his sonnes Judges, thinking that they would tread in his steps, but hee was deceived in them. For these words, *they were Judges in Beershebah*; Junius hath it, *even to Beershebah*, that is, from Dan to Beershebah, all over Israel, as these two limits are put, *Judg. 20. 1.* but I cannot see how the word *בְּנֵי שֶׁבַע* properly signifying, *in Beershebah*, will bear this construction, for in the place alledged, *Numb. 20. 1.* it is *עַד בְּנֵי שֶׁבַע* *even to Beershebah*. Borrichius therefore and Oflander hold, that they were placed there, because it was furthest remote southward, and next to the Philistines country, where there was neede of the presence of a Judge, that might be able to withstand and provide against that enemy, and Samuel being old, could not now travaile so farre to judge the people. But this is not probable, because Beershebah was none of the places to which Samuel had used to travaile, but Bethel, Gilgal, and Mizpeh. Pellican thinketh, that they dwelt there to vex the people, by making them to come long journeys for judgement, and there seemeth to mee to bee some antithesis between that which was before said touching their father Samuel his travelling about to divers places to judge the people for their greater ease, and their sloathfulnesse, abiding alwayes in one place onely, and not travelling about, or dividing themselves to severall places, that thus at the least the people might bee put to the lesse labour; and so this is mentioned not without some taxation, that they preferred their own ease and pleasure before the good of the Common-wealth; thus also Peter Martyr: yet I doe not thinke that they did thus purposely to vex the people, but out of a neglect towards them. If it bee said, this is not likely that they lived both in one place, and went not abroad to judge, seeing their father was yet living, and so hee would not have suffered it. I answer, it is likely, that being once in authority, they would not bee ruled by their father, as neither would Eli's wicked sons, nor some others since, that have bin made Kings whilst their fathers lived, but have rebelled against them. Josephus saith, that one of them dwelt in Dan, and the other in Beershebah, but this is against the Scripture. They dwelt farre from their father, and happily by his appointment, because he continued a Judge still, as was before said, *Hee judged Israel all his dayes*, and hee made them but his assistants now that hee was old, meaning doubtlesse, that they should go about as hee had done, he in the meane season judging all about Ramah, and rarely elsewhere.

Samuel in setting up his sonnes for Judges, saith Peter Martyr, sinned two wayes: 1 That hee did it contrary to all former presidents, for Gideon having the Kingdome offered to him and his sonnes, refused it; and likewise Moses, when hee saw that hee must depart out of this life, set not up his sonne, but prayed the Lord to provide him a man to goe before the people, and to govern them. 2 In that hee did thus, without asking counsell of the Lord; for if hee had asked, hee should have heard that Judges were not to bee set up by men, but by the Lord immediately. And therefore it succeeded accordingly, both his sonnes proved wicked, and the people shooke off both him and them. The wickednesse of his sonnes was very great: 1 They were covetous. 2 They tooke bribes. 3 Perverted judgement, and so the wicked were justified, and the righteous condemned, then which there cannot bee a greater pest to a Common-wealth. Wherefore *Exod. 18.* it is a property required in a Judge, that hee should hate covetousnesse; the Ancients pictured Justice with-

out.

out eyes, and without hands, to shew, that a Judge should neither bee a respecter of persons, nor take bribes. The *Areopagites* judged alwayes in the darke, that both these evils might bee prevented. *Cambyses* caused an unjust Judge to bee sleaed, and with his skin a cover to bee made for the Judgement-seat, appointing his sonne to sit there and judge Causes. If any shall marvaile, that *Eli* was judged so severely for his sonnes faults, but *Samuel* not: *Theodoret* answereth, that they lived not neare to their father, but as farre off, so as that hee could not provide for a reformation. But whether did the people il hereupon in desiring a King? *Ans.* *Pellican* saith, that they sinned by curiosity, in that they desired not a reformation of the abuse, but an innovation of the government. *Oflander*, that they sinned by distrust in God, for that they thought that a Judge coming sometime of meane parentage, was not so formidable to the enemy, as a King, and therefore that they were not so safe under Judges: when as indeed they were not under the protection of the Judge, but of God, who raised him up immediately. Lastly, *Willet* saith, they sinned also by ingratitude towards *Samuel*, in that having received so many benefits from him, yet they rejected his government even whilst he lived. And this is one of *P. Martyr's*, who also saith, they sinned by desiring a King, after the manner of all other Nations, and not according to the rule of Gods Word, *Deut. 17.* and in that they desired a King without consulting with the Lord, or having direction and order from him hereabout. For it was not altogether unlawfull for them to desire to have a King, seeing the Lord had before propounded the case, if they would set a King over them, hee should bee one of their brethren, and not bee proud, &c. And to *Abraham* hee had promised, that Kings should come out of his loynes: and *Jacob* by the spirit spake in the scepter of *Judah*. But till God had pleased to give order for the making of a King, they should have rested in the present government by Judges, and desired that the abuses in *Samuel's* sons, should either have been reformed, or they turned out of their places. And as they sinned greatly in asking a King, so they did foolishly, because they desired to change from a better government by Judges, to a worse. For the Judge ruled them alwayes according to Gods Word, when God set a Judge over them, but there was danger of the contrary, if Kings were set up, as wofull experience afterwards proved, there being amongst twenty Kings, scarce foure godly. Againe, kings lived in greater state, and this must be maintained by the greater charge of the peoples; and themselves, their lands, and children must bee at the Kings service, which were free under Judges; and they were excluded from having a voice in matters of importance under Kings, whereas in the time of Judges, the Elders and people did bear sway. And in asking a King because *Samuel's* sons were wicked, they did foolishly, for how could they know, but that their King might be wicked also; & if the sons of him so a good father did thus degenerate, how could they but feare the like touching the Kings sonne, who must not now by a new-election, but by inheritance come to the Kingdome after him? yet this their unjust desire was guided by Gods providence, to accomplish Gods Word, That Kings should come of *Abraham*.

For these reasons before-going, their asking of a King displeased *Samuel*, but hee went to God by prayer, referring it to his direction. And God bade him hearken unto them, yet hee also sheweth himselfe to bee displeased with them, in that hee saith, *They have not rejected thee, but mee, that I should not reigne over them, according to all the workes which they have done since I brought them up out of Egypt, even to this day, wherein they have forsaken mee, and served other Gods, &c.* Whereby wee may see that God sometimes granteth men their desires in wrath, as the *Quailes* in the wilderness; and hee saith elsewhere, *I gave them a King in my wrath, that wee may all learne in asking any thing of God, not to bee carried by our owne affections, but to bee regulated by his will.* But how doth the Lord say, *They have rejected mee*: *Lyra* resolveth it thus, they have rejected mee, in that they have left mee to serve other Gods, and so now they reject thee my Vicegerent. *Peter Martyr* saith, that God here comforteth *Samuel* two ways. 1 That the ignominy now offered

*Qu.*  
*Pellican.*  
*Oflander.*

*Willet.*

*Peter Martyr.*

*Deut. 17.*

*Gen. 17. 6.*  
*Gen. 49. 10.*

*V. 6.*

*V. 7.*

*V. 8.*

*Note.*  
*Numb. 11. 33.*  
*Hos. 13. 11.*  
*Lyra.*

*Peter Martyr.*



Prov. 8.

Rom. 13. 1.

V. 9, 10.

V. 11.

V. 12.

V. 15, 16, 17, 18.

Lyra.

D. Kimbi. 22

Peter Martyr.

Osiander.  
Pellican.  
Borrichius.

to him against himself, for hee was by God made Judge over them, and so hee being rejected for Judge, God himselfe was rejected for King. 2 That this was no new thing, for they had alwayes used the Lord thus, since their coming out of Egypt, casting him off from time to time to serve other Gods, therefore it might well bee patiently borne by Samuel, as not arguing any fault in him causing them thus to doe, but their rebellious disposition; and no greater dishonour was herein done unto him, then unto God himselfe. If a question bee made here, whether to have a King bee a rejecting of God, that hee should not reigne over us? I answer, no, for even Kings reigne by God, and when a good King reigneth, God ruleth by him; yea, a Tyrant is set up by God, and hath his authority from him, and therefore must bee obeyed, but for the abuse of his power hee shall answer to God another day. Now the people of Israel are said to have rejected God from ruling over them, because they desired an alteration of that form of government by him setled amongst them, and did as much as in them lay, reject Gods government. Yet hee condescendeth to their desire, for the hardnesse of their hearts, as Moses yeelded, that a bill of divorcement should be given; lest Samuel being denyed to make them a King, they should have set up one themselves.

Then God bade Samuel tell them the manner of the King, and hee said unto them, *Hee will take your sonnes, and appoint them for himselfe for his chariots, and to bee his horsemen, and some shall runne before him, &c. And will set them to care his ground, and to reap his harvest, &c. And he will take your fields, &c. And hee will take the tenth of your seed, &c.* This, saith Lyra, is to bee understood in the case of necessity for the common good, for in this case, all things are the Kings, and to bee taken and used by him, as the present need requireth for the defence of the Common-wealth, as for the good of the body, all the members thereof are to bee exposed to danger. But out of this case of necessity there bee many things exprest, whereunto the right of a King extendeth not, as namely all those things that make the subjects condition servile, and respect not the common good, but rather the will of him that reigneth. And these things doth Samuel declare unto them, that they seeing how great a power a King should have, so that hee might easily turne his Kingly authority into tyranny, might hereby be deterred from seeking to have a King, which would be so inexpedient for them. Wherefore to shew what a King might not commonly doe *de jure*, Deut. 17. it is said, *he shall not multiply Horses to himselfe, nor bring the people back into Egypt, that is, into a servile condition.* Whereas it is added here, *And yee shall bee his servants*, the meaning is none other, but if hee shall turne Tyrant, as hee may easily doe, by reason of his great power. R. Kimbi saith, that these things are so of the right of a King, that without them hee is no King, according to some Rabbins, but according to others, that these are commemorated onely by way of communication of that which would follow upon this change of government. Peter Martyr saith, that the true right of a King, is described Deut. 17. here the true right is not propounded, but the usurped, and this the present case required, because they desired to have a King after the manner of the Nations about them, and those Kings did thus tyrannize over their subjects, and pill and poll them unreasonably, and tooke such outward pompe unto them, as that they might thereby most terrifie their subjects. If it be demanded, may not a godly King then take of his subjects, whereby to maintaine himselfe in that port, which belongeth to a King? He answereth, hee may exact tribute according to reason, and maintain a royall pompe, but for the use of the Common-wealth, and not for riot. And that here is not set forth what a King might by right doe, but is prophetically foretold, what hee would doe for their punishment, is held also by Osiander, Pellican, and Borrichius; and Gregory, c. 10. it is not here prescribed, but shewed, what reprobate Kings would do, but the godly avoid, for subjects are to bee defended by Kings, and not spoyled of their goods. But if any shall contend, that not things to bee avoyded, but to bee done, are here mentioned, the right of Tyrants is written for that King, who is asked, the Lord being rejected

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cted. And *Tostatus* saith, that all things here set downe, are not put as the rights of Kings, but as the evils, which for the greatnesse of their power they can doe. Amongst whom it is noted, that their King should tyrannize over them three wayes: 1 By taking things violently from them, and not by order of Law. 3 By abusing the goods taken in bestowing them upon his favourites. 3 By basely using their persons, as if they were his slaves or servants.

And yee shall cry unto mee because of your King in that day, but I will not heare you. Hereby is shewed, that a King being once set up, although the government bee not so good, yet hee can never bee put downe againe; as the horse having once received man on to his back to pursue the stagge, could never shake him off againe. And this prophesie of the miserable case that they should bee in under Kings, tooke manifest effect, in that they had all wicked Kings, except foure, under whom they suffered greatly, and at last for their wickednesse went into captivity; so *Peter Martyr*. But yet hee disputeth at large, and proveth, that the government of the Church ought not to bee Monarchicall, but alwayes Aristocraticall, because this forme of government was first settled by Christ, when hee gave the keyes of the kingdome of heaven to all the Apostles alike, and the power of forgiving sinnes, and this form may none ever presume to alter without his allowance, to the worlds end.

But the people refused to obey the voice of Samuel, &c. for the words further added, *Nay, but wee will have a King over us*, that is, saith *Lyra*, nay, but the Lord will heare us although wee have a King, and therefore wee will have one. But the word [*nay*] is rather opposed to the dehoration before-going, not to persist to aske a King, and so *Peter Martyr* understandeth it, saying, that they answered as a people headily carryed to have their owne wills, whatsoever should come of it. For although under Judges God had alwayes wonderfully protected them, when they lived in obedience to his lawes; yet because all generally flocked not to the Judge, whereby they thought that they were the weaker, they would now have a King that might command all, thinking, that thus they should bee the stronger: forgetfully passing over Gods gracious dealing towards them under the Judges, whom hee had raised up from time to time, and the miseries which they had suffered under *Abimelech* in the short time of his reigne.

*Samuel* seeing that he nothing prevailed, related their words unto the Lord, who bade him againe make them a King, and so for that time hee dismissed the assembly, hereby shewing, that God would shortly set up one over them, to whom alone this belonged by the law, *Deut. 17.* and in the meane season they were to waite upon him.

## CHAP. IX.

Here is shewed how the Lord satisfied the importunate desire of the people in making *Saul* King over them. And therefore hee is first described, and then the occasion and meanes of his comming to *Samuel* to bee anointed King. Hee is described first by his parentage, he was the sonne of *Kish*, the son of *Abiel*, the sonne of *Zeror*, &c. a mighty man of power, 1 *Chron. 8. 33.* *Kish* is said to bee the sonne of *Ner*, but he most probably had two names, as many others, being called by the one here *Abiel*, and by the other there *Ner*. 2 Hee is described by his youth, comliness and stature, A choice young man, and a goodly, neither was there amongst all the children of *Israel* a goodlier person then bee, from his shoulders upward hee was higher then all the people. For these words, A choice young man and a goodly, the Vulg. Latin hath, *electus & bonus*, choice and good: and for the next words, there was not amongst the children of *Israel* a better then bee, and this reading is according to the Hebrew; wherefore *Lyra* and others say, that hee is here commended from the goodnesse of his nature and disposition, as in the words following from his stature. But from

V. 18.

*Peter Martyr.*V. 19.  
*Lyra.**P. Martyr.*

V. 20, 21, 22.

V. 1.

V. 2.

*Lyra.*

Peter Martyr.

from his goodnesse, saith Peter Martyr, hee afterwards degenerated, as also many more have done, when they have attained to a kingdom, or to any other great dignity, they have been good at the first, but afterwards tyrannicall or epicurish; so that we have need continually to pray that our Kings and Rulers may alwayes persevere in goodnesse. Yet most Interpreters, saith he, expound it goodly, as respecting the forme of his body, which is the more probable, because it is by and by added, *From his shoulders upward hee was higher, &c.* I see no reason but that it may bee taken both wayes, hee had a good stature, strength, and comlineffe of body, and a good disposition, and so was a man of all others most fit in humane reason to bee made King. Hee is here commended, saith Martyr, from all sorts of causes; the formall, because there was no ambition, deceit, or violence used to get this kingdome, but meerly the will and providence of God effected it: the finall, that the people might bee defended from the incursions and violence of their enemies: the efficient, God, who shewed him to Samuel, and bade him anoint him King: and the materiall, Saul himselfe, who came of a father a mighty man, and therefore was likely to be such himselfe also, seeing mighty men beget mighty men, was now in the prime of his age, and at his greatest strength, of a good condition, and stature, and forme; as it was said of Priamus, fit for an Emperour. Of his City, no mention is made here, for it was Gibeah, which was infamous for the great wickednes committed there upon the Levites concubine, and therefore it is let passe in silence.

V. 3.

And the Asses of Kish, Sauls father, were lost, &c. Hee tooke great delight in Asses, saith Josephus, and therefore kept of the fairest sort; and by sending out his sonne Saul to looke them up, hee shewed, in what manner great men brought up their sonnes in those dayes, not in idlenesse and pleasure, but to looke to their cattell. In prophane Histories we read of Hercules, that he kept an heard of bullocks; and Apollo served King Admetus in the same office; and Paris the son of king Priamus kept sheep.

H. Bunting. Fa-  
triar. travels.  
Junius.

H. Bunting.

Junius.

And Saul passed over Mount-Ephraim, which was, saith one, 4 miles from Gibeah, the City from whence he came. Then hee went into the land of Salisab, and to the land of Salim, that is, 12 miles. Salisab was in the tribe of Benjamin, 2 King. 4. 42. Of Salim, see Job. 3. 23. it was not farre from Jordan: then hee went to the land of Jemini, which was also in the tribe of Benjamin, 16 miles from Salim, but Salisab, saith the same Author, was in mount-Ephraim, but Junius in Benjamin, alledging 2 King. 4. 42. but there is no mention made of the tribe wherein this land lay, yet it seems not to have been in mount-Ephraim, because it is spoken of as a distinct place therefrom.

V. 5.

Then they came to the land of Zuph, this is thought by Junius and others to have beene Ramah, where Samuel dwelt, otherwise called Ramathaim Zophim, and the land of Zuph, from Zuph, the first in Samuels pedegree, Ch. 1. 1. and this is not unlikely, because here Samuel dwelt, as appeareth, v. 6. His servant said unto him, Here is a man of God, an honourable man in this City &c. and to this man when hee advised him to goe to aske about the Asses, Saul tooke care for some gift to bring unto him, and so they resolved to give him the fourth part of a shekel of silver, which his servant had about him. Here it may be demanded, whether Samuel being a Prophet of the Lord did use to take gifts for doing any act of his propheticall office, seeing Elisab would not take any thing of Naaman, and Ebezi his servant was punished with the Leprosy for taking? Peter Martyr answereth, it is held by Josephus and by Jerom after him, that it was Sauls error to thinke, that the Prophet would take so mething for his divination, but wee read not, that hee tooke ought of him, but rather gave unto him, for hee made him to dine with him: and in the like error was Jeroboams wife, when shee went with her gifts to the Prophet for her sicke sonne, for neither doe wee read there that any thing was taken. It is a difference betweene a true Prophet and a false, these doe their office gratis, they for rewards, as is complained Mich. 3. and wee may see in Balaam. For gifts doe blinde the eyes, and are of force to make men speake pleasing things,

V. 6.

V. 7.

V. 8.

Qu.

2 Kings 5.  
P. Martyr.  
Hieronym. in qu.  
V. T. et in Mich.

1 Kings 14.



things, although fallily. The reason, why a Prophet should take nothing is given by Christ, *freely yee have received freely give*, wherefore *Simon Magus* was rejected by *Peter*, when he offered him money, and *Saul* seemeth not to have knowne any difference between a wizzard and a man of God, which made him to thinke of a gift: yet some excuse him, because to come to a Prophet was to come to God, and before God it was provided by the law, that none should appeare empty. But admit, that *Samuel* received his gift, it was so little, as that it is not worth the speaking of, for it was but the 4 part of a shekel, that is 5. d. or 6. d. at the most, but now the rewards of Priests are the price of great farmes and and fields. Thus hee out of *Jerom*, but in conclusion he saith, hee spake not this, because it was altogether unlawfull for a Prophet to take any thing, for *Jeremiah* received bread of the King dayly, *Elisab* received 20. loaves of those that brought them, and many Prophets were fed by *Obadiab*, and he that preacheth the Gospel, must live of the Gospel; but to shew that they ought not to take gifts to the enriching of them, but for their necessary maintenance.

Now it was their manner of speach of old, when they went to a Prophet, to say, Let us goe to the Seer, for a Prophet was called a Seer, &c. It is not meant, that a Prophet was thus called of old and not now also, when these things were done, but this name of Seer hee was called by a long time and still, for *Saul* inquired for *Samuel* by this name, v. 11. And a Prophet was thus called partly because hee foresaw things to come, and things done secretly, as *Elisab*; and partly because God revealed himselfe unto him by visions and dreames, as *Numb.* 12. 6. And lest Gods people should seeme to want the meanes of being satisfied in cases of inquiry, which the heathen had by their wizzards, even particular things and of small moment were revealed by Gods Spirit to his Prophets, so that *Saul* might well goe to inquire of *Samuel* about his fathers lost asses, and by him be satisfied. But now wee must be content without such meanes, and not goe to wizzards to know what is become of our lost things, as did the heathen, who knew not God, but in stead of God, served the Devill. It must suffice us, that wee have the mysteries of the kingdome of heaven more plainly revealed unto us by Christ the head of Prophets, although wee have none other revelations touching any thing in this world concerning any of us in particular, and suffer much by losses and crosses here.

And as they went up the hill to the City, they found young Maidens going out to draw water, and asked them, saying, Is the Seer here, &c. The City to which they came, was *Ramah*, where *Samuel* dwelt: The Maidens whom they asked for the Seer, did not onely tell them, that hee was there, but also that there was a sacrifice that day in the high place, and that *Samuel* would bee there to blesse the sacrifice, neither would the people eate thereof, till hee had blessed it. Here the conceit of *R. Solomon*, cited by *Comestor* and *Lyra*, is not worth the relating, That these Maidens being taken with the beauty of *Saul*, stayed him a while to looke upon him, using more words then needed: for contrarywise it is said, They bade him make haste to speake with *Samuel* before hee went up to the sacrifice, v. 12. For the sacrifice here spoken of, they say, some hold it to have been onely a feast prepared purposely against *Sauls* comming, which was the day before revealed to *Samuel*, v. 15. but some a peace-offering, a great part of which was spent in feasting, and then, saith *Lyra*, a sacrifice might be offered in any place, and not before the Tabernacle or Arke onely, as was shewed before, 1 Sam. 7. The first, that it was onely a feast, is followed by *Junius*, who therefore rendreth it, *There is this day a feast, &c.* because a sacrifice might not bee offered but before the Tabernacle: but this reason, as hath been already shewed, is of no force, for an Altar was by *Samuel* built in *Ramah*, 1 Sam. 7. 17. The second, which is better, is followed by *Peter Martyr*, and *Osiander*, and this proveth it to have been a sacrifice, because it was in the High-place, unto which they should not have needed to goe, if it had been onely a feast, and in High-places they used to sacrifice, before the Temple was built. If it bee objected,

V. 9.

Bor.haus.

Junius.

2 King. 5. ch. 6.

Pellican.

V. 11.

V. 12.

V. 13.

Schol. Hist.  
Lyra.

Junius.

Peter Martyr.  
Osiander.

Ob.

Sol.

Willet.

D. Kimbi.

Peter Martyr.

Gen. 3.

1 Tim. 4. 5.

Act. 15. 9.

Tit. 1. 15.

Luke 11.

V. 14, 15, 16,  
17, 18, &c.

Lyra.

Hieron. lib.  
Hebr. qu.

Junius.

Willet.

objected, v. 24. the shoulder is set before *Saul*, which was the Priests part, *Lev.* 7. 32. and therefore it should not have been so done, unless it had been a feast without a sacrifice. *Willet* answereth well, that the Priests part was the right shoulder, and this might be the left, seeing it is only called the shoulder, but not said which shoulder. For *Samuel's* blessing of the sacrifice before they ate, that is, those parts thereof, which were to feast withall, that was by thanksgiving, according to the commendable custome in use amongst the Jews: For as *David Kimbi* hath it, the Master of the house, when they went to meat, took bread and blessed the Creator of the world for it, and then taking the cup hee did likewise: according to which custome our Lord did at his last Supper, at the Paschall feast, even before hee came to the institution thereof. And according to this pious custome doe wee Christians blesse our meats and drinkes, before wee eate, and blesse God for them after; not that they are not all good in themselves without our blessing of them, but because they were cursed to man for sinne, that they may not bee uncleane, but sanctified and made pure unto us, which is by faith and prayer, as the Apostile teacheth, saying, *They are sanctified by the Word and prayer*, that is, by faith wrought by the Word, which purifieth, and so maketh all things pure unto us, for *to the pure, all things are pure*; and prayer, whereby their sanctification is in faith craved, and attained, and the sanctifying of our selves also, seeing by prayer we attaine the Spirit of grace and sanctification.

*Saul* and his servant hearing this, went and met *Samuel*, who being before advertised by the Lord, that a man should come unto him that day, whom hee should anoint for King, was now told that this was the man. Wherefore so soon as *Saul* asked him for the Seers house, he invited him to the feast which he had prepared, saying, That hee would tell him all that hee desired to morrow. The phrase used, is, that God told *Samuel* in his eare, wherein it is spoken after the manner of men, who when they tell any thing to one another secretly, are said to tell it in his eare. V. 19. hee saith, *I will tell thee all that is in thine heart*, whereby it may be demanded what *Samuel* meant hereby; for that hee meant not touching the Asses, the next words, v. 20. doe declare, wherein hee for the present resolveth him, that the Asses were found, willing him therefore not to set his heart upon them. *Lyra* saith, in the *Hebr. Questions*; there is a tradition, that *Saul* had a dreame that hee was upon the top of a Palme-tree, which fore-shewed his regall dignity, about which his minde was still troubled, and of this *Samuel* speaketh. *Junius* rendreth the words thus, *I will dismiss thee in the morning, but whatsoever is in thine heart I doe now shew unto thee, namely, touching the Asses*: but how the Hebrew will heare this reading, I cannot see; for both the words in this verse are, *וְכָל אֲשֶׁר בְּלִבְךָ לֵךְ* And I will shew thee all that is in thine heart; and in the next verse *וְלֵאחֻזְנוֹת* and for the Asses; so that there was certainly somewhat else that *Samuel* knew to be in *Saul's* minde, touching which hee promised to resolve him the next morning. Yet *Willet* stands for that of *Junius*, that hee promised to shew him nothing else but touching the Asses, arguing, that hee could not meane any thoughts that hee had touching the kingdome, because *Saul* made so strange of it when it was mentioned unto him. But although the dreame before spoken of, seemeth to be but a dreame of the Rabbins, yet it may well be held, that the people generally being in expectation who should by *Samuel* be appointed for King, *Saul* was in the same expectation also, and comming to *Samuel*, and seeing him to use him so respectfully, it might then be a question then beginning to arise in his minde, whether hee would lay this honour upon him: not that hee thought himselfe fit for it, or desired it, for the words hereafter used by him shew the contrary, and his hiding of himselfe afterwards, when hee was sought for to be made King, but out of a fear that hee might after hee had feasted him, declare him to be King, the burthen of which high honour in those dangerous times hee would willingly have declined. And to this most aptly agree the words following, v. 20. *On whom is all the desire of Israel? is it not on thee, and on all thy fathers house?* that is, seeing thou

thou must in thy heart now, whether I have any such intent in inviting thee, to make thee King, bee it knowne unto thee, that thou art hee whom all Israel have so earnestly sought unto mee for, although they know not yet thy person; for they desire to have a King, and thou art the man by God appointed, and therefore, I say, their hearts are set upon thee. *V. 16.* Where the Lord saith, Hee had looked upon the affliction of the people, and heard their cry, and so would bring a man of Benjamin to Samuel, whom hee should anoint over them: it may bee doubted how hee saith thus, seeing they were wicked, and unworthy to have their cry heard, forsomuch as God heareth not sinners, and what their afflictions were, in regard of which they needed one to deliver them? *Peter Martyr* answereth, that the goodnesse of God appeared in this, that hee would heare the cries of people in affliction, although wicked, for thus hee useth to extend his bounty even to such, to winne them to repentance. Againe, although they were for the most part wicked, yet some doubtlesse amongst them were godly, and of them it may be understood, that hee heard their cries. For the kinde of affliction now urgent upon them, hee saith, that the King of Ammon had gathered a great Army to come against them, of which they were sore affraid, but then it would have been said, that he may save them out of the hands of the Ammonites, whereas it is not said so, but out of the hands of the Philistims: their affliction then was the Philistian oppression, under which they had long lived, and from whom Samuel had once delivered them, and now it seemeth they grew formidable to them againe. For the place where Samuel and Saul met, it is said, *v. 18.* Saul drew neare to Samuel in the gate; but *v. 14.* When they were come into the City, Samuel came out against them to go up to the High-place: if they were come into the City, how could they come to Samuel in the gate; or, as it is in the Hebr. in the midst of the gate? The Chaldee Paraphrast to resolve this, readeth it, within the gate, and so *Junius*; and this must needs bee the meaning, when they were come a little within the gate, they met him; The Septuagint to make these two verses to agree, render *v. 18.* thus, Then Saul drew neare to Samuel in the midst of the City: but the Hebr. word is *שער* signifying a gate, and not a city. For Saul's answer to Samuel, *Why speakest thou so to mee*, seeing I am a Benjaminite, of the least of all the Tribes, &c. some thinke that hee spake thus in hypocrisie; but others simply, as not thinking himselfe fit for this high dignity. For the Tribe of Benjamin had been lately wasted by the warre, *Judg. 20.* and so was become now the smallest of all the Tribes, but afterwards hee was corrupted with hypocrisie, and other grosse vices. *Lyra* also saith the same, that Saul spake thus in humility, and so did *Gedeon* before, *Judg. 6.* but yet his fathers house was not so small, for hee was a mighty man, so that there was some dissimulation in Saul when hee said so, which was not without fault, although spoken in humility. *Hugo* reading it as the Vulg. Latine doth, *Am not I a son of Jemini*, and so it is in the Hebrew, saith, that there are two opinions; 1 That *Jemini* was of the meanest family in Benjamin. 2 That a sonne of *Jemini* was the same with a Benjamin, seeing *Iamin* signifieth, a right hand, and *Ben*, a sonne; and therefore *Saul* meant not any particular family, but onely that hee was of Benjamin the least Tribe: And his fathers house, saith *Josephus*, was of great note in that Tribe, wherefore his family was not so meane, but that he spake thus in humility of it. Touching the words before-going, *v. 20.* Upon whom is all the desire of Israel, &c. the Vulg. Latine hath it, whose shall the best things of Israel bee, shall they not bee to thee and to thy fathers house? Whereupon *Lyra*, shall they not bee in thy power to take when thou art King, and thy childrens and kindreds? for this hee had shewed, *Chap. 8.* should bee the Kings power; and his sonne *Isbosheth* was King after him seven yeares; and *Abner*, who was of his kindred, was Captaine of his host. The Hebrew word is, *כל-החמה* which may bee rendered, all the desire, or every desirable thing, or best thing, and this last way it best agreeth, because Saul was yet unknowne to all Israel, and it implyeth a good reason why hee should take no greater care for the asses, because all should bee at his command, which was best in Israel.

Y

And

V. 16.

*Peter Martyr.**Chald. Paraphr.**Berthelm.  
Junius.  
Pellican.**Lyra.**Hugo Card.**Lyra.*



V. 22.

Lyra.

V. 23, 24.

R. Solomon.

Junius.

V. 25.

V. 26.

V. 27.

Peter Martyr.

And Samuel tooke Saul and his servant, and brought them into the Parlour, and made them sit in the chief place amongst them that were bidden. The Vulg. Latine, for Parlour, hath *triclinium*; which Lyra expoundeth of a room, that had three rankes of beds to sit downe upon to eate meat, for of old they used to sit upon beds of these rowes or rankes: the first was for the chiefe guests; the second for the middle sort; and the third for the meanest; now Saul and his servant was placed in the first, hee being herein honoured as the King that should bee. Saul being thus placed, the Cooke is bidden to bring the portion of meat prepared for him; and being brought, Samuel biddeth him to eate thereof, saying, *Vnto this time it hath been kept for thee, since I said I have invited the people*; here a question ariseth, how it is said to have been kept or reserved for him, seeing he came up with Samuel to the feast, before whose comming it was said before, that they would not eate; if then he came at the beginning of the feast, how could it bee kept? *Answe.* Some thinke that Samuel having begun to eate with his guests, when hee heard of Saul's comming, went out to meet him, and then returning againe and bringing him with him, hee spake thus; but this cannot bee, because Samuel knew by revelation the certain time of Saul's comming to him; and therefore this feast being made for his entertainment, hee did doubtlesse stay for his comming, before that hee went up to it, and all the relation before-going, sheweth, that Saul came thither with Samuel at his first going up. *R. Solomon* therefore resolveth it best, the other guests had their parts set out by themselves, but this part being the best, was set aside from the rest, after that the meat was prepared, being kept hot happily with more care, as being for a more honourable person, and so when the feast was served in, the Cooke was bidden to bring that first, and set it before Saul, and then Samuel used these words to him.

For the next words, *since I said I have invited the people*; Hebr. is, *saying, I have invited*, that is, as *Junius* best hath it, saying to the Cooke, or when I spake unto him, and told him, that I had invited guests, that hee might prepare accordingly, I tooke order that this part should bee kept for thee; the Vulg. Latine leaving out this word [*saying*] hath it, *since I invited the people*; the Gen. B. saying to Saul, I have also invited the people, that hereby hee might know, that Samuel knew of his comming before, by the preparation made, and the peoples comming together at that time upon Samuel's invitation.

And when they were come downe from the High-place, Samuel communed with Saul upon the top of the house; that was secretly, as is conjectured, about the duty of a King, which was a thing not yet publicquely to bee spoken of in the hearing of others, and therefore the next morning the servant is sent away before, that he might not heare, v. 27. and for this purpose the top of the house, there being a plaine place to walke upon, and a battlement, was the fittest for them two to be upon alone after supper, as the manner then was to goe up at such times, and to walke there.

And Samuel called Saul to the top of the house, the word may as well bee rendred on the top of the house, and so it agreeth best, for most probably Saul was lodged there all night, and so the Vulg. Latine hath it expressely, *Saul lay upon the top of the house*. Being called up by Samuel, he accompanyeth him to the end of the City, bidding him to send his man away before, whilst he told him the word of the Lord touching the kingdom. But why must this bee spoken so secretly? *Peter Martyr* saith, that Saul being afterwards chosen by lot, might know all this to have been done by the counsell of God, and so acknowledge his favour, and that he might know lots to be of Gods disposing, considering what followed after this. But this is onely a reason of Samuel's speaking to him now, and afterwards finding him out by lot, the reason of the secrecie was, that it not being known to the people before, what Samuel now did, he might proceed to the casting of lots more kindly to find out, whom God would have to reigne, sith lots are to find out that which was secret before.

## CHAP. X.

**H**ere Samuel first anointeth *Saul*, and then telleth him the signes that should follow for his confirmation; with what oyle hee was anointed, whether with the holy oyle which was appoynted for the anointing of Priests, or other oyle, is uncertaine. *Peter Martyr* saith, that *David Kimbri* affirmeth it not to have been of that holy oyle, because none might be anointed therewith but the Priest onely, which hee saith is a weake reason, seeing God at his pleasure could allow a further use thereof to anoint Kings. But of this enough before upon *Exod. 30. 23.* For the reason why Kings were anointed, as also Priests before, it was to set forth the Spirit, wherewith they should bee indued requisite in men so highly dignified. At this day, saith *Peter Martyr*, there is some *cacozelia* in anointing Kings, for being typicall it was done away in Christ, they are anointed now, who are indued with the Spirit, although no ceremony of oyle bee used, as our Lord is said to have been anointed with the oyle of gladnesse, although wee never read of any oyle powred upon his head to anoint him to his office. But although the anointing of Priests ceaseth, as typicall, yet the King being called the Lords anointed, as by a proper name, it seemeth alwayes to bee as necessary at his inauguration, as his Crowne. In that *Samuel* is said here to have taken a viall of oyle, but when hee anointed *David*, an horne of oyle, some note the fragility of *Sauls* kingdome, and the durability of *Dauids* set forth hereby, because a vial is made of earth or of glasse, which is soon broken; and therefore *Jebu*, in whose family the kingdome continued but a while, was anointed with a viall of oyle also. And *Samuel* kissed him; 1 In token of love and good will. 2 Of subjection unto him; as the phrase is used, *Psal. 2. 12.*

For the signes given; 1 *When thou art gone from mee, thou shalt finde two men by Rachels sepulchre in the border of Benjamin, at Zelzah, &c.* Here a question ariseth, because *Rachel* was buryed neare unto *Bethlehem*, which was in the tribe of *Judah*, how her sepulchre could bee said to bee in the borders of *Benjamin*? *R. Solomon* saith, that it was meant, the two men who should tell him that the Asses were found, were at that time neare *Rachels* sepulchre, but by that time he came to the borders of *Benjamin*, they should meet him there: but this device, saith *Peter Martyr*, is needlesse, because although the place of *Rachels* sepulchre was neare *Bethlehem* which was in *Judah*, yet it followeth not that it was in *Judah*, but in the borders of *Benjamin* extending neare unto *Bethlehem*. *Lyr* saith, that the borders of both tribes met here.

Then thou shalt come to the plaine of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, another three loaves, and the third a bottle of wine, &c. For the plaine of Tabor, the Vulg. Latine hath, the oake of Tabor; and *Comestor* saith, that Tabor here is the name of a man, and not of any place. One saith, that the name of this place was *Zilzababour*, some two miles from the sepulchre of *Rachel*, where hee met the two men. But what is meant by Bethel here? *Ans.* It is most commonly taken for the Bethel, where *Jacob* anointed a pillar, *Gen. 28.* and they say, that till the Arke was fixedly placed in a certaine place, it was lawfull to sacrifice wheresoever there was an Altar, and therefore the Altar of *Jacob* being at Bethel, they came thither to sacrifice. But *Junius* will not have Bethel a proper name either here, or 1 *Sam. 7. 16.* the reason whereof see there; and therefore hee rendreth it in both places the house of God, expounding it of *Kiriath-jearim*, where the Arke was, and so the house, wherein was the house of God, because they might not sacrifice in any other place, but where the Arke was. But this remaineth to bee proved, till which time I subscribe to the generall Tenet, and the words seem plainly to confirm it, for if the house of God had been meant elsewhere, it would have been said, and might more aptly, to his house in *Kiriath-jearim*, because it was said before, to God. Moreover, Bethel was a place of note, as *Gilgal* and *Mizpeh*, 1 *Sam. 16.* there being happily in every of them an Altar

V. 1. 2.

Exod. 30. 23.  
Peter Martyr.1 Sam. 16.  
Pellican.

V. 2.

Gen. 35. 19.

R. Solomon.

Peter Martyr.

Lyr.

V. 3.

Schol. Histor.

H. Bunt. Patri-  
archs unavailes.

Lyr.

Schol. Histor.

Hugo Cardin.

P. Martyr

Joseph. Chald.

Septuag. Vatab.

Borheus.

Junius.

Qu.

D. Kimbi.

Peter Martyr.

V. 5.

Chald. Pellican.

Borkeau.

R. Solomon.

1 Sam. 7. 1.

Lyra.

Hugo Card.

Iunius.

Iosephus.

Rabanus.

Lyra.

Schol. Hist.

Peter Martyr.

Borkeau.

P. Martyr.

tar in those dayes, as well as in *Ramah*. The kids, loaves, and wine which they carryed, were doubtlesse for sacrifice, for meat-offerings and drink-offerings. But whereas it is said, they gave *Saul* two loaves, a question is made how they could thus doe, seeing they carryed them to God, and being for an offering to him, they were by no meanes to bee turned to another use. *D. Kimbi* saith, that they had more loaves for their owne use, then those that they carryed to offer, and of them they gave *Saul* two, and not of the offerings: but *Peter Martyr* better, they meeting *Saul* hungry, and ready to perish for want, thought it would bee more acceptable to God, to give him of their bread intended for sacrifice, then to keep it for sacrifice in this case of necessity, for God hath said, I will have mercy and not sacrifice. This is true indeed, if *Saul* were now in such need of food, but how that should be, I cannot see, forso-much as hee had not yet travailed farre, since *Samuel* left him, viz. not above two miles and an halfe, and hee was also of a strong and able body. There was then doubtlesse some other thing in it, God inclined their hearts to give him these loaves, as it were a sacrament to confirm him touching the kingdom, as *Peter Martyr* also speaketh, God who had appointed him to bee King, would have them now meeting and saluting him, to offer him a present, as to a King; for so men use to present Kings with gifts where they come, and that of their most precious things, and such were these loaves, seeing they were part of Gods offerings; and if God extraordinarily moved them by his Spirit to give them, who dares question the lawfulness of the fact?

After this, thou shalt come to the hill of God, where is a garrison of the *Philistims*, &c. This hill of God is understood by some to bee *Kiriath-jearim*, where the Arke was in *Abinadab*'s house upon the hill. But others will have another place meant, where was a Colledge of Prophets, and this saith *Iunius*, was in *Gibeab*, and Chap. 13. 3. agreeth, where *Iamthan* is said to have smitten the garrison of the *Philistims* in *Geba*; and *Iosephus*, for the hill of God, hath, the towne of *Gabbatha*. *Rabanus* saith, it was some hill, where God had bestowed some great benefit, being therefore called Godshill. *Tostatus* is for *Gibeab* in *Benjamin*, because it was in the end of *Saul*'s journey, and where hee was known. That it was not the hill in *Kiriath-jearim* is plain, because the Arke being brought out of the *Philistims* Countrey, should not have been placed so neare their forces; and *Gibeab*, or *Geba* more probably was the place; and to make it the more evident, Hebr. it is גבעת האלוהים *to Gibeab of God*. But how could the Prophets bee safe, where a garrison of the *Philistims* was? *Iunius* answereth, religious persons were priviledged even amongst their enemies: some thinke that a garison of the *Philistims* had been there in times past, but not now: but that they were there now appeareth, Chap. 13. 3. Whereas it is said, Chap. 7. that the people of *Israel* tooke from the *Philistims* all their Cities which they formerly possessed: It is answered, that they had still some strong holds in their Land, where they kept garrisons, but herewith they onely defended their owne, but invaded not them all the dayes of *Samuel*, at the least not to prevaile, so *Peter Martyr*; or else, as hee saith, when the sons of *Samuel* did wickedly, God stirred up the *Philistims* for a punishment, to make new incursions into the land. And thou shalt meet a company of prophets comming down from the High-place with a psaltery, a tabret and a pipe before them, &c. These Prophets are thought by some to have bin *levites*, who were first trained up here in the knowledge of the Law, till they came to serve in the Tabernacle. But this is a meer conjecture without all ground; for they might be a company as wel of other tribes, as of *Levi*, was brought up in holy studies under men indued with the spirit of prophesie, whose exercise was daily to praise God, which is called prophesying, and out of these God chose some, and indured them with the spirit of prophesie to foretell judgements to come, and to rebuke sin in all estates and degrees, and to call to repentance. Of such a Colledge of Prophets, see again, 2 King. 2. 2. in *Beithel*; and 2 King. 5. in *Jericho*. The instruments of musick here said to goe before them, were used in praising God, and to make their mindes the more chearefull herein, and the Spirit of God the more ready to

enter



enter into them, who as the Rabbins note hence, is delighted with a chearefull spirit, but disliketh the sad and heauey, for which cause *Elifsa* called for musick when hee would prophesie, that his troubled and exasperated mind, being lenified, hee might bee the more chearefull, and then the Spirit came upon him.

And the Spirit of the Lord shall come upon thee, and thou shalt prophesie with them; that is, partly by praising God, and partly by fore-telling through the Spirit things to come, as *Eldad* and *Medad* prophesied in the Campe. The Rabbins, as it is in the Booke *de Hebr. Qu. say*, that *Saul* prophesied of warres to come, and of *Gog* and *Magog*, of the rewards of the godly, and the punishments of the wicked; but this foundeth as an invention of their owne. And thou shalt bee changed into another man, that is, saith *Peter Martyr*, not by transubstantiation: but, first, by becomming suddenly a Prophet, to which he had not been trained up, as *Pellican*: Secondly, by having his minde taken off his cattell, amongst which hee had been brought up, to meditate upon things belonging to a kingdome, as *Borrbem*; yet here was no inward change by grace and sanctification. *Aug. l. 2. ad Simplic. qu. 1.* saith, that *Saul* prophesied, as *Balaams* asse spake, that is, for the present, because God would have it so, but this gift soone left him againe.

When these things come to passe, see thou do as occasion serveth, for God is with thee; that is, saith *Lyra*, know assuredly that God hath chosen thee to bee King, and will blesse and prosper thee in thy proceedings, and therefore see that thou administer the kingdome courageously and wisely when thou art come unto it. Thus God would have *Saul* confirmed touching this new calling by signes, as *Gedon* had been before touching his office of a Judge. And this was necessary for any extraordinary calling, as the Apostles and first imbracers of the faith of *Jesus* had many miracles for their confirmation, but now the like cannot be expected or desired without tempting of God. By these words, doe as occasion serveth, saith *Peter Martyr*, *Saul* was not permitted to doe whatsoever he pleased; but knowing now that it was Gods will that he should doe as a King, confidently gather souldiers together, and goe forth to fight against the enemy, nothing doubting of Gods help, and so of good successe herein.

And thou shalt goe downe to *Gilgal*, and I will come to thee to offer burnt-offerings and peace-offerings, seven dayes shalt thou tarry till I come to thee, &c. In the booke of *Hebr. Quest.* it is otherwise pointed, thus, That thou mayst offer burnt-offerings and peace-offerings seven dayes, and this, saith *Hugo*, is expounded by the Glosse thus, for thy inauguration to the Kingdom, as the Priests being coniecrated there were offerings made seven dayes, *Exod. 26. Levit. 8.* But as *Lyra* well noteth, it is otherwise pointed in the Hebrew, as in our translation, and wee doe no where read of any such ordinance of sacrificing seven dayes at the inauguration of a King; and it is not, that thou mayst offer, but to offer, for *Samuel* meant to offer for the Kings good successe now at the beginning of his raigne, and that hee might attempt no great matter without the advice of the Prophet, lest he should erre, he would come unto him. But from what time are these seven dayes to be reckoned? The Rabbins say, not from the time of *Saul's* departing from *Samuel*, for before his coming to *Gilgal*, he was chosen King in *Mizpeh* by lot, then he had an expedition against the *Ammonites*, and after this hee came to *Gilgal*, and was made King, and stayed for *Samuel*, till the seventh day, *Chap. 13. 8.* as *Samuel* had appointed; so likewise *Junius*, who saith, that these words, doe as occasion is offered, are to bee understood of his fighting against the *Ammonites*, after which hee should come to *Gilgal*, and bee made King there, and then stay seven dayes after that, about gathering together an Army, and making preparation to goe against the *Philistims*, for by that time hee would come againe unto him thither to sacrifice for his prosperity. *Lyra* reciteth another exposition of *Andreas* upon this, that when *Samuel* set *Saul* seven dayes, during which time hee should tarry for him, his meaning was, that if any difficult case happened, so that hee should need *Samuel's* presence to direct and to pray for him, then hee should goe up to *Gilgal*, a place fit

2 King. 3.

V. 6.

Numb. 11. 26.  
Lib. de Hebr.  
Quest.

Pellican.

Bertham.

V. 7.

Peter Martyr.

V. 8.

Hieron. de  
Hebr. Quest.  
Hugo Cardin.

Lyra.

1 Sam. 10. 17.  
Ch. 11.  
Junius.

Lyra.

for assemblies and sacrifices, and send for *Samuel*, after which hee would come to him within seven dayes. But hee excepteth against this, because *Samuel* seemeth to speake of a determinate time wherein hee should goe to *Gilgal*, viz. after his election, and there tarry for him seven dayes. But seeing here is nothing spoken of *Saul's* election, and that immediately after hee went against the *Ammonites*, and after that to *Gilgal*, and yet not before *Samuel*, but with him, as did all the people, to renew the Kingdome there; I cannot subscribe to *Lyra*; neither can I assent to *Junius*, and the Rabbins, because if hee had meant his going to *Gilgal* to bee made King, and after this his tarrying for him seven dayes there, *Samuel* should not then have gone thither with him, as hee did; and it had been time enough then at his departure from him, to bid him tarry seven dayes till hee returned againe. I rather hold somewhat neare to that of *Andreas*, that *Samuel* having directed *Saul* for his first notable expedition against the *Ammonites*, v. 7. here prophesieth of a time after that, and after his inauguration to the kingdome, when he should have speciall need of his presence again, for hee should gather souldiers together to *Gilgal* against the *Philistines*, who should bee affrighted at the multitude and power of them, and so flee from him, whereupon hee should send for *Samuel*, but after this hee required him to tarry for him seven dayes, left happily hee should at that time have other necessary employment to hinder him from comming sooner. And here I millike not that of the Rabbins, who say, that this was a condition put, whereupon, if it were kept, *Saul's* kingdome should bee established, otherwise it should not continue. And I will shew thee what thou shalt do, that is, I will instruct thee more touching the office of a King.

V. 9.  
Hugo Card.

*Saul* going from *Samuel*, had immediately another heart given him, and all the signes were fulfilled that day: Another heart, saith *Hugo*, hee had, because his heart was now set upon higher things, and hee was more courageous. Hee had not another heart, as hee that hath his heart of stone taken away, and hath an heart of flesh given him, wherein Gods laws are written; for hee should finally have acquitted himself better then hee did, and the kingdome should have continued to him and his posterity.

V. 10.

Peter Martyr.

In reckoning up the fulfilling of the signes, onely one is mentioned in particular, viz. when they were come to the hill, they met a company of Prophets, &c. which is done, saith *Peter Martyr*, because hereby it appeared, how hee was turned into another man, as *Samuel* had chiefly foretold, which was of them all most wonderfull, as appeareth by the admiration, that the people where hereupon stricken into, v. 11. they wondred and said, *Is Saul also among the Prophets?* but one of that place answered and said, *but who is their father?* This is expounded by some, saith *Peter Martyr*, thus, doe yee say, *Is Saul amongst the Prophets?* nay, who is their father? may not *Saul* bee counted so for his learned and wise prophesying? But hee rather approveth of another, who is the father of the Prophets, that inspireth and guideth them in prophesying? is it not the Spirit? and why may he not then, if hee pleaseth, inspire *Saul* also? or, who is their father? what father have they more then *Saul*, the comming of whom availeth for the gift of prophesying? verily none, for this gift is not derived from the father to the sonne, but is given as God pleaseth, and therefore may as well bee given to *Saul*, as to any other man. *Lyra* reciting the last way of expounding it, saying, thus *R. Solomon* expounds it, yet because in the Vulg. Latin it is, *who is his father*, he saith, it is meant, who is his father, that he prophesieth? for he is none of the Prophets sons; as *Amos* saith, I was not a Prophet, nor the sonne of a Prophet. Now this, although it bee upon a translation not exactly according to the Hebrew, where it is not, who is his father, but, *who is their father*, yet it commeth nearest to the true meaning, as wee may gather upon the words following, *Therefore it became a proverbe, Is Saul also amongst the Prophets?* which was used, when any was extraordinarily indued with the spirit of prophesie, and that by way of admiration, and this is inferred upon these words, *who was their father*, which should not have been, if the meaning were, who was the father of the Prophets, it is not by reason of

*Lyra*.

*Amos* 7.

of the father of whom he is descended, that hee is a Prophet, but by Gods gift, for thus it was no matter of admiration to say, Is *Saul* also amongst the Prophets? seeing God at his pleasure might give him the gift, as well as to them. But when it was admired that the sonne of *Kish* was amongst the Prophets; and some spake further, But who is their father? the admiration is increased, seeing neither hee, nor his father came of such a pedigree as ever yeelded a Prophet; for the Prophets were all hitherto most probably of the Tribe of *Levi*, and if of any other Tribe, of such as were educated under some old Prophet as a father, as *Elijah* is called by *Elisba*.

And when hee had made an end of prophesying, hee came to the high place. And *Saul's Uncle* said unto him, &c. This high place, was a place in *Gibeah*, wherein they used to offer sacrifice in those dayes before the setting of the Arke any where, and the Tabernacle, which were yet disjoyned, for so the hill of God hath been expounded, v. 5. *Gibeah of God*, where this high place was. And to the high place here, saith *Peter Martyr*, *Saul* most probably went to pray, and there hee met with his Uncle. Or having done his devotion there, and being returned home, the relation of which is omitted for brevities sake, hee had this communication with his Uncle. If it be understood, that hee met his Uncle at the high place, it is to be thought that hee also dwelling neare, came thither at the same time to worship: this Uncle most probably was *Ner*, the father of *Abner*. Whereas it is said, when his Uncle asked him, what *Samuel* said unto him, hee told him, that he said, the Asses were found, but hee told him nothing of the kingdome; this, saith *Josephus*, hee wisely concealed, lest his Uncle beleiving it should envy him, or not beleiving it should taxe him as ambitious and vain-glorious. Unto which *Lyra* addeth, that hee was anointed in secret, and therefore till *Samuel* publiht it, hee ought to keepe it secret.

And *Samuel* called the people together to the Lord to Mizpeh, &c. Some time after *Saul's* anointing to be King, but how long is uncertaine, *Samuel* called this Assembly, and then upbraided them by their ingratitude in that God having delivered them out of *Egypt* and from the hands of all their enemies, yet now they rejected him and required to have a King set over them: Of which their rejecting of God, see before *Ch. 8. 7*. But how is hee said to assemble them to the Lord in *Mizpeh*? It is likely, that the Lord had directed him to call them to that place, as being before used for such assemblies, *Judg. 20. 1. 1 Sam. 7. 6.* where see, how they are said to assemble before the Lord there, yet, as *Junius* noteth, it is likely, that *Samuel* caused the Arke to be brought hither at this time, and the Priest with the Ephod to consult with the Lord about this election of a King, as v. 22. they are said to have inquired of the Lord.

This being done *Samuel* caused them to come before the Lord, Tribe by Tribe, and the Tribe of *Benjamin* was taken; & then family by family of that tribe, and the family of *Matri* was taken, and *Saul* the sonne of *Kish* of that family. A question is commonly made here, how or by what meanes *Samuel* found out him, whom the Lord had chosen. But in the Vulg. Latin the words of the Text put it out of question, for there it is, the lot fell upon *Benjamin*, &c. so that it was by casting lots, as *Josephus* had found out *Achaz* before, and so *Josephus* saith plainly, the Tribe of *Benjamin* was taken by lot, and then the names of the families being put into a pot, the family of *Matri* was first drawne, and lastly every mans name of that family being put in, *Saul* was drawne. And hereunto agreeth *R. Solomon* saying, that the High-Priest drew them, but *D. Kimbi* saith, it was done by the Urim and Thummim, the pretious stone which was for *Benjamin*, shining extraordinary brightly. But this could not be, because although the Tribe might thus be noted, yet the family and person could not; and although no mention be here made of lots, yet, as *Peter Martyr* noteth, both the word לֶכֶךְ taken here used implyeth it, and the common custome maketh it most probable, for to finde out *Jonathan* and *Iona* lots were cast, and for *Manbui*, and in dividing the land of *Canaan*. Touching *Matri*, *Lyra* saith, it signifyeth a marke, and is no one mans

2 Kings 2. 12.  
V. 13.

Peter Martyr.

V. 14, 15.

Josephus.

Lyra.

V. 17.

V. 18, 19.

Junius.

V. 20.

Qu.

Iosh. 7.  
Josephus. Antiq.  
lib 6 cap. 5.

R. Solomon.  
D. Kimbi.

Peter Martyr.



mans name, for 1 Chron. 8. 30. this name is not found, wherefore hee concludeth, that the family of *Matri* was of those, that could shoot at a marke so exactly, *Iudg.* 20. 16.

V. 21, 22.

*Peter Martyr.*  
1 Sam. 23. 9.

*Iosephus.*

*Peter Martyr.*  
Luke. 14. 11

When *Saul* was taken, hee was sought for, but would not be found, then inquiry being made of the Lord, hee answered, that hee had hid himselfe in the stufte. They inquired by the Ephod which was brought thither by the High-Priest at this time, although, as *Peter Martyr* saith, the Arke remained at *Kiriath-jearim*, as afterwards *David* bade *Abiathar*, bring hither the Ephod, that he might thereby consult with the Lord, when the Arke was not there. *Saul* hid himselfe, because he knew before, that hee should bee taken, and that out of humility, that hee might seeme to bee farre from ambitiously seeking the Kingdome; and this, saith *Iosephus*, was in him a point of modesty: others thinke that hee sinned in so doing, but *Peter Martyr* justifieth him herein, for he that humbleth himselfe shall bee exalted, and hee was afterwards praised for his humility by *Samuel*: neither did hee so flee the Kingdome to which hee was appointed, but that being brought forth hee presently tooke it upon him, and submitted to the will of God. The like humility was in *Augustine*, who would not come at those Churches, that wanted Bishops, lest they should choose him, and *Gregory* fled away to decline being made Bishop of *Rome*. *Maximianus* and *Dionysius* gave over the Empire to live privately, and so did *Sylla* the Dictatourship. They that so readily take any high dignity upon them and seeke it rather then decline it, respect not the labour and burthen thereof, but the honour, and riches, which worke with their ambitious and covetous mindes.

V. 23.

*Saul* being brought forth and standing amongst the people was higher then any of them from the shoulders upward: and this was all, that yet hee was commended by, and no marvaile, because the people are most taken with the stature and strength of their King, and according to humane reason such a man was most fit to deliver them from their enemies hands: yet little *David* who was indued with the vertue of the minde, did farre excell him even in military prowesse and valiant acts, to shew, that power and prevailing in the day of battle cometh of God, and not of humane strength.

V. 25.

Then *Samuel* told the people the manner of the Kingdome, and wrote it in a booke and laid it up before the Lord. This booke did not containe, as *Iosephus* thinketh, predictions of those things that should fall out under *Sauls* government, for this had bene enough to alienate the hearts of the people from him, but rather, as *Lyra*, *Pellican* and others say, how the people should carry themselves towards their King, and the King towards the people, according to that of *Moses*, *Deut.* 17. and this Booke was laid up in the Arke, but now is lost, as also divers others, which were written by holy men of old, yet they were no part of the Canonickall Scriptures, so as that for want of them these should now be counted unperfect. Some, saith *Peter Martyr*, thinke, that there was a Chappel in *Mizpeb*, to which the people used to assemble, and that there this Booke was laid up.

*Lyra.*  
*Pellican.*  
*Junius.*

V. 16.

V. 27.  
*P. Martyr.*

After this every man went home, and *Saul* went to *Gibeab*, and with him a band of men, whose hearts the Lord had touched: but the sonnes of *Belial* said, How shall this man save us, &c. *Saul* being thus chosen King, saith *Peter Martyr*, did not yet take it upon him, but lived still privately, because the wicked people, although they had desired a King, and saw plainly this man to bee chosen of God, yet for the meannesse of his tribe and pedigree they now despised him, making a mocke of his saving them from their enemies hands. To this hee wisely did forbear to speake, waiting for an opportunity to declare himselfe a King, that could save them by deeds rather, then by words. But God now touched the hearts of some so, as that they clave unto him, who were also men of warre; if God had not moved their hearts, they had sinned as much as the rest by murmuring even when the thing which they so greatly desired, was granted unto them, as the people formerly did about the matter of *Manna*, which they desired, but being given them loathed it, and likewise the

Note.

*Messiah*

Messiah himselfe, whereby wee may see the vilenesse of our nature, and what need we have dayly to pray with *David*, Lord incline my heart unto thy Law.

Psalm 109.

# CHAP. XI.

**B**Ecause *Saul* was despised by many wicked men, here an opportunity is offered to confirme that by deeds, to which he was chosen by lot: for *Nahash* the *Ammonite* came to fight against *Jabesh Gilead*; the men of that place being unable to resist him desire respite for seven dayes, in which time they send to *Gibeab*, and so *Saul* is stirred up to come for their succour, & destroyeth the *Ammonites*, and then was magnified amongst all the people. In the Vulgar Latin it is said, within one moneth *Nahash* came, so likewise *Josephus*, out of whom it seemeth to have crept into the Vulgar Latin; *Willet* excepteth against this time, saying this was done within the seven dayes set before by *Samuel* to *Saul*, and before his election, for the people being terrified with the coming of the *Ammonites* desired a King. But there is no reason of making this computation of the time, as will appear, if wee looke backe to the place, where the seven dayes are set. And to place this expedition before the election is to crosse both the order of the history here and the sequelle of the election. For if hee did this valiant act before his election, why did many despise him, as unable to save them? It might then be happily a moneth after, but the Scripture saying nothing hereof it is to bee left as uncertaine. But it seemeth by that 1 Sam. 12. 12. that the coming of *Nahash* was the cause of their asking a King: and if so, hee was elected after his expedition against him. *Sol*: they heard of his intention and preparation, betwixt which and his besieging of *Jabesh* might passe many dayes, in which all was done, till after his being elected and hearing of *Jabesh* when hee prepared to goe to the rescue thereof, see more Ch. 12. 12.

*Josephus.*  
*Willet.*

*Jabesh Gilead*, against which the *Ammonites* came to fight was in the land, that was sometime *Sibons*, but taken by *Moses*, and given to *Reuben*, *Gad* and halfe *Manasseh*, for they held the land of *Gilead*. The cause of this warre may be gathered, *Judg. 11.* where the *Ammonites* challenged this land to be theirs, but they were then destroyed by *Iephthah*, now it seemeth, that being growne strong againe they gathered a new Army upon the same quarrell, and because the City *Jabesh Gilead* had bene not long since dispeopled, when all the men thereof were slaine by all the Tribes, *Judg. 21.* they set upon this, as the weakest and for their old fault in not helping Israel against *Benjamin* most unlikely to have helpe sent to rescue it. And this most probably was the cause, why being besieged now they sent particularly to *Gibeab* of *Benjamin*, because by that City all the other Tribes had bene greatly provoked and shewed their wrath before; and they were the rather moved, because here dwelt the man, that was chosen for King. But the men of *Jabesh* first commit a foule fault, as *Peter Martyr* noteth, in that they yeeld at *Nahash* his first coming to be his servants, if hee would make a covenant with them. For God had forbidden them to make any Covenant with the *Ammonites*, and the *Ammonite* to enter into the congregation, therefore much lesse to bee received as Lord over them. *Nahash* being putt up through their timorousnesse refuseth to receive them for his servants, unlesse hee might put out every mans right eye amongst them to the ignominy of Israel. Their right eyes, saith *Lyra*, he would put out to make them unfit for service of warre, because with the right eye a man aimeth at the marke which hee shooteth at winking with the left, and fighting with the sword they shadowed the left eye with a shield. Some *Rabbins* say, that by putting out the right eye they meant the raising out of the Law against the *Ammonites* *Deut. 23.* but this is absurd. The true reason is, the *Ammonites* hated the Hebrewes, and therefore they were bent to exercise this cruelty against them.

V. 1.

*Peter Martyr.*

*Deut. 23. 3.*  
V. 2.

*Lyra.*

The

V. 3.

P. Martyr.

Josephus.

V. 4.

V. 5.

Qu.

Lyra.

R. Solomon.

D. Kimbi.

Peter Martyr.

Pliny. Terra  
gaudebat tra-  
hari & coli ad  
imperatoribus,  
& magni e aut  
proventus illo-  
rum temporum,  
quia eadem ma-  
nu terra trah-  
batur qua arma.

V. 6.

V. 7.

I Sam. 7. 17.

The Elders of *Jabesh* desired 7. dayes respite, within which time, if they could procure no helpe to come and raise the siege, they would yeeld themselves to his mercy. Herein, saith *Peter Martyr*, they did wickedly, for men ought not to prescribe a time unto God, but to waite his leasure, who hath not one, but divers wayes to helpe those that trust in him. But yet that the King newly appointed by God might have the more honour, the Lord passing over their errors brought helpe unto them, as they expected, within that time, and confounded the *Ammonites*. *Nabash* although cruelly bent against *Jabesh*, yet he granteth their request for the time, hoping, as *Josephus* saith, that because there was division in their State about the new elected King, some being for him and some against him, no helpe would come unto them. But there was doubtlesse a singular providence of God, that over-ruled herein for the confirmation of *Sau* in the kingdome.

Then came the messengers to Gibeah, and when the people heard these tidings they wept. But *Saul* came after the herd out of the field, and said, *What aileth this people to wepe, &c.* Here is shewed how that, when all others were afraid, and pusht animos like women, *Saul* onely was courageous, as the high dignity, to which he was chosen, required, and in stead of being fearefull and weeping, hee is full of wrath, which, as *Aristotle* saith, is the whetstone of valour, and meditateth upon revenge against the insolent *Ammonites*. And hereby it appeareth againe, how wonderfully hee was changed after his anointing to bee King, although he was not yet generally accepted of. But how is hee said to come after the herd out of the field? did hee still imploy himselfe about so base a worke, as to keepe an herd, when as hee had beene publicly declared King, and had a band of men following him? *Lyra* saith, that hee followed not the herd, because hee still did as an herdsman, but having beene abroad in the field to exercise himselfe in shooting or otherwise, hee returned now after that the herdsimen had brought home their cattle. The Sept. have it *μετὰ τὴν ἡμέραν*, after the morning, because the word *בקר* signifieth the morning as well as an herd, and *R. Solomon* standeth for the time, but *D. Kimbi* saith that hee came home with other husbandmen. *Peter Martyr* saith, there is no need of any of these shifts, for *Saul* having not yet taken upon him the administration of the Kingdome, hee did nothing absurd or misbecoming him to follow his husbandry still: for from the herd and from the plough have come many valiant Commanders and Emperours amongst the *Romans*. Whertupon *Pliny* saith, the earth delighted to bee tilled and handled by Emperours, and great was the increase then, when with the same hand the earth was handled and armes. Therefore many famous families have sprung from such, witnesse the *Pisones*, *Fabii*, *Portii*, *Cicerones*, *Lentuli*, from *Peason*, *Beanes*, *Hogges*, *Parshieps*, and *Limels*. And to this of *Martyr* doe I subscribe, because although the words be neare, that signifie morning, and an herd, yet there is some difference, *Bekyr* is the morning and *Baker* an herd, which is the word here used; and because it is *after the herd*, it is plaine that hee kept and drove home his herd, as other husbandmen did, and so did *David* keepe sheepe a while still, after that he was anointed King. Thus also *Tostatus*.

And the Spirit of God came upon *Saul*, and his anger was greatly kindled &c. The Chaldee for more expression hath, the Spirit of fortitude came upon him, for it was not the Spirit of grace and sanctification, but that, whereby he was stirred up to goe to this warre and to deliver the men of *Jabesh*. Then hee tooke two of his oxen and cut them in pieces, and sent them into all parts, and threatned thus to serve all mens oxen, that came not up after him and *Samuel*: for *Samuel*, as appeareth v. 12. was with him in this expedition, and he useth his name as well as his owne, because hee was anointed King by him, and hee had shewed the people their duty towards *Saul* their King, and his authority over them, so that although they would not beemoved by hearing of *Sauls* name, because many yet contemned him, yet they would be moved at *Samuels* so generally knowne to be the Lords Prophet, and having beene Judge so many yeares, and continuing in his office of judging still, for hee judged *Israel*

all



all the dayes of his life. *Saul* did not onely send a message to summon the people, but sent oxen hewed to pieces, that by a thing really done they might be the more moved, as the Levite did by his concubine. The people seeing and hearing this, feared, and came out with one consent; but it is said, *the feare of the Lord fell upon them*, to note, that God wrought this feare in them, to make them obey his anointed, as before it was said, a band of men followed *Saul*, whose hearts God had touched, for otherwise many would now have contemned his threatenings, as before they contemned his person. And the number said to come to him, was of 300000 men of *Israel*, and 30000 of *Judah*. The men of *Judah* are mentioned apart, saith *Peter Martyr*, because this was alwayes counted the principall Tribe, and was appointed first to goe against the enemy. But here is a lesse number of them then of one of the other Tribes, the reason whereof might bee, saith *Junius*, because their borders lay upon the *Philistims* countrey, so that many of them were continually employed in looking to them. And because *Judah* was the chiefe and most potent tribe, it is set downe as a thing remarkable by it selfe, in that the men of *Judah* disdained not to follow *Saul* of *Benjamin*, which was now the least tribe. Of *Bezek*, where they met, see *Judg. 1. 4.*

This great army being assembled together, the messengers of *Jabesh* are sent back to tel them that they should have help the next day. Then they being glad, told *Nabash*, to morrow wee will come unto you, and then yee shall doe unto us what seemeth good unto you: And *Saul*, as hee promised, came the next morning upon the *Ammonites* in the morning-watch, dividing his host into three companies, and smote them so, as that two of them were not left together. Touching the place *Bezek*, from whence they marched, one saith, it was a City 16 miles from *Jabesh*, and from *Gibeah*, from whence *Saul* came to this place for the people to gather to him, 40 miles. For the speech of the men of *Jabesh* to the *Ammonites*, they dissimbled the helpe promised, as if they had sent about, but could get none, and therefore would the next day yeld themselves to their mercy, that the *Ammonites* being hereby made the more secure, might bee the more easily oppressed by *Saul* comming upon them; and this dissimulation they might lawfully use to an enemy, that sought their lives; thus *Pellican*, *Osiander*, and *Borbeus*: But *Junius* saith, it is not necessary to lay this upon them, they onely promised to come forth next day according to covenant, concealing this, if helpe came not in the meane season, which is the best: but yet it is not ill to use deceit against those whom wee may kill, so that covenants bee not broken. For *Sauls* dividing of his Army into three companies, hee did herein as *Gedeon* had done before, that besetting the enemies on every side, he might strike the greater terrour into them, and for this cause he came also upon them in the morning watch, that is, about the break of the day, For the Hebrews divided the night into four parts or watches: 1 The evening. 2 Midnight. 3 The Cock-crowing. 4 The last houres of the night, which ended at the breake of the day. For the journey taken by *Saul* and his company from *Bezek* to *Jabesh*, *Josephus* saith, it was 10 measures of ground, every measure being 60 furlongs, and 8 furlongs a mile, together 75 miles. But seeing this could not bee in so short a time, this cannot bee received; it might more probably be, as was noted before, 16 miles. And this commendeth *Sauls* great diligence, in that being so farre off, hee came yet much sooner then hee had promised, and when the Sunne waxed hot, made an end of his victory by what time hee had onely promised to bee there. Whether *Nabash* were slaine in this battaile, or no, is not said, but *Josephus* saith, hee was slaine amongst others; but against this maketh 2 Sam. 10. 1, 2. where it seemeth, that hee lived to shew kindeesse to *David*, out of an hatred of *Saul*, as is most probable, for this great overthrow. In this victory appeared the great mercy of God, contrary to the peoples desert, for they had rejected him, and would needs have a King; yet forsomuch as one was now appointed by himselfe, he assisted him, and gave him this great victory to confirme his owne election. The men of *Jabesh* being thus delivered, did not forget it, but when *Saul* was

Judg. 19.

V. 8.  
Peter Martyr.  
Judg. 1.

Junius.

V. 9.  
V. 10.

V. 11.

H Bunting Pa-  
triar. navailles.Pellican.  
Osiander.  
Junius.

Judg. 7. 19.

Junius.

Josephus.

afterwards

1 Sam. 31. 11.

V. 12.

Pellican.

Lyra.

G<sup>o</sup>.

Rom. 13.

V. 14.

1 Sam. 7. 16

Iunius, Borke-  
us, Hieronym.  
Josephus.

Peter Martyr.

afterwards slaine, they shewed all the kindnesse that they could to him and his in fetching their corpses to their City, and burying them.

This great victory being gotten by *Saul*, the people recounting how some had before despised him, would have them put now to death, but *Saul* would have no man to dye therefore, because God had wrought salvation for Israel that day; and to have put these, that were men of Israel, to death then, would greatly have obscured the glory of that deliverance, so *Pellican*. Hee would have no man then to dye, saith *Lyra*, because he would take no private revenge, but their clemency in the beginning of his reigne, then which nothing, saith *Seneca*, doth more become a Prince; and having received so great a mercy, it was fit rather to goe to thanksgiving, then to execution. But afterwards his clemency was turned into cruelty, for hee would have put *Jonathan* to death, by whom a great deliverance was wrought for Israel, and *David*, and the Priests of God. *Ben Gerson* saith, that hee onely respited the executing of those wicked men; but seeing wee no where read, that hee put them to death at any other time, it is more probable that hee forgave them. If it bee demanded, whether the King may pardon such, as ought for their offences to die? I answer, forsomuch as humane laws receive their life from the King, he may pardon offences against them; and for such lawes of God, as whereby a sinne is forbidden, but no must propounded, hee may pardon the breach of them also. But the breach of such lawes of God, as whereof the punishment is expressely set downe, hee may not pardon, for hee beareth the sword as Gods minister, for the punishment of those that doe evill. Hee may upon due consideration respit the punishment, as if it bee dangerous to the Common-wealth to doe execution presently, as *David* for this let *Joab* goe unpunisht, but finally he took order that his blood should bee shed for his murder. But through partiality or connivence to spare malefactors, as *David* did *Ammon*, sinning by incest; and *Absalom* by murder, is no way tolerable, and therefore God provided that none of them both should escape unpunished.

Then *Samuel*, and all the people being moved by him, went to *Gilgal*, and there *Saul* was made King before the Lord, and peace-offerings were offered. *Gilgal* was famous for the circumcision there renewed, *Josh. 5.* and the first encamping of the people there, after that they were come over *Jordan*; and it was one of the three places to which *Samuel* went yearly to Judge the people. And here they made him King before the Lord, because it seemeth here was an Altar upon which they sacrificed, and before the Altar, when an assembly is met together for sacrifice, is before the Lord, to whom this Altar is set up. Yet some thinke, that the Arke was now brought hither, as before to *Mizpeh*. How hee was made King here, *Josephus* saith, it was by anointing with the holy oyle; but *Willet* impugneth this, because *Samuel* surely would not anoint him twice, yet hee saith not how hee was made King otherwise. Wherefore *Peter Martyr* better, it is not unlikely but that hee was now anointed, because his former anointing was privately, and hee was never yet publicly anointed; and to expresse this, hee saith, that the Latine translation had it, They anointed him; and happily hee was there crowned; howsoever hee was now received for their King by a generall consent, whereas they were before divided.

## CHAP. XII.

V. 1.

**H**ere *Samuel* expostulateth with the people about their rejecting of him, and desiring to have a King; wherein hee saith, hee had yielded unto them, and they now rejoyced in him, as by whom they had gotten a great victory, so that all sense of their sinne was now past. Wherefore, as was needfull, hee taketh this opportunity of having them together, to summon them to repentance: 1 By shewing, that hee had given them no cause to bee weary of the government of Judges, for which they should desire a King. 2 By

recounting

recounting Gods gracious dealing towards them ever since the time that they were in *Egypt*; for if they were at any time oppressed by their enemies for their sins, & cryed unto the Lord, he delivered them by Judges even to his time. 3 By denouncing as great judgements against them and their King, as they had formerly suffered, if they did evil; so that the having of a King should no more priviledge them from sufferings, by their enemies then living under Judges, contrary to their foolish surmise, who thought now that they had a King, they should bee safe, whatsoever they did. 4 By calling for raine and thunder to terrifie them, God shewing hereby from heaven, that hee was greatly displeased with them for rejecting his government, and that it was not *Samuel's* saying onely.

And now behold your King walketh before you, and I am old and gray-headed, and my sonnes are with you, &c. Some of the Rabbins say, that *Samuel* dyed at 52 yeares of age, 18 of which time hee lived after that *Saul* was made King; *Jos-phus* also saith, that at 12 yeares old hee began to bee a Prophet, and to judge the people, and 12 he judged alone, and 18 with *Saul*. By the first account he could be but 34, by the other but 24, when *Saul* was made King, both which must needs be most false, for before this he was old, and made his sons Judges, and both his sonnes and his gray head, now argue him to have been neare 60, for in those dayes men were not counted old sooner. 1 Sam. 7. 6. *Samuel* is said to have judged *Israel* in *Mizpeh*, which was 20 yeares after that the Arke came to *Kiriath-jearim*, and that was almost a yeare after *Eli's* death, and before his death the word of the Lord came unto him, and hee was known to bee a Prophet. Allow unto him then a competent age for a Prophet in *Eli's* time, and hee could not be lesse then 20 or 25. whereunto adde 20 more till his being received for Judge, see my notes upon 1 Sam. 7. 6. and then he must bee 40; or thereabout, when hee began to judge, after which hee could not be so old as to need substitutes till 20 yeares more were expired; so that when *Saul* was made King, hee must needs bee above 60, unto which if 18 in the time of *Saul* bee added, hee must needs bee about 80 when hee dyed. But for his time of judging alone, and together with *Saul*, see my notes upon *Acts* 13. 21.

But why doth hee say, *My sonnes are with you*? *Lyra* answereth, he meaneth, that they were as pledges to make satisfaction, wherein hee was not able, if he had done them any wrong. *Vatablus* and *Pellican*, that they were amongst them to be consulted with, because *Saul* had yet no experience of government. *Oflander*, that they were as private men to bee called to an account, as he would give account for himselfe. *Borheus* saith, that hee speaketh of his sonnes by way of upbraiding them, in that they refused to have them for their Judges, comming of a father that had so well deserved of them. Of all these, that of *Oflander* seemeth to mee most genuine. I am old, and so unfit now any longer to beare the great burthen of governing alone, and therefore I have made you a King to governe in my stead; and for my sonnes, whom yee complained of, as unworthy for their corrupt dealing, to Judge, now that I have made you a King, they are with you, they are deposed, and become like your selves, private men and subjects, so as that they can trouble you no more by the abuse of their authority; but if yee will have them further punished for abuses past, yee may, but I have walked before you from my childhoold hitherto. And now in all this time of my being Judge over you, which hee meaneth by walking before them, if yee have any thing to object against me, wherein I have wronged any of you, speake, and I will make satisfaction, and if not, yee did headily and unadvisedly in rejecting mee for a King. *Peter Martyr* saith the same with *Oflander*, and addeth, that hee spake of them, because they knew him at home, and more inwardly, and therefore if they would, they might know of them whether he had any way dealt corruptly.

Behold here I am, witnesse against mee before the Lord and his anointed, &c. Here by anointed hee meaneth not Christ, as some thinke, but *Saul*, as appeareth more plainly, v. 5. before whom hee spake thus, partly, that hee might

V. 2.

*Jos-phus.**Lyra.**Vatablus.*  
*Pellican.*  
*Oflander.*

V. 3.



Ofiander.

Borrbaw.

Lyra.

Peter Martyr.

Numb. 16.

V. 5.

Lyra.

V. 6, 7, 8.

V. 9.

V. 10.

V. 11.

Qu.

Junius.

Ofiander.

Borrbaw.  
Vatablus.

by his example of just and equall dealing, bee put in minde of his duty, and not take occasion from that which hee had said before of the manner of a King, to play the tyrant; partly, to vindicate his government from all aspersions of injustice that might afterwards be laid upon it; and partly, that the people might see their owne folly, recounting the equity of their Judges, when they should see the unequal proceedings of some of their Kings. *Whose oxen have I taken,* that is, saith Lyra, to doe my worke, or whose Asses, that is, to ride upon from one place to another. *Whom have I defrauded,* that is, by unjustly drawing him to judgement; or oppressed, that is, doing him any kinde of injury; *Of whose hand have I received any bribe to blinde mine eyes therewith;* the Vulg. Latine, & contemniam illud bodie, which Lyra following, saith, hee meaneth, that if hee had taken any thing for judging justly, hee would not hold it still, but restore it, as in the next words, Hebr. it is, *That I might blinde mine eyes with it*, because it is said, *Deut. 16. 19. A reward blindeth the eyes of the wise*, that is, that hee seeth not the goodnesse or badnesse of the cause, but is, as it were, blindly led to give sentence on his side that bribeth him. Wherefore without cause are those Expositors divided amongst themselves, who referre these words, *with it*, some to a bad cause, some to a good, and some to the person judged. Peter Martyr readeth it, *Of whom have I received a price, and bid mine eyes from him*. He saith also, that Samuel speaketh but of small things, intimating, that much lesse had hee taken any field or possession; so Moses in way of apology for himself, saith of Corah and his company, I have not taken an hoove of them. Hereby it appeareth what a good governour Samuel was, and hereunto the people gave all witnesse, hee sought not the enriching of himselfe and his children, but onely the good of the Common-wealth to his own great charge.

And Samuel said, *The Lord is witnesse this day*, &c. here, saith Lyra, the Hebrewes have a tradition, that Samuel desiring that God would bee his witnesse, a voice came from God, saying, *Witnesse*, and indeed so the Hebrew soundeth, where the words are these, *God is witnesse against you, and his anointed is witnesse this day, that yee have not found ought in my hand, and hee said, Witnesse*; therefore it seemeth, that God himselfe by a lively voice testified his innocency.

Samuels innocency being thus cleared, hee now repeateth Gods gracious dealing towards them ever since their being in Egypt, for neither there did he faile to deliver them, when they cryed unto him, by the hands of Moses and Aaron, and since their coming into Canaan, although for their sinnes hee gave them into the hands of their enemies divers times, yet when they cryed unto him hee raised up deliverers, who saved them from Sijera, the Philistims and Moabites, even Jerubbaal, Bedan, Iephthah and Samuel. In speaking of Moses and Aaron, hee saith, *Which brought your fathers out of Egypt and made them dwell in this place*. Whereupon a question is made, how Moses and Aaron could bee said to make them dwell in the land of Canaan, seeing they were both dead before their coming into Canaan? Junius answereth, Moses gave them part of their inheritance before their going over Jordan, and in this regard it was thus said. Ofiander, Hee by Josua, whom hee substituted in his owne place, gave them possession. But most improbably of all Borrbaw and Vatablus, they made them dwell here by giving them Lawes, and Ordinances, whereby they attained it. For they were alwayes rebellious and disobedient to these laws. The true answer is, they made them dwell here, because they brought them to the very entrance of the land, and gave it unto them by assigning to the nine tribes and halfe the whole Countrey, and laying out the bounds thereof for them, when they had given to the other two Tribes and halfe actuall possession of their parts. They were so ascertained of the land by them as if they had had it then in possession.

For the enemies, into whose hands they were so sold, *Judg. 3*. Wee finde, that *Cushanrishathaim* was the first, and *Moab* the second, and *Judg. 4*. *Jabin* King of Canaan and *Sijera* his captaine, the third, and *Judg. 6*. the *Midianites* the fourth, and *Judg. 10*. the *Philistims* and *Ammonites*, the fifth, & *Judg. 13*. the

the *Philistims* the sixt. The Judges raised up to deliver them was first *Othniel*, second *Ehud*, third *Barak* and *Deborah*, fourth *Gideon*, otherwise called *Ierubbaal*, fifth *Iephthab*, sixth *Samson*, and after him *Samuel* who delivered them mightily from the same enemies. But here three sorts of enemies are onely mentioned, the *Canaanites*, *Philistims* and *Moabites*, and that not in order neither, for *Moab* oppressed them before the other two: and of their deliverers foure onely, and of these two saved them out of the other enemies hands, viz. the *Midianites* and *Ammonites*, *Samuel* from the *Philistims*, *Barak* being left to bee understood, by the *Canaanites* and their Captaine *Sisera* mentioned, seeing it was well knowne, that by *Barak* they had that deliverance, and *Ehud* by mentioning the *Moabites*, yet the Vulgar Latin supplyeth *Barak*, but I see no reason, but *Ehud* might as well have had his name put in also. But *Samuel* thought it enough for brevities sake to give onely a touch of every oppression and deliverance, by mentioning either the one or the other and not both, except in that of the *Philistims*, because they were their most noted enemies, and had beene longest grievous unto them. But as their first oppression by *Cushanrisbathaim* is not touched upon, so neither is *Othniel*, their deliverer from him, but another strange name *Bedan*, never heard of before, put in: yet in the Sept. Translation omitted, and *Ierubbaal*, *Barak*, *Iephthab*, and *Samuel* mentioned. It is generally held both by Hebrew and Christian expositors, that *Bedan* was *Samson*, so called, because the Spirit of God moved him in the campe of *Dan*, for *Bedan*, is in *Dan*, but some *Rabbins* will have it *Bedan*, for *Bendan* the sonne of *Dan*: and they say, hee is mentioned before *Iephthab*, although in time after him, because hee was more famous. *Iunius* hath a singular opinion by himselfe, whom *Willet* also followeth, that by *Bedan* *Iair* a Judge, a *Manassite* is meant, because hee was before *Iephthab*, but *Samson* after, and to make this the more probable hee alleadgeth 1 Chron. 7. 17. where this name is found amongst the *Manassites*, and hee might bee called both by it and *Jair* also. This opinion I confesse, moveth me somewhat, but seeing *Iair* onely judged *Israel*, and was not famous for any particular deliverance, as the rest here named were, I cannot subscribe to him: for *Samuel* naming so few would never have put in one amongst them, that was of no fame for any warlike exploit, leaving out others of note. And why *Bedan* should bee put for *Samson*, I cannot see, for if hee were moved in *Dan*, other Judges were also moved in their Tribes, for which they might as well have beene named thereby. I therefore preferre the Sept. putting *Barak* for *Badan*, not through mistaking, as some thinke, or corruption, because in the Hebr. and Chaldee it is *Badan* or *Bedan*, but his knowne name is in the Hebr. concealed, because hee went about the worke to which hee was called so cowardly, for hee would not goe, except *Deborah* went with him, for which shee said, that it should not bee for his honour. Hee is then set forth by the name of *Bedan* signifying in judgement, to intimate, that although hee was used as an instrument to deliver *Israel*, yet it was under another that was Judge, viz. *Deborah*, so as was none of all the other Judges. For the totall omission of the first Judge and deliverance from *Cushanrisbathaim*, it was of so short a time and so long a time of peace immediately followed, and happily in that short time the oppression was not great, but a tribute onely exacted of them, as that it was not now much talked of. If the time of *Barak* bee objected, for hee was before *Ierubbaal*, but here *Bedan* is named after, *Samuel* was nothing curious in keeping order, as wee may see in that their oppression by *Moab*, which was before the other two is named last. Touching *Samuel's* naming of himselfe, this was not out of vaine-glory, but because by him they had so lately beene delivered from the the *Philistims*, who were kept under ever since, to aggravate their sinne of ingratitude, in that now they would shake him off and have a King notwithstanding that great blessing enjoyed by his meanes.

Yet when yee saw, that Nahath, the King of the Ammonites came against you, yee said, Nay but a King shall raigne over us, when the Lord your God was your King.

Judg. 13. 25.

Iunius.  
Judg. 10. 3.

V. 12.

Hugo Card.  
Joseph. lib 6.  
Antiq. cap. 5.

V. 14.

Iunius.

Peter Martyr.

V. 15.

V. 16, 17,  
18, 20.

Hugo Cardin.

How is it said, that the comming of *Nabash* against them was a cause of their asking a King, when as *Nabash* came not against *Iabesh*, till after *Sauls* election, and that as some say, a moneth? *Hugo* answereth according to *Josephus*, that *Nabash* came against those, that dwelt beyond *Iordan* in divers places and vexed them before the election of a King, but now having gathered a farre greater army, he returned againe and besieged *Iabesh*, and put them to it so, as was said before, *Ch. 11.*

If yee will feare the Lord and serve and obey him, then shall both yee and your King continue following the Lord your God: the Vulgar Latin, *eritis sequentes dominum*, and Hebr. yee shall bee after the Lord, so *Vatablus*, *Peter Martyr*, *Avian*, &c. but *Iunius*, *permanebitis sequentes*, expounding it, whilst ye follow the Lord, ye remain safe. But rendring it word for word, yee shall bee after the Lord, is best if with *Peter Martyr*, wee expound it, yee shall be still under him, as your King, and he will protect you and take care for you. But if you will not obey, but rebell against the commandement, Hebr. the mouth of the Lord, then shall his hand bee against you, as it was against your fathers, Hebr. and against your fathers. But hereupon a question is moved, how it could bee threatened to bee against their fathers? *Peter Martyr* answereth, it is meant either against their Princes, who are parents of the Country, or being against them, it was also against their parents, because they were part of their parents, or else according to our translation, and being taken for, as; Yet some, hee saith, understand it against their parents, in that his promises, made to them should not bee performed. I preferre the first way, as also doth *Pellican*, *Vatablus*, and *Borrbem*; the Sept. to put it out of doubt read it, and upon your Kings, and this is made plaine, *v. 25.* But the Chaldee, *Iunius*, and *Osiander* are for this rendring, as against your fathers. Thus *Samuel* having put them in hope of having God on their side, if they did well notwithstanding their fore-objected ingratitude, but terrifying them if they did ill; now that they might have some sensible signe of this their sinne, and bee humbled for it, hee calleth to God for raine and thunder in the time of wheat-harvest, which God accordingly sent, and then the people feared greatly, and desired *Samuel* to pray for them, and confessed their great sinne in asking a King. *Samuel* prayed once before, *1 Sam. 7. 10.* and it thundered upon the *Philistims*, wherefore now to make them to see into their sinne, hee prayed for thunder againe, and yet for raine withall, because otherwise it might have been more dangerous. And this hee did, because hereby they might bee put in minde of the former thunder, and of Gods power shewed therein, to the destruction of the *Philistims*, and consider againe in what grace *Samuel* was with him, so as that when hee would he could procure thunder, that they might both be sorry, & condemn themselves of folly for rejecting such a Judge for a King; and seeing that if hee would, hee could have procured a destroying thunder against them, as well as against the *Philistims*, they might feare and tremble before God and him, and so the more readily hearken to his instructions. And it is noted to have been in the time of wheat-harvest, because this tended to the magnifying of the miracle the more, seeing that in those hot Countreys it never used to raine at that time of the yeare. For some say, it rained not there from the midst of *March* to the midst of *October*, betwene which times they had their early and their latter raine, and all generally, that they seldome had any raine in harvest. Against this, *Hugo* saith, it may bee objected, that *Jordan* is said to have overflowed the bankes, *Josh. 3. 15.* at harvest time, and the same is touched upon, *Eccles. 24.* and how could this bee, but by the abundant falling of raine? Hee answereth, this might either be caused by the rain falling abundantly before harvest, or by the snow, which melting now came downe and made it to overflow, see *Josh. 3. 15.* But the overflowing of *Jordan* in harvest, is to bee understood of the barley harvest, and not of the wheat harvest, of which it is spoken here, and that was long before this, and so nearer to the time of raine. For the peoples fearing, it was because the tempest was so terrible, that it seemed to threaten destruction unto them, of which terrour in the time of thunder and lightening wee have had



had often experience, and many have perished thereby. For their sin in asking a King now acknowledged, see before, 1 Sam. 8.

Samuel seeing the people greatly perplexed, comforteth them, by promising that the Lord would not forsake them, because hee had made them his people, having first exhorted them constantly to serve God, and not to goe after vanity, although they had done this great wickednesse to aske a King. V. 22 *For the Lord will not forsake his people for his great Names sake, because it hath pleased him to make you his people:* the word *הווינו* rendred, *hath pleased*, signifieth also, *hath sworne*, and *hath begun*; wherefore the Vulg. Latine hath it, *begun*; *Pellican*, *sworne*; *Peter Martyr*, *hee would*, rejecting neither of the other, for it may well bee understood any way, but rather the good pleasure of God is here pointed at as the cause of their election to bee his people, so that hee could not for the glory of his Names sake, this being knowne to the Nations round about, but spare them and uphold them from perishing, and defend and make them yet a greater people. For if he should not, other peoples would either have said, that hee was not true of his promise, or that he was not able, which would have been to his great dishonour. And this is the ground of the comfort of all his elect, he will not forsake them because of his owne good will he hath chosen them.

Moreover, God forbid that I should sinne against the Lord, in ceasing to pray for you, &c. that is, although yee have rejected mee, yet I am so farre from any enmity or hatred in my minde against you therefore, as that I will not cease to pray for your good; and hereby it shall appeare that I have not prayed for this thunder out of hatred against you, but to bring you to repentance and better obedience, that yee might escape Gods destroying judgements, and still keep his favour. And hee saith, *God forbid that I should sinne*, to imply, that a Prophet who neglecteth his duty in praying for the people committed unto him, sinneth against God, and consequently if he should neglect to instruct and teach them: And againe, that the enmity of others against us may not bee requited with enmity, but with love, and praying for them, according to that, *Love your enemies, and pray for them that hate you and persecute you*, and therefore to cease to pray even for such is a sinne.

Having comforted the people in promising to pray for them, hee concludeth with an exhortation to serve God in truth, and with a threatening if they did otherwise, that both they and their King should perish. In truth, saith *Lyra*, that is, without dissimulation, and with all your heart, that is, without diminution.

V. 20, 21.

V. 23.

Math. 5.

V. 24, 25.

Lyra.

## CHAP. XIII.

**S**SAUL reigned one yeare; and when hee had reigned two yeares over Israel, hee chose unto him 3000 out of Israel, &c. The Vulg. Latine, *Saul was the sonne of one yeare*, when hee began to reigne, and hee reigned two yeares, that is, saith *Lyra*, he was innocent and unblameable as a childe of one yeare old, when hee began to reigne; and in this goodnesse he continued two yeares; but after that hee fell from it, and *David* was anointed King; so that although he reigned still 18 yeares more, yet that was by usurpation, and therefore hee is said onely to have reigned two yeares. But some, hee saith, read it, *Saul's sonne was of one yeare*, but this is confuted by 2 Sam. 2. 10. where *Ishbosheth* his sonne is said to bee 40 yeares old, when hee began to reigne, which was immediately after *Saul's* death, and therefore hee was now 20. The Chald. saith the same with *Lyra*, and others, of whom see my Notes upon *Acts* 13. 21. *Theodore* saith the same with *Lyra*, but that the rest of his time was imputed to the administration of *Samuel*. *Junius* saith, it is meant onely that hee was in his first yeare, when those things were done, which were before set downe. *David Kimhi*, and *Ben Gerson*, whom *Varabius* followeth, and *Peter Martyr* say, that it is meant, one yeare was past before his confirmation in *Gilgal*, after

V. 1.

Lyra.

D. Kimhi, Ben Gerson, Varabius

*Osiander.  
Genebrard. in  
Chronol. Vatablms,  
Testament.*

his anointing privately by *Samuel*, and two yeares hee reigned, before that for his sinne hee was rejected, of which it is spoken afterwards in this Chapter. And this is most probable, because his confirmation was spoken of immediately before, *Chap. 12*. Now then that wee might understand at what time that was done, it is here said, *בן שנה שנה* the sonne of a yeare was *Saul*, when hee reigned by a generall consent, for before many were against him, and happily it is meant after this that hee reigned two yeares well, before his rejection, and after that 18 more; although *Osiander* hereupon gathereth, that hee reigned but two yeares in all, for so many battailes could not bee fought, and *David* so much pursued in so short a time. Some thinke, that the first and second yeare of his reigne are thus distinguished, to intimate, that he reigned, first, without any royall pompe, and then took a guard of men unto him, being attended like a King; and at this our Translation seemeth to aime, *When hee had reigned two yeares, he chose 3000*; but the word [*when*] is not in the Hebrew, but is added for more expression, yet not rightly, for then it must bee granted, that hee took him not this guard till after two yeares of his reigne expired; whereas it appeareth plainly to have been done at the time of this Assembly for his coronation in *Gilgal*, for that it is said, *The rest of the people hee sent every one to his tent*; therefore hee chose out the 3000, before that they departed from this Assembly. It is best therefore to render the Hebrew word for word, thus, *And hee reigned two yeares over Israel, and chose him 3000 men*; that is, after his publike inauguration till this time, he cannot properly bee said to have reigned any more then two yeares, and that hee might henceforth bee attended as a King, he now took from amongst the people this retinue of 3000.

V. 2.

*Junius.*

Of these 3000 men, 2000 were with *Saul* in *Michmash*, and in mount *Bethel*; and 1000 went with *Jonathan* to *Gibeab*, &c. *Michmash*, saith *Junius*, was no name of a City, but of a tract of ground extending to mount *Bethel*: here *Saul* tooke up his station, and *Jonathan* was most probably sent by him against the garison of the *Philistims* in *Gibeab* with 1000 men, and cut them off happily being but 200, or 500: of *Gibeab* see before, *Chap. 10. 5*. *Saul* divided himself most probably thus from *Jonathan* keeping at this place, that hee might after that exploit done by *Jonathan* both send out to call the people together against the *Philistims*, who hee knew before upon the smiting of their garison, would come against *Israel*, and that hee might the sooner bee at *Gilgal*, to which place *Samuel* had before appointed to come unto him.

1 Sam. 10. 8.

V. 3.

*H. Bunting Patriar. narratiles.*

*Jonathan* having smitten the garison of the *Philistims*, they heare of it, and *Saul* blew the Trumpet throughout all the land, that they might assemble together, and bee prepared to goe against the *Philistims* to battail, and they were called together to *Gilgal*, to which place *Saul* went. *Michmash*, from whence hee went to *Gilgal*, saith one, was a City in the borders of *Benjamin* and *Manasseh* 4 miles from *Gilgal*, see *Ezra 2. 27*. *Esa. 10*. and this seemeth not to bee so probable, as that of *Junius* before-going, because here pitched the huge Army of the *Philistims*, v. 5.

V. 5.

*Josephus. Lyra.*

*Iudg. 4. 13.  
Exo. 14. 7.*

And the *Philistims* gathered themselves together to fight with *Israel*, 30000 chariots, and 6000 horsemen, and people as the sand on the sea shore. Of warre-chariots, see *Judg. 4. 13*. The people are said to be as the sand, by an Hyperbole, because they were an exceeding great multitude. *Iosephus* saith, they were 300000 footmen. And for the chariots, *Lyra* conjectureth that they were not 30000, but all the persons fighting in them were 30000, because *Sisera* his great Army consisted but of 900 chariots, and *Pharaoh's* of 600: but *Josephus* saith the same with the sacred history, neither is it safe so to goe from the expresse words thereof. Here is rather set forth such an Army, as was never heard of in that land before, that the power of God might bee the more magnified for confounding it, as hee did, by such weake meanes, as is shewed, *Chap. 24*. that none may ever trust to the greatest multitudes and preparations, seeing all are vaine where God will destroy, as also appeared in the great Armies of *Darius* and *Xerxes*. The *Philistims* pitched in *Michmash*, the place where

where they heard *Saul* was before; and it is said to have been eastward from *Bethaven*, that is, not from *Bethel*, as some thinke, holding, that *Bethel*, whereby *Michmas* was described before, v. 2. and this *Bethaven* were all one place. For although the name *Bethaven* was translated to *Bethel* by the Prophets, yet it was not so called now, but after that it was made a place of Idolatry by *Jeroboam*, who set up his Golden Calf here, then it was *Bethaven*, that is, the house of iniquity, and no longer *Bethel*, that is, the house of God. But at the first *Bethel* and *Bethaven* were two distinct places not farre asunder, as we may read *Iosh. 18. 12, 13.* *Junius.*

The People of *Israel* being terrified by so great a multitude of Enemies, some hide themselves in caves and thickets, and some flee over *Jordan* to *Gilead* and *Gad*: and some remaine with *Saul* in *Gilgal* trembling. Touching those that fled over *Jordan*, it is said, *the Hebrewes passed over Jordan*, for so it is Hebr: and not, *some of the Hebrewes*, as in our translation, and hereupon it is scanned by *Hugo*, who these were, for of the whole body of the people it is said before, *when the men of Israel saw themselves in a straight, they hid themselves*, and here, *the Hebrewes passed over*. He resolveth, that they were some of them, who more properly retained the name of Hebrewes, because they used often to passe over *Jordan*, for the word עבר signifieth to passe, and here it is ועברו ועברו the passengers passed, that is, they that would passe over, they that were right Hebrewes, according to their name. And why fled they that way? because, saith *Lyra*, it was Eastward, and the *Philistines* came against them, from the West, where their country lay. Here, as *Peter Martyr* noteth, appeared presently their vanity in asking of a King, whom if they had once obtained, they thought they should be most safe from their Enemies, but now having one, they feare and are as much perplexed, as ever.

And he tarried 7 dayes according to the time which *Samuel* had set, but *Samuel* came not &c. Here is shewed how *Saul* sinned first, and was therefore rejected, viz. by offering sacrifice which was unlawfull for him to doe, but onely for a Priest or Prophet. For *Samuel* had promised to come unto him within 7 dayes to sacrifice for his prosperity, which, how it is to be understood, see there. Some thinke, that he sacrificed not, but by the hands of others, as *Elkanah* is said to have sacrificed, and *David* and *Solomon*, but all the *Rabbins* say, that he himselfe sacrificed, so saith *P. Martyr*, and that *Ben Gerson* saith that *Saul* by sacrificing thought to obtaine the spirit of Prophecy, and so to know the will of God, and to direct himselfe without *Samuel's* advice; so likewise *Sulpitius Severus*, *Rupert*, *Lyra*, *Iosephus*. But it was a custome even amongst the Heathen to sacrifice before they went to warre, that they might have the Gods propitious unto them, and this doubtlesse was *Saul's* end in sacrificing.

*Saul* having made an end of offering his burnt offering, *Samuel* came, and he relating what he had done, was by *Samuel* reprov'd therefore, and threatned that his Kingdome should not continue. But here a question ariseth, how he brake the commandement of God, seeing he stayed 7 dayes; as *Samuel* had appointed? To this *Hugo* answereth according to some, that no certaine number of dayes was set by *Samuel*, to the end whereof he should tarry for him, but that he should tarry till he came and then he would offer for him 7 dayes together, but this hath bene already confuted, *Ch. 10. 8.* *Andreas* saith *Lyra* answereth, that *Samuel* meant he should tarry 7 dayes after the day, in which *Saul* sent for him, but he reckoning that day for one, tarried but 6 more, and so transgressed. But he rather approveth of a third answer, viz. that *Saul* tarried not 7 dayes compleate, but the time of the evening sacrifice approaching and *Samuel* not coming, he offered the same day, for when he had made an end of one sacrifice, before he had offered the Peace-offerings *Samuel* came. And to this do I subscribe, and this is spoken of by *P. Martyr*, as the onely sinne of *Saul* at this time, and it was sinne enough, for which to be rejected, to doe against Gods command, in the smallest matter, as for our first Parents to eate of the forbidden fruite, so for *Saul* to anticipate the time set by the Lord, although never so little. But *Lyra* taxeth him for two other sinnes

*Varablus.*  
*Pellican.*

*Junius.*

V. 5, 7.

*Hugo Cardin.*

*Lyra.*  
*Peter Martyr.*

V. 8.

*Ch. 10. 8.*

*Tostatus. Cajetan.*  
*Varablus.*

*Peter Martyr.*

V. 11, 12.

*Hugo Card.*

*Lyra.*

*Peter Martyr.*



sinnes here. 1 That he presumed to sacrifice, which King *Uzziah* presuming to do afterwards was smitten with the Leprosie. 2 In that he excused himselfe in stead of confessing his sinne, but his excuse by the great danger that he was in was nothing, for his sacrificing was rather a provoking of God against him then a reconciling of his favour towards him. He should have kept to the time set him by the Lord, and by faith rested upon him, in how great a straight soever he saw himselfe to be: for God had promised to his people keeping his Commandements, One of you shall chase 1000, and 100 of you put 10000 to flight; and it had bene shewed in *Gideons* expedition, that God can as easily save by few as by many. Whereas *Saul* in excusing himselfe, saith, *I forced my selfe and offered a burnt-offering*, the Vulg: Lat: hath it, *being compelled by necessity I offered*, Vatabl. I was bold, but the word is **פָּנַחְתִּי** I refrained my selfe, as *Joseph* is said by the same word to have refrained himselfe from weeping before his Brethren. His meaning is then, that he refrained as long as he could from sacrificing, although in so great straights, but at length seeing not *Samuel* come within the time limited he offered. And herein *Saul* thought that he did wisely and providently, not to goe to the battell before that he had made supplication to the Lord, (for sacrificing was joyned with the confession of sinnes, and praising of God) but *Samuel* telleth him, that he did foolishly, because he transgressed the commandment of God; and so doe all carnall men, when they thinke that they do wisely, they do foolishly, for who so goeth from the commandment under what pretence soever doth foolishly, and shall be rejected therefore, as *Saul* was. But how is it justifiable, that he should speake so unreverently to the King? *Peter Martyr* answereth well, that God spake thus by the mouth of *Samuel*, and *Esay*, *Elisha*, and *Elisha* and other Prophets being carried by the Spirit have spoken to Kings without all respect, because in such cases they were Gods legates, and not meere as their Subjects, in which regard at other times they humbled themselves before them. And as for *Samuel* in particular, he was more then another Prophet, a Judge, for it was said before, that he judged *Israel* all the dayes of his life; and he was set not onely to judge the people but even the King himselfe, in that he both made him King and pronounced his doome of rejection, and set up *David* to be King in his stead.

Note.

P. Martyr.

V. 13.

Qu.

Gen. 49.  
Ben Gerson. Va-  
lablus. Oflander.  
Lunius.

Peter Martyr.  
Pellican.

D. Kimbi.

Qu.

James 1. 14.

Qu.  
Lyra.

And now would the Lord have established thy Kingdome over *Israel* for ever, but now it shall not continue, &c. A question ariseth here, how it could be said thus, considering the Prophetic of *Jacob*, that the *Scapier* should not depart from *Judah*, so that the Kingdome was to be established in *Judah*, not in *Benjamin*? Some answer, that by these words for ever, a long time only is to be understood, or all the time of *Sauls* life. Others, the Lord would have established thy Kingdome for ever, if thou hadst persisted in obedience to Gods commandments: for there was no promise made unto him, as afterwards to *David*, of an everlasting continuance of his Kingdome, but being set up by the Lord, there was a foundation laid, so that he might have continued and his children after him, if he had not transgressed; and here *D. Kimbi* applyeth that *Deut.* 17. 20. that the King should read the booke of the Law continually and keepe it, that he might prolong his dayes in his Kingdome, and his Children after him, and saith, that according to this it is here spoken: see the like passage before 1 Sam. 2. 30. If it be said, then if *Saul* had not disobeyed, how should the prophetic touching *Judah* have taken effect? Answer. God, to whom all things to come are present, foresaw, that *Saul* would breake his expresse commandments, that he might justly cast him and his house off againe. If it be objected, then there was a necessity of *Sauls* sinning and rejection. I answer, it is true, he could not but sinne, yet he was carryed hereunto, not by any necessity of Gods decree, but by the corruption of his owne nature and will, for God tempteth no man to evill, but every man is tempted when he is drawne away by his owne concupiscence. But it will be said, Is not the will of God immutable? *Lyra* answereth well, the will and decree of God, as it is in his divine prescience, is immutable, but as it is in reference to secundary causes, viz. the well or ill do-  
ings

ings of men, it is mutable, and so it is to be understood here, If thou hadst persisted in obedience, thy Kingdome should have stood for ever.

Samuel having thus taxed Saul went away to Gibeah, and Saul and Jonathan followed him, having but 600 men with them, and the Philistines were still in Michmasb. From Gilgal to Gibeah was 12 miles, from thence to Michmasb 8 miles. They followed Samuel to Gibeah, saith Lyra, being so few, that they might have the comfort of his presence: and happily he went to Gibeah, or the hill of God, where the company of the Prophets was, that he might there together with them pray to God for the people being in this distresse. Some because there is no preposition before Gibeah, read it, he left Gilgal in Gibeah, but because these two were distinct places and farre asunder, this cannot be. Josephus saith, that Samuel went now to his owne house in Ramab, but it is more probable, that although in his anger he went away from Saul, yet he did not quite leave him in his danger, but let him understand, to what place he went, that he might come to him thither with his men, viz. to Gibeah. For although God by the mouth of Samuel rejected Saul, yet that he meant not that he should presently be cut off, appeareth by the good successe that he had by Jonathan meanes, now that he was come to Gibeah, against the Philistims, and therefore Samuel would not doubtlesse now give him over, but keepe neere unto him, and pray for him, and by his prayers most probably such a wonderfull victory was now immediately obtained. For he directed him after this to goe and fight against Amalek ch. 15. and still mourned for him ch. 16. 1.

The Philistims lying in Michmasb were not idle, but sent out 3 companies to spoile the Country of the Israelites, which, saith Lyra, they were the more bold to doe because they knew them to be unarmed, and so could make little resistance, and if they should set upon their Campe, when these were gone, they made no doubt, but that they should resist them well enough with the company remaining. But God intended otherwise, as appeareth ch. 14. where by Jonathan and his Armour-bearer alone the whole Campe was troubled. One Company went in the way that leadeth to Ophrah in the Land of Sbal. Ophrah, saith Junius, was in Benjamin, Josh. 18. 23. and the region of Sbal was spoken of before ch. 9. 4. but there it is Sbalisha, it is therefore rather to be held, that it should be read in the Land of Saul, as Lyra readeth it, and the Vulg. Latin: for the Countrey of Benjamin might be called well the land of Saul because he was of Benjamin. And to spoile this land they sent out first and chiefly, because Jonathan the sonne of Saul had smitten their garison, whereby they were provoked to this warre. But whereas the Vulg. Latin hath it, by the way of Ephraim to the land of Saul, this Lyra taxeth, as a corruption in the translation, but yet he erreth also in turning it Ephrata, whereas Hebr. it is Ophrah. The other company went the way of Betberon, that is, saith Junius, in the land of Ephraim Josh. 16. 3. the third company towards the valley of Zeboim towards the Wilderness, that is, in the land of Benjamin neare unto Jordan, Nehem. 11. 34.

Now there was no smith in all the land of Israel, for the Philistims said, Lest the Hebrews make them swords or speares. It was the policy of the Philistims, when they had the Hebrews under, not to permit them to have any weapons of war, & to this end not a smith, that could make them in all their land, or that could make any iron tooles for any other use, as Mattocks, Spades, Plough-shares, &c. onely they were permitted to have files to sharpen these, and if they would have any made new, they must go to the Philistims for them: which sheweth, in what a miserable case they were in those dayes, seeing this must needs be a wonderfull trouble unto them, and being naked of weapons they were alwayes lyable to the danger of their enemies. Thus the Pope depriveth the people of their spirituall weapons by debarring them from reading the holy Scriptures, and by keeping them in an unknown tongue, and Iulian the Apostata by forbidding the learning of the liberall sciences unto Christians did the like, and thereby did more in danger the Christian religion, then all the persecuters, that were before him. And as Hugo noteth, they that take away faithfull preachers from the people, which should provide and put weapons into their hands to fight against

V. 15, 16.

M. B. Patriarch  
travailes.  
Lyra.

Genevens:

Josephus.

V. 17.

Lyra.

Junius.

Lyra.

Junius.

V. 19.

1 Sam. 7. 13.

Peter Martyr.

Judg 5 8.

Rabbin.

D. Kimbi

V. 20.

Lyra.

V. 22.

against their spirituall enemies. But how could the *Philistims* rule now thus over them, when as not long before they were subdued by *Samuels* prayers, and then it is said, they came no more into the land, and the hand of the Lord was against the *Philistims* all the dayes of *Samuel*? Moreover a little before this *Ch. 11.* they obtained a great victory against the *Ammonites*, and then there went out to warre 330000. how then could they bee all disarmed againe by this time? To the first *Peter Martyr* saith, according to the *Rabbines*, that the *Philistims* had them in this subjection in the latter dayes of *Samuel*, when the people fell againe to idolatry. But this is against that 1 Sam. 7. 13. wherefore I rather thinke, that this was a policy used of old by the *Philistims* before that great overthrow given them by *Samuel*, when they had subdued the Hebrews at the end of *Eli* his prefecture, they interdicted them the use of smiths, and although a little before this they were exempt from the jurisdiction of the *Philistims*, yet through disuse having none expert in making armes amongst them, they remained without smiths to this day contenting themselves with slings, and bowes, and clubs, and pitchforks, and long staves to fight with all, and the rather because without other warlike instruments they had prevailed against the *Canaanites* in the time of *Deborah*, who had also taken their weapons from them, when they reigned over them, and *Shamgar* with a ploughshare, had slaine 600. of the *Philistims*. And for husbandry buinesse, although it was a great toyle unto them, when they would have any new iron tooles made to goe for them to the *Philistine* smiths, yet not knowing by this time, how to remedy it, for the present they made this shift. *Tostatus* thinketh that the men with *Saul* onely were without sword or speare as being of *Gibeab*, where a Garrison of the *Philistims* had lyen to keep them under, if it shall seeme strange, that the armed should hide themselves, and these onely stay, there was a speciall providence herein for Gods greater glory. For the other question an answer to that may bee gathered from this, which hath beene already said, they fought and prevailed against the *Ammonites* without sword, or speare, with such instruments, as were before spoken of, so *David* prevailed against *Goliath* armed with a sword and a speare, having nothing in his hand but a sling onely, and amongst those of *Gibeab* 700. are said to have beene able to sling a stone at an hairebreadth. And this of their being without sword or speare is premised here to magnifie Gods power the more, in giving them the victory, of which it is spoken *Ch. 14.* Yet some thinke, that the *Israelites* onely in the land of *Canaan* were thus unprovided of weapons, they to whom the power of the *Philistims* had not extended on the other side of *Jordan* being sufficiently armed, and so in the expedition against the *Ammonites*, they had armour and weapons of them, seeing *Isabel Gilead*, to the rescue whereof they went, lay there: and *Kimbi* saith, that they had old weapons, a few: but none new. But the text is plaine against smiths throughout al the land of *Israel*. And all the *Israelites* went downe to the *Philistims* to sharpen their sheares and coulters, &c. yet they had a file for the sheares &c. the Vulgar Latin, *retusa itaq; erant acies vomerum, &c.* the edges of their sheares, &c. were therefore blunt unto the very ox goad, expounded by *Lyra*, because after that *Jonathan* had smitten the Garison of the *Philistims*, they durst no more goe downe to the smiths amongst them to sharpen them. But the Hebr. words are *והיתה המצורה פים* and there was a file of mouths for the sheares, and by a file both *David Kimbi* and *R. Solomon* expound it, and *Pagninus* saith, it is called a file of mouthes because it hath many mouthes, as it were, and this they used commonly to sharpen their instruments of husbandry withall, but onely when they were so worne, that they needed more to be done unto them, for then they had used to goe downe to the *Philistims* smiths, although now it is most probable, that they durst not doe so any more, so that there was now not any, that had sword or speare, except *Saul* and *Jonathan*, who being Princes, it is no marvaile, though they were better provided then any of rest, so *Lyra*, who saith, that the *Rabbins* say, that these weapons were brought unto them miraculously, but he rejecteth it, as a fable, because if it had beene so, it should doubtlesse have been spoken of in the Scripture.

And



And a Garison of the Philistims went out to the passage of Michmash, that is, saith *Iunius*, that having taken it, the Countrey of Benjamin, which lay before it, might bee open to them, which is spoken in way of preparative to the history following, *Ch. 14.*

Mytically, saith *Hugo*, by smithes wanting in Israel, understand faithfull Preachers failing in the Church, at what time they goe downe to Philosophers and Orators, which are set forth by the *Philistims* smiths to sharpen their instruments, that is, to set a glosse upon their teaching, which tendeth indeed, to the bringing in of worldly gaine, when the people are taken with their eloquence, but for the spirituall warfare they want weapons, all but a *Saul* and a *Jonathan*, that is, *Christ* and a few faithfull teachers.

## CHAP. XIII.

**H**ere *Jonathan* espying, how the Garison of the *Philistims* was placed moveth his armour bearer to goe with him over unto it, but *Saul* his Father knew not of his going. This motion in *Jonathan* came doubtlesse from God, as the sequell sheweth, and therefore that he might not be hindred in this attempt, hee made not his father acquainted with it: a thing, which otherwise hee ought not to have done, to goe against the enemy without order from the Generall of the field, or without his knowledge; for to doe thus commonly tendeth to the confusion of the Army, wherefore *Torquatus*, as *Martyr* noteth, put his his owne sonne to death for presuming thus to doe, and *Marlius* another Roman his, although hee had fought valiantly against the enemy. Hee also arguing the case, whether it were not temerity in *Jonathan* thus alone to goe against an whole Garison, rather then true valour, defendeth it, because God had promised that one of them should chace a 1000. and two of them put 10000. to flight; this *Jonathan* recounted and beleived, and so being full of faith proceeded to this incounter; and because by *Saul* deliverance had bene promised from the *Philistims*, hee seeing his father now growne timorous, and not daring to oppose himselfe against the *Philistims*, that waited the Countrey, tooke courage to himselfe and went alone with his armour-bearer, as God moved him.

And *Saul* tarried in the uttermost part of *Gibeab* under a *Pomgranate* tree, which is in *Migron* &c. that is, saith *Iunius*, in a field so called neere one part of the straight towards *Gibeab*, *Esa. 10. 28.* here he and his men lurked for feare, watching to see, what the *Philistims* would doe. And with him was *Abiah* the sonne of *Ahitub*, *Ichabods* brother, the sonne of *Phinees*, the sonne of *Eli*, the Lords Priest in *Shiloh*, wearing an *Ephod*, &c. *Abiah* is said to have bene there wearing an *Ephod*, to signifie that he was now High-Priest, for the rich *Ephod* with the *Breastplate*, and the *Urim* and *Thummim* was for the High-Priest therewithall to consult with the Lord, *Exod. 28.* In that he is said to be the sonne of *Ahitub*, the sonne of *Phinees*, it appeareth that *Phinees* had two sonnes, *Ahitub* not hitherto mentioned, and *Ichabod* his yonger brother who was *filius Posthumus*, and since the time of *Eli*'s death, and *Phinees* slaine, when *Samuel* was young, *Ahitub* finished his course, and now *Abiah* his sonne was Priest; but whether *Ahitub* was ever High-Priest or no, we do not read, it is most likely that he was not, but during the 20 yeares, that the arke abode in *Kiriathjearim*, before *Saul*'s election, *Elazar* the sonne of *Abinadab* being sanctified for the Priest to keepe it, hee lived and dyed privately, *Elias* posterity being then presently by the just judgement of God for his and his sonnes sinnes thus long stripped of this honour, and although *Abiah* his sonne now attained to it againe, yet it continued not long in that family, as hath bene before shewed, and will afterwards appeare in the beginning of *Solomons* raigne. This *Abiah* is otherwise called *Abimelech*, *Ch. 22. 20.* who was slaine at *Saul*'s command: whereas hee is commonly understood to be the nephew of *Ichabod*, the sonne of *Phinees*, *Iunius* will have him to be his brother, but this cannot bee, because so he must have bene the sonne of *Phinees* and not of *Ahitub*. The consideration of these

Junius.

The Mystery.  
Hugo Cardin.

V. 3.

Peter Martyr.

1 Sam. 9. 16.

V. 2.  
Iunius.V. 3.  
Peter Martyr.

1 Sam. 7. 1.

Iunius.

these Priests, *Eli*, *Ahitub*, *Abiath*, and *Abiathar* also his sonne, to whose time *Samuel* lived, sheweth plainly, that hee was a very old man, when hee died, and not of 52 yeares onely, as the Rabbins would make him, of which see before, Chap. 8. 1. Now as *Abiath* the Priest was present, wee read the like of the Ark, v. 18.

V. 4. 5.

In describing *Jonathan's* proceedings, here is shewed how hardly he came to the *Philistims* garison, hee was faine to creep upon his hands and his feet over a steep sharpe rock to come unto them, and his Armour-bearer after him; and there are said to have been two rocks on either side of them, north and south, so as that both those wayes they thought themselves safe from the enemies attempting any thing against them, as being strongly defended by nature, and other passages they kept by force of armes. Wherefore by this way, whereby they thought themselves most secure, they with great difficulty gat unto them. *Jonathan* had smitten one garrison of the *Philistims* before, having with him 1000 men; now hee telleth his Armour-bearer, that there was no restraint unto the Lord, to save by many or by few, exhorting him therefore to goe with him over to these uncircumcised. Whereas hee saith, *It may bee the Lord will worke for us*; this was not spoken by way of doubting, saith *Pellican*, but of praying, and to intimate the difficulty of the attempt, that his man might bee excited by faith to rely upon God also for help.

V. 6.

Pellican.

V. 8. 9.

Josephus.

Borrihem,  
Pellican.

The man promising not to leave him, they go over the rock, and shew themselves to the *Philistims*, and *Jonathan* saith to his Armour-bearer, *If they shall say, Wee will come to you, then wee will stand still and goe no further; but if they say, Come to us, we will goe, for the Lord hath delivered them into our hands.* *Josephus* saith, that *Jonathan* having earnestly prayed unto the Lord, had this signe given unto him, and it was a signe in reason, that if they should say, come to us, they should be confounded, because it argued confidence in their owne strength, that they durst not come neare unto them being so strong. And not much unlike unto this is that of *Borrihem*, it was a boasting speech like that of *Goliath* to *David*, for which it was just with God to pull them downe. *Pellican* saith, if they said, tarry and wee will come unto you, it was a signe of courage, that they durst goe and set upon their enemies, but if they said, come to us, of pusillanimity, and that they feared to set upon them. For Gods giving *Jonathan* this signe, it is not to bee doubted, but that he was moved thus to say, by the instinct of his Spirit, as *Abrahams* servant propounded a signe, when he went to fetch a wife for his masters son *Isaac*.

V. 11, 12.

V. 24.

Josephus.

Lyra.

The *Philistims* seeing *Jonathan* and his Armour-bearer, first deride them, and then bid them, *Come hither, and wee will shew you a thing.* *Jonathan* hearing this, was full of courage and confidence, and fell upon them, and his Armour-bearer after him, and they slew at the first onset twenty men within half an acre of ground, which a yoke of oxen might plough. Whereas *Jonathan* is said to have gone up upon his hands and his feet, *Josephus* saith, that hee went not on that side where the *Philistims* saw him, but at another place where they were more secure. And when he came unto them, a cloud suddenly arose, which darkened the aire so, that they knew him not, nor one another, and so every one smote his fellow that was next him; and they that had gone out to spoile the Countrey, returning, fought against their owne men. But others, as *Lyra* hath it, better, that they were smitten with an *acrisis*, as the *Syrians* were, 2 King. 6. when they came to take *Elisba*, so as that they could not perceive, or see those that smote them, nor know one another, but every one took the next unto him to bee his enemy, and therefore went on beating down one another, as v. 18. And v. 20. it is said, *Every ones sword was against his fellow, and there was a very great discomfiture*: yet here is nothing exprest, but that there came upon them a very great trembling, and that the very earth trembled under them, they by a feare, wherewith they were smitten from the Lord, and the earth by an earthquake sent to increase their terrour; but hereby wee may gather, that they were so blinded in their judgement, that they knew not one another, and therefore as any was in anothers way in this their

their hasty flight, hee beat him downe and slew him.

For these words, v. 15. *there was a very great trembling*, Hebr. it is, *a trembling of God*; and so *Varatim* and the *Chald.* render it, noting from these words, that there was trembling or shaking upon the very earth sent from God, and not upon the *Philistims* army onely; the *Vulg.* *a miracle from God: Junim* a very great trembling, because that which is caused by God extraordinarily, is very great. I thinke it best to hold to the originall. For the quantity of ground whereupon these 20 were slaine, it is said to have been halfe an acre, which a yoke of oxen might plough; in the *Vulg. Latine*; *which a yoke might plough in a day*; Hebr. it is, *as it were in halfe an acre of a paire of land*, which must necessarily bee supplied to make it sensible, in halfe an acre of land ploughed by a paire of oxen: the *Chaldee*, about the space of halfe a journey of a paire of oxen, but hereby must bee understood halfe a dayes worke, because it is but little that a paire of oxen could plough at halfe a journey, and certainly halfe an acre is here meant; *Josephus* saith, this was done early in the morning, and these twenty men were smitten being yet asleepe. But it seemeth rather that they were placed in ranke, or else one would not have been so farre from another, as to have supplied halfe an acre with twenty men. And this is said to have been the first slaughter, because there was another, that followed, made by the *Philistims* amongst themselves, and a third by the *Israelites* after this chasing them.

The watchmen of *Saul* seeing the trouble of the *Philistims* host, certifie him thereof, and the people being numbred, hee findeth that *Jonathan* and his Armour-bearer were absent, then hee bade *Abiath* to bring the Arke. Hereby *Peter Martyr* gathereth that *Samuel* was not now there, or if hee were, hee would no more consult with him, as being too rigid: but that hee was in *Gibeah*, hath been shewed before. When, or how the Arke was brought hither, is uncertaine; some thinke it was carryed to *Gilgal* before, where their assemblies met, and from thence now to *Gibeah*, when the campe removed, but here it stayed not long, for it was still in *Kiriath-jearim* in the time of *David*'s reigne, so that it was soon carryed back thither againe. For consulting with the Lord in any difficult case by the Arke, it is most probable, that the High-priest, arrayed in his robes and Ephod, with the Urim and Thummim, stood before the Oracle, and from thence craved and expected answer from the Lord. Now *Saul* taketh this course, that hee might seem to bee religious, and not to attempt any great matter, but God being first consulted with.

*Whilst Saul talked with the Priest, the noise increased, then hee said unto him, Withdraw thy hand.* Of what hee talked to the Priest, is not said, but by the premisses it appeareth, that hee talked with him about bringing the Arke, and the thing that hee would have him to consult about. But now seeing the *Philistims* already falling, hee stayeth not, but maketh haste into the battaile, bidding the Priest withdraw his hand, that is, to proceed no further in inquiring. *Josephus* saith, that the Priest had received answer, that the *Philistims* should bee overcome, but this agreeth not with the sacred history. *Saul*, as is generally held by Expositors, herein shewed the ficklenesse of his devotion, and how little trust hee had in God, in that when hee was in a right way, which God himselfe had directed to, *Exod. 18.* yet perceiving the victory already to bee partly obtained, or, as some say, fearing that the *Philistims* hastened towards him, hee either would not, because hee thought hee was now sure of the victory, or durst not, because hee feared the enemy comming, stay till hee had received answer from the Lord. Yet *Samuel* hearing of the enemies approach another time, stayed till hee had done offering sacrifice, and then going out to battaile, God fought for him. Wee contrariwise must seeke to God with perseverance, and in all times of danger when wee are in his service, rely upon his gracious protection.

When *Saul* and the men with him came to the battaile, they found the *Philistims* fighting one against another, which *Josephus* saith, was, because the Army consisting of people of divers Countreys, the souldiers knew not one

*Varatim.*  
*Chald. Paraphr.*

*Josephus.*

V. 16, 17, 18.

*Peter Martyr.*

V. 19.

*Josephus.*

Chap. 7.

*Not.*

V. 20.



Peter Martyr.

another, and the *Hebrewes* that were with the *Philistims*, turned against them; joyning with *Saul* and *Jonathan*; and such as had hid themselves in Mount *Ephraim*, came forth and fought against them also. *Peter Martyr* thinketh as was said before, that they were held so in their eyes, that they could not discern their friends from their foes and herein the wonderfull mercy of God: appeared towards his people, in that *Saul* having sinned, and so being worthy to bee forsaken, and *Samuel* having left him, and the people shewing their distrust in God, in that they fled away and hid themselves, yet he wrought this great miracle for them; But herein he had respect to the great faith of *Jonathan*, whom he had singularly stirred up, and to his Covenant made of old with their fathers *Abraham*, *Isaac* and *Jacob*. The *Hebrewes* that were with the *Philistims* were either such, as sojourned amongst them, or dwelt still in the Cities which they had subdued, and served them, and so in time of warre were constrained to goe with them, as *David* sometime when hee dwelt in *Ziklag*, had gone with the *Philistims* to fight against his brethren, but that the Princes would not suffer him; And the battaile passed over to *Bethaven*, that is, the army went this way in pursuing the *Philistims*; this *Bethaven* was neare to *Michmas*, see before, Chap. 13. 5.

V. 24.

Lyd.

24.

And the people of *Israel* were distressed, because *Saul* had adjured them, &c. *Saul* seeing the *Philistims* to flee, to the end no delay might bee made in slaying and pursuing them, adjureth all the people to eate nothing till night, in this forme, Cursed be the man that eateth any food untill evening, and to this *Lyd.* gathereth by the sequell, that the paine of death was annexed. And hereupon hee moveth a question, Whether *Saul* sinned in thus adjuring the people, or not? And answereth, that it is the common opinion of Doctors, that hee did sin, and that two wayes: First, because it was ill to adjure the people. Secondly, it was worse to seek to fulfill this oath. For although it bee lawfull to give an oath in the case of necessity, and due circumstances being observed, yet if either of these faile, it is a sinne. Now here was no necessity, unlesse God had so directed, thus to pursue the enemies, because God had miraculously confounded them already; and hee failed in the circumstance of excepting, if any through abstinence were ready to faint and dye; whereas in all ordinances about meats, and abstinence herefrom, mens lives and healths are to bee respected, and they are not in the case of necessity bound by any lawes. Wherefore hee sinned yet worse in seeking to slay *Jonathan*, because hee ate a little honey in his necessity, and because by this his adjuring them, hee hindred them from pursuing and destroying more of their enemies through faintnesse, and was a cause of sinne in the people, in that being kept so long from food, when they came to it, they were so hungry, that they ate flesh with the blood, as is afterwards shewed. Whereas it is objected, *Saul's* desire was good, viz. to destroy the more of Gods enemies by this meanes; and if he had sinned in adjuring the people thus, then *Jonathan* had not sinned in eating contrary to this oath; and if so, God would not have directed the lots to the finding of him out. *Sol.* A good intention doth not justifie a mans action, for then if one should steale with an intent to give to the poore, hee should doe well. Again, although by Gods judgement *Jonathan* was found out, yet it followeth not, that hee sinned herein, but God discovered him, that by being brought forth, and answering for himselfe, his innocency might appeare, which otherwise might have been questioned amongst the people, because some of them saw him eate honey, but knew not that hee heard not, when his father adjured all to eate nothing till evening. God therefore discovered him to be the man, but by his answer it appeared, that hee was cleare from any fault, because hee had not heard of the adjuration before; neither could it bee a sinne in him howsoever, because hee was inforced by necessity to eate, seeing his spirits began to faile him, which hereby were revived. *Iosephus* saith, that *Saul* used this victory too insolently and immodestly, to fill himselfe with the slaughter of his enemies; and some, saith *Peter Martyr*, hold, that hee would have them fast out of superstition, that  
by

Iosephus.

Peter Martyr.

by the merit hereof they might obtaine the greater victory; but hee preferreth the former, that hee did it out of insolency, and therefore hee condemneeth him of folly and cruelty towards his subjects, whose health and safety hee ought to have preferred before the destruction of his enemies. And as others have it, hee shewed his hypocrisie and arrogancy, in that hee would by this meanes ascribe to his owne policy the victory, which God had given by Jonathan. Comestor saith, that in warre they used not to eate, till the time of the evening sacrifice, hereupon Saul made this adjuration; *sed vix credo.*

Then the people came into a wood where the honey dropped, and none durst eate any thereof, because they feared the oath. Bees, saith *Lyra*, kept in trees, and gathered thither such abundance of honey, as that it dropped from thence downe upon the ground; and because it was so in divers places of the land of *Canaan*, it was called a land flowing with milke and honey. They feared the oath, because the penalty of breaking it was death.

But Jonathan not knowing of this adjuration, because hee was absent when it was made, tasted a little honey, and his eyes were cleared, which one seeing, told him of the oath. Then Jonathan said, *My father hath troubled the land; see now I pray you how mine eyes are enlightened, because I tasted a little of this honey: How much more if the people had eaten freely to day of the spoile of the enemy which they found? for had there not now been a much greater slaughter made of the enemies?* Through hunger the spirits begin to faile, and then the sight, which is by the spirits comming to the eyes, must needs waxe dimme, but food being received, the spirits are strengthened, and so the sight commeth againe, according to this speech of Jonathan. The words of v. 30. are very obicure, and therefore are rendred diversly from the common reading; by Junius thus, *Etiā quia (utinam comedisset populus libere hodie de spoliis inimicorum quod sufficisset) quia inquam jam non inferitur in Philisteos plaga amplior:* so also *Arian Montanus*, and this is word for word according to the Hebrew, and the sense is perfect. I would to God the people had been permitted freely to eate, because by their being restrained no greater destruction hath been made of the Philistims through their fainting for want of food. Whereas in the common reading, the words in the beginning of the verse are altered, *how much more*, to which the Hebrew *גם כִּלּוֹם* cannot bee drawne, and that which is indicative in the end, is made interrogative; Saul is here rightly taxed, for, as *Theodore* and *Chrysostome* have it, hee did foolishly, so likewise *Procopius*; but *Tostatus* defendeth Saul's act, because there was no such necessity of eating till night, when they were in the heate of warre; and *Cajetan* also, and *Tertul. de jejun.* and *Ambros. Ser. 36.* praise him; and *Jerome li. 2. contr. Jovin.* saying, that herein he followed *Moses* and *Joshua*.

And they smote the Philistims that day from Michmas to Aialon, &c. This Aialon was a City in the tribe of Dan, *Josh. 19. 42.* and it was 12 miles from Michmas. The people having pursued them thus farre, waxed faint, and so could follow them no further, then the evening comming on, they fell to eating of the spoile, and killed and ate sheep, oxen, and calves with the blood; and it is said, *they slew them on the ground*, which, saith *Lyra*, is expounded three ways. 1 In every place where they tooke them, not bringing them first to the sanctuary which was then amongst them, that the blood might bee poured out upon the Altar, as the Law required; for although being farre off from the Sanctuary, they were to poure out the blood upon the ground, yet being neare unto it, they were to kill their beasts so, that the blood might be sprinkled upon the Altar. 2 Upon the ground, that is, not laying them upon something, from whence the blood might the better run, and bee all drained out. 3 They did kill and eate of the spoile of the enemy, before that they had brought a sacrifice to the Lord, which they ought to have done first. For the first of these is *Jerome*, and for the third, and for the second *Pellican*, and *Peter Martyr*, and *Junius*. And this is undoubtedly meant, as the complaint following which was brought to Saul, doth shew. They laid not the beasts up upon some stone or block, as the manner was, that the blood might runne

V. 25.  
*Lyra.*

V. 27.

V. 29.

V. 30.

*Junius.*

V. 31.

*M. B. Pauriark's  
travailes.*V. 32.  
*Lyra.*

Note.  
Berrham.

V. 33.  
Iunius.

Lyra, Hugo  
Card. Pellican,  
Berrh. P. Mari.  
Josephus.

V. 35.  
Lyra.

Hugo Cardin.

Hieronym.

Osiander.

V. 36.

Glossa Ordin.

Hugo Cardin.

all away from the flesh, but for haste they killed any where upon the ground, and the beast being dead, prepared the flesh with much blood still remaining in it, and therefore *Saul* to remedy this, commanded a great stone to be brought, and that all the people should come thither to kill their beasts, that he might see the Law duely observed in letting out all the blood. But by his ordinance before made against eating ought, till the evening, hee was the occasion of this sinne against Gods ordinance, as one well noteth, and so the Pope is by many of his decrees, as the Pharisees by their traditions, an occasion of overthrowing Gods commandements.

For the great stone which *Saul* biddeth them rowle unto him, some thinke, that it was not to kill the beasts upon, but that being killed neare unto it, sacrifice might be offered thereupon, and therefore they say it was the Altar, which hee is said to have built, v. 35. but all others understand it as before, and *Josephus* saith, hee built an Altar besides this stone; and *Peter Martyr*, that in compelling the people to come to one stone, although hee made a shew of piety, yet hee added still more trouble to the people, they being now 10000, as *Josephus* hath it, to cause them all to come to one stone to kill before they could eat, which could not be done but in a long time, and to the increase of their misery, being already neare famisht through abstinence.

Touching the Altar which hee built, it is said to be the first that hee built unto the Lord, for as *Lyra* hath it, although hee offered sacrifice before, when hee was reprov'd by *Samuel*, yet it was not upon any Altar which hee built, but upon one set up there before; now seeing that sacrifice was not accepted, he made a new Altar to offer a sacrifice of praise for this victory thereupon, but indeed hee was now so farre from the other, which was in *Gilgal*, and hee at this time in *Aidon*, that hee could not use it. *Hugo* saith, that hee built it to sacrifice for the sinne of the people upon it, for that they had eaten flesh with the blood. *Jerome* following the Hebr. traditions, thinketh, that he had built Altars before, but because hee built now in obedience, then in hypocrisie, this is said to be the first. *Osiander* saith, that this Altar was not set up for sacrifice, but for a monument of the victory. *Josephus*, that sacrifices were offered upon it. It seemeth plaine to mee that hee never built any Altar before, which is here taxed as a neglect of piety in him, in that other great persons, who were godly, upon any favour received, have built Altars to God to shew their thankfulness, as *Samuel*, *Jephthah*, *Gideon*, &c. but *Saul* had obtained a victory before against the *Ammonites*, and yet built none till now: And for the use of this Altar, I hold with *Josephus*, and *Lyra*, and others, that it was for sacrifice, and that of praise, as had been the use of Altars formerly set up by other godly Commanders. When any thing hath been set up for a monument, it hath been a stone or Altar, having a name given it implying so much, as the stone called *Eben Ezer*, set up by *Samuel*. Whereas it may seeme unlawfull for *Saul* to set up an Altar for sacrifice, which might not be done in every place, but onely in the place which the Lord should choose, except it were done by a Prophet, or some man having extraordinary direction from God: It is answered, that it was in the presence of the Ark, which was there at that time, and therefore justifiable.

*Saul* having refreshed himselfe moveth the people to goe downe the same night against the *Philistines*, but being advised by the Priest he first enquireth of the Lord, whether he should goe and prevaile, and no answer being made, he calleth them together to enquire out the sinner, for whose sake God denyed to give any answer, vowing, that he should dye for it, if it were his sonne *Jonathan*: whereby it appeareth, that he thought this to be the sinne in that they had some of them eaten contrary to the oath. In calling the people together it is said, draw yee neere together all the chiefe of the people, Hebr. and Vulg. Lat. all the corners of the people, and thus, saith the ordinary Glosse, are Princes called, because as by the corners the walls are held together, so by Princes the people in Unity, and as *Hugo* hath it, because the corner stones of a wall are the best, as Princes ought also to be; thus therefore they are called also *Zephan*. 1. and *Esa*. 19.

For



For *Sauls* swearing, that he should dye whosoever had committed this sinne, this was both an unjust oath, because he knew not whether the sinne were of that nature, that it might be punished with death, and a foolish oath, because now every one for feare would conceale himselfe, as *P. Martyr* noteth. Then he divideth himselfe and *Jonathan* from the people, and casteth lots to finde out the offender, praying God to give a perfect lot, Hebr: *give perfection*, the Vulg. Lat. *give judgement*, *Junius* and *Osand.* give him that is innocent, observing that when *Jonathan* was taken, it fell out according to this his desire, but the *Chald.* better, a perfect lot, and so our translation. Of lots see *Numb.* 33. 54. Now for so much as God heard *Saul* and gave a perfect lot, for first he and *Jonathan*, then *Jonathan* was taken, a question ariseth, whether *Saul* prayed in faith? 2. Whether *Jonathan* sinned in eating honey, because he was taken? 3. Whether *Saul* sinned not as much or more then he? To the first *Peter Martyr* answereth well, God directed the lots aright, not so much because *Saul* prayed so, but for his owne Glory, seeing he professeth to be the disposer of lots. Wherefore when the Mariners in the Ship with *Jonah*, who were Heathen, cast lots, the offender was hereby rightly found out. To the second some answer, that *Jonathan* sinned not in eating, because he knew not of the oath, yet the lots were so directed, that he was found out, that his innocency, when he was heard to speake, might appeare, as I have already shewed upon v. 24. But *Willet* contrariwise will have *Jonathan* somewhat faulty for breaking the oath, because ignorance, although it excuseth *à tanto*, yet it excuseth not *à toto*. But this is only in case, that a man is bound to take notice of the thing, wherein it is transgressed, as I cannot see, how *Jonathan* was, except order had beene taken for the notifying of it to every one, as well absent as present. *Jonathan* therefore was taken, and God denyed to make answer, till this sinne was found out, it hereby appearing that sinne was committed, not that he might be convinced of doing evil, and so suffer for it, for God provided for his deliverance by the people, but that *Sauls* rashnesse and sinne in adjuring all the Host might thus be checked, as he was well worthy. For although he pretended piety in that adjuration, and then in shewing to be so unpartiall towards the transgressour, how neere unto him soever, yet this was in him nothing but hypocrisie, and tyranny, and folly, to the hindering of the slaughtering of many more of Gods Enemies at that time. And thus it is easily answered to the third, *Saul* sinned most, yea onely, but was not taken, 1. For his credits sake, he being King, that it might not be impaired, which conduced much to the keeping of the people in obedience. 2. Because if he had beene taken, none could have done execution upon him. 3. That there might thus be a foundation laid of Military discipline in Armies. 4. Because *Jonathan* was seene by some of them to breake the Oath, who knew not that he did it ignorantly, and so might otherwise have beene scandalized: and although he sinned not in eating, yet his open impugning of the Kings act was worthy of some taxation. *Jonathan* being taken and confessing what he had done, *Saul* sweareth againe, that he should surely die, *Pharisee*-like using more rigour for his owne Ordinance broken, then for Gods, in eating with the bloud, for that he easily passed over, and so doe the *Papists* count it a greater sinne and more severely punish it, to transgresse one of their Ordinances, then the expresse lawes of God.

But the People take part with *Jonathan* and save him. For the manner, how, some thinke that they offered prayers and supplications to God for his deliverance, as *Josephus*, some that they became petitioners to *Saul*, some that they saved him by force out of his fathers hands: for they opposed an oath against his oath, and so *Saul* seeing great danger of a mutiny in the Army yeildeth unto them. And this is most probable, because no mention is made of their petitioning for his life. But in thus doing there was a foundation laid of civill Warres and Rebellion against the King, which could not but be a great sin, as *Chrysost.* noteth although it fell not out so, for it is to be considered what might have happened, and not what happened on this their opposing of the King. And he observeth the artificium of the Devill in drawing the

V. 39.

*Peter Martyr*  
V. 40, 41.

Qu.

*P. Martyr.**Borham, Junius*  
*Osand.**Willet.**Peter Martyr.*

V. 44.

V. 45.

*Josephus.**Chrysost.*

Peter Martyr.

V. 46.  
V. 47.

Junius.

Oflander.

Peter Martyr

V. 48.

Schol. Histor.  
V. 49.  
P. Martyr

Junius.

V. 50.  
Schol. Histor.

the people to sweare thus contrary to their King, for one part now must needs be entangled with an horrible sinne; yea as boyes pulling at a line some against others, doe on both part take a fall, if the Rope breaketh, so here was falling into sinne on both sides. The arguments used by the people, why *Jonathan* should not dye, faith *Peter Martyr*, were but weake, 1. he had wrought salvation, 2. God had wrought with him, for a wicked Souldier may sometime doe valiantly and have good successe, and yet afterwards commit somewhat worthy of death. The maine reason then is omitted, he deserved thus well, and for that wherein he faulted, he did it ignorantly, and therefore was not worthy to dye.

So *Saul* pursued the *Philistims* no farther at that time, and they went to their place, v. 47. from hence to the end of the chapter, the warres and other memorable things touching *Saul* are set forth most compendiously, that he might haften to the history of *David*. *Saul* tooke the Kingdome of *Israel* and fought against all his Enemies on every side &c. *Junius* readeth it, *Saul* had his Kingdome being received, the Vulg. Lat. he had his Kingdome confirmed. But the Hebrew best, he tooke it, that is, having heard by *Samuel*, that his Kingdome should not stand ch. 13. 14. he strengthened himselfe by gathering forces unto him, as v. 25. that none might be able to take it from him; to which effect *Junius* in 1 Sam. 13. 1. Neither did he want successe in all the warres which he made against the *Ammonites*, *Moabites*, the King of *Zobah* and the *Philistims*, for it is said, that whithersoever he turned, he vexed them. Of the *Zobeans* see 2 Sam. 8. Although he were wicked and rejected of God, yet for his people *Israels* sake God prospered him in fighting against their Enemies, for now *Samuel* yet living, they were kept in obedience to God, wherefore he would not forsake them. The word ירשיע in the Vulg. Lat. is *superabat*, in *Peter Martyr*, *viriliter egit*, in *Junius*, *inquietabat eos*, the word doth properly signifie he condemned them for wicked, or he handled them as wicked men, as they were, because they were enemies to Gods People, and greatly infested them. *Lyra* will have the Hebrew word to signifie he did wickedly, a demonstration whereof is made ch. 15. And he gathered an Host and smote the *Amalekites* &c. This is spoaken by anticipation, that his valiant gests might all be summed up together, and this in particular is left to be declared more at large ch. 15. yet *Comestor* faith happily he smote them first, before that he utterly destroyed them at the commandement of the Lord. v. 49. His sonnes and daughters are mentioned, amongst whom *Ishboseth* is not named, because happily he was yet very young, or of no valour. But because he is said to be 40 yeares old at the death of his father, 2 Sam. 2. 10. he was not omitted for want of age, but for want of worth. That of *Junius* is not so probable, that *Sauls* sonnes onely are propounded to be mentioned here, which fell with him in his last fight against the *Philistims*, for why then is mention made also of his daughters?

His wife is said to have bene *Abinoam*, *Abner* the sonne of *Ner* his Captaine, &c. 1 Chron. 8. 33. *Ner* is also said to bee father of *Kish*, *Sauls* father; but this, faith *Comestor*, is spoken for his age, and because he brought him up.

## CHAP. XV.

V. 1.

Lyra.

Here *Saul* is sent by *Samuel* against *Amalek*, being charged to destroy them all, and all their cattle, sparing none, because they had dealt so wickedly with the Hebrews in the wilderness, *Exod.* 17. 8. *Comestor* following *R. Solomon* faith hereupon, that hee was charged to destroy the Beasts, because many amongst the *Amalekites* had the faculty of transforming themselves into Beasts by witchcraft, lest in those shapes they should escape. But *Lyra* well rejecteth this, because this generall destruction of all things tended to shew the greatest indignation against so wicked a nation, that might bee, that the memory thereof might be quite rased out. And *Amalek* was not served thus alone but others had also the in like detestation, as *Numb.* 24. the

Lord

Lord saith, I remember what *Amalek* did, this is spoken, as *Peter Martyr* hath it, not that God doth properly remember or forget, but according to the manner of men, because by not doing any thing yet against *Amalek* in 400. yeares, hee might seeme to have forgotten their injuries done to his people, but now taking order for revenge upon them hee seemed to remember them. Whence note, that judgements against the wicked may long bee deferred, but at length they shall come. The particulars to bee destroyed are enumerated, that *Saul* might be without al colour of excuse, men, women and children, sheep and oxen, &c. If this shall seeme to bee cruelty, for what had the little children or beasts done? I answer, if men of themselves being carried on with a desire of revenge should have done thus, it had bene intolerable cruelty, but authority being given from God thus to doe, it is justice to punish them not onely in themselves, but also in their children and cattle. When *Samuel* came to fend *Saul* against *Amalek* hee said, thus saith the Lord of Hosts, because hee hath all power, and all creatures are used as his Hosts, whensoever hee pleaseth, see *Esay* 40. 26.

*Saul* therefore calleth the people together, and numbresth them in *Telaim* 200000. footmen and 10000. men of *Judah*. The word *Telaim* signifying *Lambes*, is in the Vulgar Latin rendred, as *Lambes*, and the Hebrews hold, that it being the time of the passeover, every one brought a Lambe, which when they were numbred, the number of the men was knowne, for it was not lawfull to number them by the poll. But to leave this, as a fond conjecture, it is more probable, that *Telaim* is a proper name here, which *Junius* conjectureth to be *Telem*, in the tribe of *Judah*, spoken of *Iosh.* 15. 24. as *lambes*, it cannot bee rendred, because  $\pi$  is prefixed signifying in, and not  $\tau$  signifying as. *Josephus* saith, that he numbred them in *Gilgal*, but hee erreth manifestly in the number, for he hath but 40000. of *Israel*, and 30000. of *Judah*. Whereas *Judah* affordeth a lesse number then any other tribe and yet was the greatest, 2 *Sam.* 24. it was because it lay upon the *Philistines* cost, and so could spare no more. Having this great Army he sendeth to the *Kenites* to goe away, or to descend from the *Amalekites*, that they might bee out of danger; and he biddeth them descend, because they dwelt upon hills and rockes, *Numb.* 24. 21. These were the people, of whom came *Hobab* the father in law of *Moses*, *Iudg.* 1. 16. and they dwelt now on the south of *Judah*, neare unto *Amalek*, and partly amongst them. Now because the people of *Israel* had received kindenesse from one of them in the wildernesse, this is here long after requited, as the *Amalekites* are appointed to destruction for their unkindenesse, and cruelty, so the benefits done to Gods people shall not goe unrewarded. But because they are required to depart from amongst the *Amalekites*, that they might be spared, hereby was shewed, that who so would not partake with the wicked in their judgments, must separate from them, and not bee linked in society with them, as 2 *Cor.* 6. 17.

And *Saul* smote *Amalek* from *Havilah* to *Shur* right over against *Egypt*, that is, a Countrey of *Arabia* to the uttermost bound of *Arabia* towards *Egypt*, whereby saith *Junius*, is not meant the whole Countrey of the *Amalekites*, but so many of them, as came into the place here described against *Saul*: for if all the *Amalekites* had now bene destroyed, how could they have after this invaded *Ziklag*, and bene pursued and slaine by *David*? thus hee, but if *Saul* had slaine onely those, that came out against him, he should not have fulfilled Gods command, which was not onely to destroy the men, but also the women and children, for which hee must needs enter into their Cities. Wherefore *Josephus* better, he went from Towne to Towne killing and slaying all that hee could meet withall from *Pelusium* to the Red-sea. And whereas the *Amalekites* are againe spoken of after this, *Ch.* 27. 8. and 30. 1. whereby it should seeme, that they were not all rooted out at this time, it may bee thought, that some fled away into other parts, and some hid themselves and so escaped, or men of other countreys seeing *Amalek* now to lye waste having some *Amalekites* amongst them came and inhabited there, being from the place where they lived called *Amalekites*.

*Peter Martyr.*

Note.

V. 4.

*Junius.*  
*P. Martyr.*  
*Josephus.*

V. 6.

Note

V. 7.

*Junius.*  
1 *Sam.* 27. 8.  
*Ch.* 30. 1.

*Josephus.*

And



Peter Martyr.

the people to sweare thus contrary to their King, for one part now must needs be entangled with an horrible sinne; yea as boyes pulling at a line some against others, doe on both part take a fall, if the Rope breaketh, so here was falling into sinne on both sides. The arguments used by the people, why *Jonathan* should not dye, saith *Peter Martyr*, were but weake, 1. he had wrought salvation, 2. God had wrought with him, for a wicked Souldier may sometime doe valiantly and have good successe, and yet afterwards commit somewhat worthy of death. The maine reason then is omitted, he deserved thus well, and for that wherein he faulted, he did it ignorantly, and therefore was not worthy to dye.

V. 46.

V. 47.

So *Saul* pursued the *Philistims* no farther at that time, and they went to their place, v. 47. from hence to the end of the chapter, the warres and other memorable things touching *Saul* are set forth most compendiously, that he might haften to the history of *David*. *Saul* tooke the Kingdome of *Israel* and fought against all his Enemies on every side &c. *Junius* readeth it, *Saul* had his Kingdome being received, the Vulg. Lat. he had his Kingdome confirmed. But the Hebrew best, he tooke it, that is, having heard by *Samuel*, that his Kingdome should not stand ch. 13. 14. he strengthened himselfe by gathering forces unto him, as v. 25. that none might be able to take it from him; to which effect *Junius* in 1 Sam. 13. 1. Neither did he want successe in all the warres which he made against the *Ammonites*, *Moabites*, the King of *Zobah* and the *Philistims*, for it is said, that whithersoever he turned, he vexed them. Of the *Zobans* see 2 Sam. 8. Although he were wicked and rejected of God, yet for his people *Israels* sake God prospered him in fighting against their Enemies, for now *Samuel* yet living, they were kept in obedience to God, wherefore he would not forsake them. The word *יָרִיבָהּ* in the Vulg. Lat. is *superabat*, in *Peter Martyr*, *viriliter egit*, in *Junius*, *inquietabat eor*, the word doth properly signifie he condemned them for wicked, or he handled them as wicked men, as they were, because they were enemies to Gods People, and greatly infested them. *Lyra* will have the Hebrew word to signifie he did wickedly, a demonstration whereof is made ch. 15. And he gathered an Host and smote the *Amalekites* &c. This is spoaken by anticipation, that his valiant gests might all be summed up together, and this in particular is left to be declared more at large ch. 15. yet *Comestor* saith happily he smote them first, before that he utterly destroyed them at the commandement of the Lord. v. 49. His sonnes and daughters are mentioned, amongst whom *Ishboseth* is not named, because happily he was yet very young, or of no valour. But because he is said to be 40 yeares old at the death of his father, 2 Sam. 2. 10. he was not omitted for want of age, but for want of worth. That of *Junius* is not so probable, that *Sauls* sonnes onely are propounded to be mentioned here, which fell with him in his last fight against the *Philistims*, for why then is mention made also of his daughters?

Schol. Histor.

V. 49.

P. Martyr

Junius.

V. 50.

Schol. Histor.

His wife is said to have bene *Abinoam*, *Abner* the sonne of *Ner* his Captaine, &c. 1 Chron. 8. 33. *Ner* is also said to bee father of *Kish*, *Sauls* father, but this, saith *Comestor*, is spoken for his age, and because he brought him up.

## CHAP. XV.

V. 1.

HERE *Saul* is sent by *Samuel* against *Amalek*, being charged to destroy them all, and all their cattle, sparing none, because they had dealt so wickedly with the Hebrews in the wilderness, *Exod.* 17. 8. *Comestor* following *R. Solomon* saith hereupon, that hee was charged to destroy the Beasts, because many amongst the *Amalekites* had the faculty of transforming themselves into Beasts by witchcraft, lest in those shapes they should escape. But *Lyra* well rejecteth this, because this generall destruction of all things tended to shew the greatest indignation against so wicked a nation, that might bee, that the memory thereof might be quite rased out. And *Amalek* was not served thus alone but others had also the in like detestation, as *Numb.* 24. the

Lyra.

Lord

Lord saith, *I remember what Amalek did*, this is spoken, as *Peter Martyr* hath it, not that God doth properly remember or forget, but according to the manner of men, because by not doing any thing yet against *Amalek* in 400. yeares, hee might seeme to have forgotten their injuries done to his people, but now taking order for revenge upon them hee seemed to remember them. Whence note, that judgements against the wicked may long bee deferred, but at length they shall come. The particulars to bee destroyed are enumerated, that *Saul* might be without al colour of excuse, men, women and children, sheep and oxen, &c. If this shall seeme to bee cruelty, for what had the little children or beasts done? I answer, if men of themselves being carryed on with a desire of revenge should have done thus, it had bene intolerable cruelty, but authority being given from God thus to doe, it is justice to punish them not onely in themselves, but also in their children and cattle. When *Samuel* came to fend *Saul* against *Amalek* hee said, *thus saith the Lord of Hosts*, because hee hath all power, and all creatures are used as his Hosts, whensoever hee pleaseth, see *Esay* 40. 26.

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Peter Martyr.

Note.

V. 4.

Junius.  
P. Martyr.  
Josephus.

V. 6.

Note

V. 7.

Junius.

1 Sam. 27. 8.  
Ch. 30. 1.

Josephus.

And

- V. 8. *And he tooke Agag their King alive.* This was the common name of the Kings of *Amalek*, as *Pharaoh* of the Kings of *Egypt*. *Saul*, saith *Josephus*, was taken with the beauty of *Agag*, and therefore spared him; but other Hebrewes, that he might shew him his hidden treasure, and it is most probable, that he was led by covetousnesse to do this against Gods command, as to spare the best and fattest of the Cattle, and every good thing, v. 9. This sinne of *Saul* in sparing *Agag*, is thus aggravated by *Josephus*, when God had sent him to destroy the wicked *Amalekites* and had given him the Victory, he fell into this foule fault to spare the head and chiefe of all that wicked people, who ought chiefly to have bene cut off, and therefore was justly put from his Kingdome. Yet *Pellican* will not have *Saul* to have sinned herein, because he is not charged with this, as a sinne, but with sparing the Cattle, and happily he saved *Agag* alive to do execution upon him before all *Israel*, thus he: but *Saul* is plainly noted to have sinned herein, because he did contrary to Gods command, and *Samuels* slaying of *Agag*, shewed, that *Saul* had no meaning to kill him. v. 9. *The best of the sheepe, and of the oxen, and the fatlings and lambs, &c.* for fatlings and lambs the Vulg. Lat. hath *garments and rammes*; *Junius*, the *secundaries and leaders of the sheepe*, but the word *משנים* here used signifieth the double, that is, those that were double in fat and flesh to the rest, wherefore this word is well rendred the fat, and happily, as *Pagninus* hath it, *משנים* is put for *שמונים* by a Metathesis, which signifieth fat, and the next word *כרים* signifieth lambs as well as rammes. v. 11. The wickednesse of *Saul* is soone revealed by the Lord unto *Samuel*, who said unto him, *it repenteth me that I have made Saul King, &c.* In him that repenteth, saith *Lyra*, there is mutability, but there is none in God, he is therefore said to repent, because he did like man repenting, destroying that which hee had made, in deposing him from the Kingdome, whom he had advanced to it, for v. 29. God is said not to be like unto man, that he should repent. All the mutability then was in *Saul*; and Gods decree, which was from the beginning, that *Saul* should be put from his Kingdome, remained immutable, wherefore Saint *Augustine* saith well, *penitudo dei est mutandorum immutabilis ratio.*
- V. 12. *And when Samuel rose early to meet Saul, it was told him, Saul came to Carmel, and he set him up a place, and is gone about, and passed on to Gilgal.* For these words, he set him up a place, the Vulg. Lat. hath *erexit sibi fornicem triumphalem*, expounded by *Lyra*, he set up a triumphal arch of *Palmes* and *Olive branches* in token of the Victory, which he did in a boasting manner through vaine-glory, thus aggravating his sinne, in that he did not give all the praise to God. *Hierome* saith that the Hebrewes, when they had gotten a great Victory, used to set up a triumphant arch of *Myrtles*, *Palmes*, and *Olives*, and this saith *Hugo*, was called *fornix* from *fornicor* to commit fornication, because it was erected upon a Wall arched, under which of old, whores were prostituted. The Hebrew word is *ר* an hand, *he made him an hand*, which *Junius* expoundeth of a station, in which he rested with his Army a while; *Kimbi* and the *Chaldeans* understand it of a place, where he divided the spoiles, and some, saith *Peter Martyr*, of an Altar, which Altar they thinke is againe spoken of, when *Elijah* is said to have repaired the Altar in *Carmel*. To me that of *Hierom* seemeth best, he set up some monument of his Victory, and so putting his men in order, he led them along in a triumphant manner downe to *Gilga*, to make the greater shew, for by hand power or forces may be understood, *Numb. 11.23*. One describing the way that *Saul* went about this expedition, saith, that from *Gibeab* to the *Amalekites* Country was 160 miles, from *Pelusium* to the Red-sea, the whole Country subdued by him 92 miles, and from thence backe to *Carmel* 140 miles, from *Carmel* to *Gilgal* 32 miles.
- V. 13, 14, 15. When *Samuel* came to *Saul*, he first said, that he had done Gods commandement, but *Samuel* disproving him by the bleating of the Sheep, and lowing of the Oxen, which were kept alive, he excuseth it, by saying that the People preserved these for sacrifice. Unto his sinne of doing against the word of God, *Saul* here addeth divers other sinnes, as 1. boasting of his obedience, 2. lay-



ing the fault upon the people, and clearing himselfe, 3. hypocrite, in that when he spared the *Amalekites* best things out of covetousnesse, he pretended piety, 4. his justifying of himselfe againe v. 20. 5. in that when he confessed his sinne, he did it feignedly, still extenuating it by his fearing of the people, v. 24. 6. by vaine glory, in that he would needes have *Samuel* to honour him with his presence (when he worshipped,) before the Elders of *Israel*. When *Saul* had spoken, *Samuel* telleth him of his great sinne, and what the Lord had said unto him the night before, first recounting the wonderfull great favour done by God unto him to raise him from so meane an estate to that royall dignity, thus aggravating his sinne, in that being so engaged to the Lord he would be moved by the spoile to doe contrary to the straight charge which he had given him.

Then *Saul* justified himselfe againe, saying, that he had gone the way which God appointed, and had destroyed the *Amalekites*, onely he brought *Agag* alive with him, if it should seeme so good unto him, to be slaine there before all *Israel*, and for the Sheep and Oxen, and other good things of *Amalek*, the people spared them for sacrifice, not unto any strange Gods, but to the Lord his God in *Gilgal*: which he spake to infinuate the more into *Samuel*, thinking, that this would be pleasing unto him; if after so great a Victory obtained, he provided, as piety required, some Eucharisticall sacrifices to be made unto the Lord.

*Samuel* replyeth, that obedience is better then sacrifice, and that Rebellion is as the sinne of witchcraft, and as Idolatry, and because he had rejected the word of the Lord, he telleth him, that God had rejected him from being King. *Sauls* sinne in disobeying the expresse command of God, is likened unto witchcraft and Idolatry, because there is the same fountaine Infidelity, and he that feareth not to transgresse the knowne will of God, doth in effect deny him to be God, as Witches and Idolaters doe, and he maketh himselfe wiser then God, as if he could finde out a better way then God hath prescribed, saith *Varablm.* wherefore *Saul* sinning so heinously was well worthy to be put downe from reigning. But seeing *Saul* reigned still; how was he rejected from being King? *Ans.* He was put from his Kingdome in his posterity, seeing none of them reigned after him, but a King was set up of another Tribe and Family.

Then *Saul* said, I have sinned, and transgressed the Commandement of the Lord and thy word, because I feared the people &c. That this penitency of *Saul* was not true, but feigned, saith *Lyra*, appeareth by this, that he sought falsely to shadow over his fault by laying it upon the people. The confession of *Saul* in the first words was the same with that of *David*, but yet much different from it. 1. For that it was long before this confession could be wrung from him. 2. He confessed not being moved out of conscience of any offence committed against God, but for feare of losing his Kingdome. 3. He extenuated his sinne by making the people most guilty. And such is the repentance of Hypocrites. 1. It is long before they repent. 2. They are not moved in conscience, but by sinister respects. 3. They will maintaine their credit as much, as they can, by laying the least fault upon themselves. But all such penitentiaries shall speed no better then *Saul*.

Now therefore I pray thee pardon my sinne, and turne againe with me, that I may worship the Lord. The word here rendred, pardon, is *NU* comming of *NUJ* to beare, to take away, or to pardon, the Vulg. Lat. therefore rendreth it *porta*, beare, which is by *Hugo* expounded, either pacify Gods wrath for my sinnes by praying unto him, for so *Levit.* 10. the word beare is used, where it is said, that *Aarons* sonnes should beare the iniquities of the people, or to beare sinne is to beare the punishments due to sinne, as *1 Pet.* 2. 24. or to take it away by prayer, as *Hof.* 4. 8. This last is altogether misfalledged, neither hath the second any place here, but onely the first, for no man can beare the punishments due to the sinne of another, but Christ onely: but by praying for him he may obtaine remission, as *James* 5. 16. and if the word beare be thus taken, it is all one to expound it, beare or pardon, the meaning being, procure me pardon by turning and praying with me, and for me to the Lord. *Samuel* being entreated refuseth to returne with

V. 16, 17, 18, 19.

V. 20.

V. 22, 23.

Pellican.

Varablm.

V. 24.

Lyra.

Note.

V. 25.

Hugo Card.

V. 26.

*Lyra.*  
*Ofander.*

*Ofander.*

*Ioseph. lib. 6.*  
*Antiq. cap. 7.*  
*Pellican.*

V. 27.  
V. 28.

*Lyra.*

*Hugo Cardin.*

*Peter Martyr.*

V. 9.

*Peter Martyr.*

V. 30.

*Lyra.*

V. 32.

V. 33.

with him at the first, but afterwards being againe importuned, hee returneth, not hereby falsifying his word, as *Lyra* noteth, and others; but as Christ sometime said, I will not goe up to this feast, and yet afterwards hee went, for hee meant, hee would not then goe up; so *Samuel* would not at the first returne, but afterwards being againe urged, he returned, not to pray God to take *Saul's* sinne so away, as that hee might bee againe established in the Kingdome, but both to doe him honour before the people, that hee might not fall into contempt whilst hee lived, which would have been dangerous to the State; and to assist him in his worshipping, which was his praying, that his sinne might bee so pardoned, that hee might not come into everlasting condemnation therefore. Some thinke that hee returned, that being present whilst *Saul* worshipped, hee might onely doe him some civill honour in publike, and that hee prayed not with him. But *Iosephus* is plaine for the contrary, that hee worshipped with *Saul*; and *Pellican* thinketh, that hee assisted him according to the will of God, as his prophetical office required. V. 27. *Samuel* then turning to goe away from *Saul*, hee tooke hold of his garment to stay him, and it rent; then said *Samuel*, The Lord hath rent the kingdome from thee this day, &c. Here, saith *Lyra*, some Hebrews have delivered, that *Samuel* gave *Saul* a signe who should reigne after him, viz. hee that should afterwards cut off the lap of his garment; wherefore when *David* had done this, *Saul* said, I know surely that thou shalt reigne, Chap. 24. but this is uncertaine. Whereas *Samuel* said, This day is thy kingdome rent from thee; *Hugo* moveth a question, how that could bee, seeing *Saul* was not then put from the kingdome, but reigned divers yeares after, and hee answereth, that now hee deserved to have the kingdome rent from him: but *Peter Martyr* better, the decree is now made never to bee altered againe, of rending the kingdome from thee, before it was threatened that it should not goe to his posterity, but now that hee should bee turned out of it, by being cut off before his time came to dye naturally.

For the strength of Israel will not lye nor repent, for hee is not man that he should repent. For strength, Hebr. is מְצָח, in the Vulg. Latine rendred triumphator; by *Junius*, the eternity, because it was more apt to set forth God in this case by his eternity, then by his power, seeing hee now spake of his unalterable decree for ever. But the word most properly signifieth strength, fortitude, or power, and it agreed very well in this case to call God strength, because by his power *Saul* should now bee put downe, and another set up, although hee should seeke to prevent it with all his power; and his power and strength to hold his resolution against all prayers and entreaties, is hereby also set forth. But of what is it meant that hee would not repent? *Kimhi*, saith *Martyr*, understandeth it of *David*, his purpose of removing the kingdome to him, and establishing it in his seed shall never bee altered; but it is best understood both of the refection of *Saul* and his seed, and the setting up and establishing of *David*, because he spake before of both.

Here *Saul* confesseth his sinne againe, and desireth *Samuel* to honour him by returning with him, before the Elders of Israel, whereunto hee yeeldeth; seeing hee was yet King, saith *Lyra*, hee gave him honour accordingly by going with him to pray; but there was also another cause of his returning with him, viz. to slay *Agag*: as here followeth.

And *Agag* came forth delicately, and said, Surely the bitterness of death is past. In the Vulg. Latine it is, Most fat *Agag* came forth trembling, and he said, Doth bitter death thus separate? *Peter Martyr*, verily the bitterness of death cometh, the Hebr. is, *Agag* came forth with pleasures or delights, and said, Verily the bitterness of death is removed, so also *Junius*, hee would seeme to bee so valiant, as to contemne death, or as some thinke, seeing *Samuel*, hee hoped for mercy, which is the more probable, because the word used is רָצוּנָא, recessus, in gone.

And *Samuel* said, As thy sword hath made other women childlesse, &c. Hereby it is not meant, say the Hebrews, that *Agag* whilst hee was King, had slaine many of the Hebrews by invading them, but that the King of *Amalek* had done so, and

and thus made other women childlesse when hee fought against Israel in the wilderness, *Exod. 17.* so *Lyra*: but I see no reason why it should not be understood properly of this King, seeing the *Amalekites* were a warlike Nation, and used to invade other Countreys, as appeareth, *1 Sam. 30.* Now his mother, *Samuel* telleth him, should likewise be made childlesse, because her other children were slaine in this warre, if shee had any more, and hee the onely survivor should now be put to death; And *Samuel bewed Agag in pieces, &c.* This, *Iosaphus* saith, hee did by the ministry of others, but if so, it would have been said, that hee commanded him to be hewed in pieces, as before to be brought forth; it is plaine therefore, that hee did this execution with his own hands, as being Judge, to supply the defect that had been in *Saul*, who ought to have slaine him before, not out of a desire of revenge, but out of zeale to do Justice; so *Pellican* and *Lyra*. Whereas his calling might seem to be against it, because hee was a Levite and a Nazarite; it is answered, that hee was extraordinarily stirred up, as *Phinees* the Priest had been before, and *Moses* a Levite, and *Elijah* to slay *Baals* Prophets. But this is not to be imitated by other Ministers about the holy things of God: for a Bishop, saith *Paul*, must be no striker; and in ancient Councells they are not onely forbidden doing execution, but coming to the place where malefactors were to be put to death, or standing by the rack wherewith the guilty were tortured, or sitting in judgement where any is delivered to death. And if any Clergy-man by chance sheddeth blood, hee is by the Canons of the Church counted irregular, and incapable of sacred Orders. Wherefore the Pope, that challengeth unto himselfe the right of the sword, is plainly an usurper, and irregular. *Samuel* did not onely slay *Agag*, but cut him in pieces, that his destruction deferred contrary to the will of God might be the more notorious; and hee is said to have done it before the Lord in *Gilgal*, because most probably there was an Altar there, it being anciently the place where the Tabernacle stood.

In this slaying of *Agag*, *Peter Martyr* observeth the fulfilling of an old prophetic of *Balaam* touching *Agag* 400 yeares before, although some thinke *Agag* to have been the common name of the Kings of *Amalek*.

After this, *Samuel* went to *Ramah*, and *Saul* to *Gibeah*; And *Samuel* came no more to see *Saul* till the day of his death. Here a question is made by Expositors, how this can be, seeing *Saul* prophesied after this before *Samuel* at *Naboth* in *Ramah*, *Chap. 19. 24.* But this question is needlesse, for there is no contradiction in this, he came no more at him, and this, *Saul* came and prophesied before *Samuel*; for there *Saul* came to *Samuel*, and not *Samuel* to him, as hee had used before to doe, to direct him about the affaires of the Kingdome. That is frivolous of some, who say, that these words, hee came not to see *Saul* till the day of his death, imply his coming to him after his death, being raised by the witch of *Endor*, for it is plainly meant, that hee never came to see him any more; so *Peter Martyr*, who also examining the reason of *Samuels* mourning for *Saul*, which here next followeth, and praying for him, and how God is said to repent that hee made him King; answereth to the first, that although he knew that the sentence of God against *Saul* could not be reversed, as the case then stood, *Saul* being impenitent, yet hee knew not whether God might be entreated to give him an heart to repent, and so it might be reversed; and thus he might in faith both mourne and pray for him; or although the sentence of losing his kingdome here, must needs stand, yet hee might obtaine such grace for him, that hee might not lose the kingdome of heaven; but hee preferreth the former. And for Gods repenting, hee following *Tertullian* against *Marcion*, saith, that in thus saying, no error or crime is implied in the Lord, but the fault of *Saul* is aggravated, as if he had said, it was so hainous, that if it were possible for the Lord to repent, it would have repented him, that hee made him King; for to repent in God, is to change his former sentence without any fault of the changer. But sith it is not said, that *Samuel* prayed for *Saul*, but onely mourned for him: I assent rather to *Pellican*, that hee grieved for the hardnesse of his heart, and the misery and violent death

Iosaphus.

Pellican.

Numb. 25.

1 Tim. 3.  
Concil. Maiif.  
con. 2. c. 19.  
Concil. Antist.  
der. c. 33. 34.P. Martyr.  
Numb. 24. 7.

V. 34. 35.

Peter Martyr.

Pellican.



death that hee foresaw was to come upon him, for he was much affected with his wickednesse, for that neare relation that he had unto him, being his successor, and by him set up.

## CHAP. XVI.

V. 1.

P. Martyr.

Rom. 9.  
Ezek. 9.

Cyprian de lapsis. Jacula, quibus illi feriuntur, me percuntium, gladii scelerantium transiunt per viscera mea, cum prostratis ego quoque una prosternor.

Psalme 119.

Lyra.

V. 2.

Borrbæus.  
Peter Martyr.

Junius.

**A**Nd the Lord said to Samuel, *How long wilt thou mourn for Saul, seeing I have rejected him? fill thine horne with oyle, &c.* Because Samuel is reproved for mourning for Saul, a question is here moved, whether hee sinned not in thus doing? Peter Martyr answereth well, that he mourned out of love to him, and to the Common-wealth, foreseeing the miseries to come, and therefore hee sinned not, unlesse after the will of God made knowne unto him, that hee should mourne no more, hee had still continued to mourne. For Paul mourned for the Jewes, and the godly in Jerusalem are commended by this, that they mourned for the abominations done in Jerusalem. Cyprian writing of those that fell away in the time of persecution, saith, The darts smite mee, wherewith they are smitten; the swords of those that rage, passe through my bowells; I am overthrowne also, with them that are overthrowne; which hee spake by reason of his great sorrow for them. Fill thine horne with oyle. It may seeme strange, that Saul not being deposed in his person, but in his posterity, another King should now bee anointed before his death. But it is answered, God would have David, whose Kingdome should continue, to come unto it through many afflictions and dangers, both to teach us, that we must through many adversities come to the kingdome of heaven, which endureth for ever; and that David might bee a type of Christ, who lived here also in obscurity, and endured infinite afflictions, and then came to his kingdom, and to be most highly exalted, as Phil. 2. 6. Moreover, David's afflictions in this time prepared him the better to obey constantly the will of God in all things, as Saul did not, because μαθηματα, μαθηματα, sufferings are instructions; It is good therefore, saith hee, that I have been afflicted, for hereby I am taught to keep thy commandments. And lastly, the malice of Saul in persecuting innocent David in this time appeared the more, to his just condemnation. So that when David was anointed, Saul continued lawfull King of Israel still, because although the sentence of rejection was denounced against him, yet it was not executed till his death; so that the people were still bound to obey him, and David himself also to live as a subject unto him, and not to seek his destruction. And God would have him anointed now, saith Peter Martyr, and againe afterwards, that hee might bee equall to Saul in his double anointing. And for the horne of oyle, which Samuel is bidden to take to anoint him with, whereas Saul was anointed with a viall of oyle, which was a brittle vessell, the stability of David's kingdome was set forth hereby, as by that the fragility of Saul's kingdome, as Lyra hath it; for with this oyle, David one of the sons of Issai must be anointed King, as here followeth.

And Samuel said, *How can I goe, for if Saul beare it, hee will kill mee, &c.* This, saith Lyra, Samuel spake not out of distrust, but as inquiring the manner how hee should goe; so likewise Borrbæus, hee inquired how hee might goe and bee out of this danger; but Peter Martyr holdeth it to have been an infirmity in him, although hee had been at other times so courageous, for even the best of Gods servants have their infirmities, as Abraham also feared killing, and Moses. But seeing Samuel may bee excused in saying thus, as the Virgin Mary afterwards in saying, how can this be, that shee might bee better instructed in the manner; I assent rather to Lyra, for Samuel was now old, and had such experience of Gods singular favour towards him, that he could not be so affraid. Solon opposing himself against Pisistratus the Tyrant, was asked how hee durst doe so, and answered, because he was old, and so could not live long, and therefore he feared not to die, much lesse did Samuel.

The Lord then bade him take a bullock, and say, *I am come to offer sacrifice: for these words, to offer a sacrifice, Junius hath it, to celebrate a feast, yeelding hereof*

hereof these reasons: 1 Because sacrifices might not bee offered but before the Arke, or in some high place. 2 In a publike place, and not in a private house, whereas this was done in the house of *Ishai*. 3 Because at sacrifices none but Priests and Ministers were present, but hee is bidden to call *Ishai* to this. *Willst* answereth to all these: 1 That *Samuel* was a Prophet, and therefore at Gods appointment might sacrifice in any place. 2 It is not necessary to understand it to have been done at *Ishai* his house. 3 Of a sacrifice of peace, a great part was to be spent in feasting, and therefore the Lords bidding of him to call *Ishai* to the sacrifice, is to bee understood of the feast after made of the parts of the bullock remaining, as both the Chaldee expoundeth, and *Josephus* explaineth it. And *Osiander* noteth, that the words imply a religious act, and not a feast, because hee saith, to the Lord, and in that hee biddeth them to sanctifie themselves, and carryeth a bullock with him; and because the Prophet used not to goe about any weighty affaire of the kingdome, but first beginning with sacrifice, as also when he first met *Saul* to anoint him for King, so *Pellican*. Touching the dissimulation here prescribed, a question is made, how it may bee justified, in that the intent of his going being to anoint a King, hee contrarywise saith, that hee came to sacrifice? It is commonly answered, that to sacrifice was one end of his going, before hee went about the other, wherefore hee might truly say so, and conceale the other end: for there being two ends of his coming, one to bee revealed, the other to bee concealed, as *Lyra* hath it, hee declared that which was to bee revealed, but concealeth the other, as prudence required, so likewise *Pellican*: and thus *Jeremiah* being asked what communication the King had with him, declareth some part, and concealeth the other, *Jer. 38. 27*. Moreover Gods directing him thus to doe, freeth him from all fault or blame.

*Samuel* having received instructions from the Lord, cometh to *Bethlehem*, and the Elders of the City hearing of it, were afraid, and went to meet him, and asked, whether his coming were peaceable. Hee being an old man, saith *Peter Martyr*, and now not using to travaile about, they feared, that either some great sin had beene committed in the City, which he came to expiate, or that he fled from *Saul* now enraged against him because he had boldly reprov'd him, and threatened him with the losse of his Kingdom and the translating of it to another man. *Lyra* addeth, that they feared because he used not in times past to come thither, and because hee came so solitarily. *Pellican*, that hee came at an extraordinary and unwonted season. Then *Samuel* said, that hee came to doe sacrifice to the Lord, and bade them sanctifie themselves and come to the sacrifice, and he sanctified *Ishai* and his sonnes. This sanctifying, saith *Lyra*, was by the water of expiation, or by abstaining from their wives. *Hugo Cardin* and *Martyr*, by washing their clothes and bodies, and abstaining from their wives, as *Exod. 19*. all were commanded to doe. For to cleanse them from any uncleannesse they were to wash with water in token of repentance and faith in the blood of Christ, which cleanseth from all sinne, and so they were cleansed and accepted for holy in the sight of God, as wee now being once baptized, without iterating this washing any more. For *Samuel*'s sanctifying of *Ishai* and his sonnes, *Hug.* saith, he did it by sprinkling them with the water of expiation, the Ord. Glosse, by causing them to wash themselves: but so he caused the Elders to do, therefore somewhat more is here implied, viz. that he was an Agent in sanctifying them, and that most probably by sprinkling them with holy water. The sacrifice to which he called them, was the feast made out of that part of it, which remained. *Josephus* maketh mention of none, but *Ishai* and his sonnes called to the feast; *R. David Kimbi* saith, that some of the Elders of the City were present also, and this seemeth most probable by the Text, but he saith, that when the sonnes of *Ishai* came before *Samuel*, hee whispered secretly in the eares of *Ishai* that which hee spake, so that none of *David*'s brethren knew what was said.

The seven sonnes of *Ishai* being caused to come before *Samuel*, hee first looked upon *Eliab*, the eldest, supposing him to be the man whom the Lord had chosen to bee King, but hee was bidden not to looke at his beauty or the height of

Osiander.

Pellican.

Qu.

Lyra.

V. 4.5.

Peter Martyr.

Pellican.

Ly  
Hugo Cardin.  
Peter Martyr.

Glosa Ordin.

Josephus.

V. 6.

his stature, &c. *Samuel* remembring that *Saul*, whom God had chosen before, was indued with these outward gifts, seeing they also availed much in a Captaine; when hee saw *Eliab* indued with these, hee thought verily that God would have him anointed. For the phrase which hee used, *verily the Lords anointed is before him*, this by *Kimbi* is expounded of his pleasing the Lord, by some, saith *Martyr*, it is expounded interrogatively, as by the Vulgar Latin, is hee before the Lord? that is, although hee bee not knowne yet unto men: Some referre it to the sacrifice, but *Junius* best, this man is verily chosen by the Lord to bee anointed, or because when men appeared about sacrificing they were commonly said to bee before the Lord, *Samuel* spake this of *Eliab*, who was called to the sacrifice, by the name of the Lords anointed. But God checked this his thought, saying, *I have rejected him, for God seeth not as man seeth, for man looketh to the outward appearance, but God seeth into the heart.* *R. Solomon* saith, that *Eliab* was a proud and angry man, as appeared also afterwards, when hee gave such a checke to *David*. Into the hidden conditions of this man *Samuel* could not see, because hee could not see into his heart, but God saw them, wherefore hee refused him, but *Samuel* led by his externall forme judged him to bee the man, whom hee should anoint. And this is the weakenesse even of the best men, they know not by the outward appearance at the first sight, who is fit to bee a Ruler and who not, and therefore no man ought rashly to passe his sentence upon any, but in every time of want desire of God a Ruler, whose heart he seeth to be upright. *Samuel* had found before by experience in *Saul* that there was deceit in the outward appearance, and yet it is strange to see, how ready hee is to erre againe in the same kinde. Wherefore wee had neede to be warned of it, not to respect outward lineaments and parts so much, but inward vertue in the choice of any to any rule or office, as *Iethro* his counsell was to *Moses*, *Exod.* 18. But are not all hearts corrupt and sinfull? how then could the Lord be moved by *David's* heart more then by *Eliab's*? *Answer.* Naturally all are corrupt and abominable, as the Psalmist saith, but God had sanctified the heart of *David*, and not of *Eliab*, wherefore hee refuseth the one and chooseth the other, and in so doing hee had not respect unto mans merit, but to his owne gift of grace, for whom hee hath justified hee hath glorified, and hee crowneth his owne gifts in us, as *Augustine* speaketh. Neither was the good heart in *David* the cause of his election, but onely hereby hee was made fit for this dignity, the cause of his election was onely Gods good pleasure preordaining him to the Kingdom, so *Peter Martyr*, who also questioneth why hee refused not *Saul* then, who had nothing but outward things to commend him no more then *Eliab*; and answereth, that he would have men to know the difference betweene an evill King and a good. But the true reason is, because God was angry with the people for desiring to have a King, wherefore he gave him unto them in wrath. Hee was then their King, as *Samuel* called him, saying, behold your King, but the King now to bee made was Gods King, a man after his owne heart, therefore that they might see, what the fruit of mens heady desires is to repent thereof, God chose them not one at the first, whose heart was right, but one, who as farre as they could see, might bee most fit and able to defend them from their enemies, that inducing many miseries under his his government they might learne afterwards to depend upon God, and to bee ordered in all matters of such moment by him onely. Yet for the generall good of the people, because they were his people, hee gave unto him many famous victories, untill that by his disobedience and wickednesse, being greatly provoked hee left both him and them to the will of their enemies, as he had threatned saying, both yee and your King shall perish.

After *Eliab Ishai* brought forth *Abinadab*, and *Shammab* and all his seven sons, that were men growne, but they were all refused. But here a doubt ariseth, how *Ishai* could be said to have seven sonnes, besides *David*, when as six onely are reckoned up, these three, and *Nathaniel*, *Radad* and *Ozem*, *1 Chron.* 2. 13. yet hee is said expressly, *1 Sam.* 17. 12. to have eight sonnes. To reconcile this difference

Junius.

R. Solomon

Note.

Qu.

Rom. 8. 30.  
*Ang. Denis* in no-  
 bis sua dona co-  
 ronat.

Peter Martyr.

Qu.

Hof. 13. 11.

1 Sam. 12. 25.  
 V. 8, 9, 10.



ference *Iunius* saith, that *Shammash* his sonne *Jonadab*, mentioned 2 Sam. 13. 3. was probably one of the seven, because in holy Scripture, grandchildren are also called sonnes, so likewise *Lyra*, *Comestor*, &c. But I approve rather of the conjecture of *R. Solomon*, that one of the sonnes of *Isbair* dyed without issue and so is not numbred, 1 Chron. 2. 13. *Samuel* then asked *Isbair*, whether hee had no more sonnes, he answered, *there remaineth yet the younger, and hee keepeth sheepe*; *Samuel* said, *Send and fetch him, for wee will not sit downe till hee cometh*. *David* the youngest was thought least fit of them all to bee made King, yet God chose him before all the rest, and herein hee was a type of Christ, who was despised of men, but honoured above all by God; and in his elder brethren, who were rejected, the Jewes were figured out, in him the Church of the Gentiles, who were a despised people and thought most unworthy of the Kingdome of heaven. *Samuel*, saith *Lyra*, would not sit downe to meate, till *David* came, because hee was to anoint him with oyle and falling spittle, but it is more likely, that this was done for honours sake unto *David*. Here *Peter Martyr*, inquireth how *David* could come in amongst the rest to this holy assembly, seeing hee was not sanctified as the rest were; and answereth, either that hee was there before and was sanctified, but the sacrifice being ended went out to looketo his sheepe, or that hee was so carefull in his life, that hee had contracted no legall uncleannesse, or that God, who made the law of sanctifying by washing before such meetings, could in a case extraordinary dispense with it; and this last I thinke the best, and yet happily hee might bee instantly sanctified by sprinkling with holy water.

*David* being come in is said to bee ruddy and of a beautifull countenance, then the Lord bade *Samuel* anoint him. *Iunius* and *Pellican* referre this rednesse to his haire, but *Arian*, and *Osiander*, and our translation better to his face, because red haire doth not conduce unto beauty, but a mixture of red and white in the face, see *Cant.* 5. 11. blacke haire is more commendable, and because the same word is used to set forth the rednesse of the body, *Lament.* 4. 7. the colour of *David* shewed him to be a man of spirit and courage.

V. 13. Then *Samuel* rose up and anointed him in the midst of his brethren. *Saul* was anointed secretly, saith *Peter Martyr*, not so much as one man his servant being permitted to behold it, but *David* before many, because *Samuel* was to live to confirme him King publikely, but before *David*s inauguration he dyed, therefore that witnesses might not be wanting of his anointing, this was done openly. Yet it is to be held, that none of his brethren, but *Isbair* and *David* onely knew, whereunto he was anointed, for that had beene dangerous, whilst there was another King living, and if they had knowne it, *Eliab* would not have handled him so harshly afterwards. They might conjecture then that he was anointed for some notable end, that he might be indued with the Spirit of prophesie to make Hymnes and Psalmes to the praise of God, and to make musick thereunto, and to prophesie in *Samuels* stead, but of the Kingdome they could conjecture nothing, onely when they saw it come to passe, they could testifie this his anointing to it by *Samuel* made long before. Some thinke, that *David* was anointed in the sight of his brethren, expounding these words in the midst of his brethren amongst them, hee being chosen from amongst them all, as *Kimhi*: some, the thing being made knowne to them also, but they contempned it, as *Osiander*, because it is said, 2 Sam. 5. 2. *God bath said*, &c. but this might bee published afterwards by *Samuel* or *David*. And the spirit of the Lord came upon *David* from that day forward, Touching the age of *David*, when hee was anointed, nothing is said in holy Scripture, but *Pellican* guesseth that hee was 23, and so the time betwixt this anointing and that to be King over *Judah*, 1 Sam. 2. seven yeares, as the time betwixt that and his being anointed King over all *Israel*, 1 Sam. 5. 7. was 7 yeares: for when hee was first made King over *Judah*, he is said to have beene 30, 2 Sam. 5. 6. It seemeth to me that hee was not neare the age of 23. but rather about 16. or 17, because he was thought unfit for his age to come before *Samuel* amongst his brethren, where-as if hee had beene 23. or 21. hee should surely have beene called amongst them

Lyra.

V. 11.

Peter Martyr.

V. 12.

V. 13.  
Peter Martyr.

Pellican.

Peter Martyr.

Chap. 11. 6.

V. 14.

Lyra.

Peter Martyr.

Josephus.

Osiander.

Borrbemus.

Pellican.

V. 15, 16, 17, 18.

Peter Martyr.

Isidor.

Note.

Lyra.

Glossa Ordin.

at the first, because at this age one is no youth, but a man. Moreover Saul told him after this, that he was a youth, but *Goliath* a man of warre, intimating his young yeares. But although he were so young and by men refused, God chose him and sent his spirit into him: that is, saith *R. Levi*, the spirit of felicity, but *Peter Martyr*, the spirit of fortitude, as appeared by his killing of a Beare and a Lion, and fighting against *Goliath*; the spirit also of Wisedome, to execute the office of a King and Captaine, as was necessary, because he had not beene brought up so, as to be fit by experience; so likewise when *Saul* was anointed, the spirit of God came upon him; lastly the spirit of Prophecy, for he set forth many Psalmes, that were Prophetically; and the spirit of sanctification, which *Saul* had not, but with this he was endued before his anointing, for God saw his heart and approved it.

But the spirit of the Lord departed from Saul, and an evill spirit from the Lord troubled him. *Saul*, although he had sinned greatly, yet the spirit of wisedome and fortitude, to make him fit to rule, was not hitherto taken from him, but it is taken away, and an evill spirit is sent to trouble him. *Lyra* saith that this evill spirit is said to come from the Lord, because by his permission, but *Peter Martyr* better, he was not onely permitted, but sent for the punishment of *Saul* in judgement for his finnes. For the manner, how this evill spirit troubled him, *Josephus* saith, that it tortured his body at some times, so as that he seemed to be suffocated. *Osiander* saith, it was a melancholicke fury, wherewith the spirit troubled him at times. *Borrbemus* referreth it to trouble in regard of his finnes. *Pellican* to vexation, and envy stirred up in him by the evill spirit for the losse of his Kingdome, making him oft times phrenticke and mad. And it is not unlikely, but that he was troubled all these wayes, and so his case was most miserable, and the more because he was now also destitute of that good spirit of God whereby he might have beene supported in his misery.

*Saul* being thus vexed, is advised by his servants to send for one that could play upon the harpe, that so the evill spirit might be made to depart from him, and *David* is commended for this purpose unto him, as being both cunning to play, a valiant and prudent man, and that the Lord was with him. It is noted here, that *Saul's* servants in speaking to him about this, said, an evill spirit of God troubleth thee, whereupon a question is made, if it were an evill spirit, how it could be said to be of God, for whereas in our translation it is from God the Vulg. Lat. hath it of God, and likewise the Hebr. *Lyra* answereth, even the evill spirits were made by God, but good at the first, but by their pride they made themselves evill, wherefore they are thus called in respect of their Originall, they are Gods creatures and so spirits of God; and *Peter Martyr* addeth, that they are also called thus, because they are executioners of Gods will against the wicked. So likewise *Isidor* saith, and that the threatening made against transgressours *Deut.* 28: 28. was here fulfilled upon *Saul*. *Gregor.* saith, the same spirit is called the spirit of the Lord, and evill; *Dei spiritus licentiam iuste potestatis, malum, per desiderium iniuste voluntatis*: therefore he is not to be feared, because he can do nothing, but being permitted, for although his malignity be not from the Lord; yet he hath no power, but from the Lord. And whereas his servants say, an evill spirit of God vexeth thee, this was not spoken by way of accusing their Master, but piously according to the manner of Gods people, who in the time of any malady looked not, as the physitian doth, to secundary causes onely, but to God; and so should we doe.

For their advice given unto him to send for *David*, that could play upon the Harpe; the Hebrewes, saith *Lyra*, have a tradition, that it was *Doeg* who counsell'd to send for the sonne of *Isai* in particular, and that not out of good will unto him, but out of a grudge, which he bare against him even then, that being before *Saul*, when his phrenticke fit came upon him, he might be endangered; *Junius* thinketh that it was *Jonathan*. But to leave both these to the Authors thereof, musick is a great meanes to cheare the minde being oppressed with sorrow; and *Poetius* saith, that a certaine Philosopher by playing upon the Harpe expelled the Devill out of one, so saith the Ord. Gloss: But *Peter Mar-*

tyr

th<sup>r</sup> derideth this, because the Devill hath no body, and so cannot be affected with bodily things, yet he granteth the minde being pressed with melancholy by reason of the bodies dis temper, that worketh upon it, (for the minde followeth the temper of the body) may be cheared with musicke, and so for the time much eased, and the minde being cheared, the paine of the body may be allayed hereby, because as the body worketh upon the minde, so doth the minde upon the body. And *Borhau* saith, musicke is of wonderfull force to worke upon the affections to stirre them up, if it be loud and running, as is used in warre, or to allay them, if it be soft and moderate, as appeareth by the example of a phrenticke young man, whom *Pythagoras* by such musicke restored to his wits, and some barbarous and savage men have beene reduced to a civill lite, by the musicke of *Terpander*, *Arion*, and *Ismenius*. Thebanes, wherefore *Saul's* dis tempered affections being the instruments of Satans working, and these being cheared, his troubles were mitigated. *Josephus* saith, that *David* did not onely play, but sing sacred hymnes before *Saul*, and the sound of the musicke allayed the passion, the voice of the sacred hymne did cause an intermission of Satans worke. But it is said v. 23. that when *David* plaid with his hand, the evill spirit departed from *Saul*, so that musicke is of force to drive out evill spirits from the possessed, not by working immediatly upon them, but active corporeall things mediating, which dispose the matter to receive an afflictive action in the bodies possessed by them, but being by corporeall meanes removed, such a disposition of the body may follow, as that it is not fit to receive any afflictive action of the Devill, as *Lyra* reasoneth, and he bringeth in Saint *Augustine* affirming the same. Yet properly he denyeth, that any evill spirit can be driven out by corporeall meanes, unless it be held with the *Platonists*, that they have aerean bodies, which they have not. To the fume of the filthes liver in *Tobit* objected, he saith both that it is apocryphall, and not the fume, but *Tobits* prayers effected that, the fume being but a signe. But whereas *Burgensis* goeth farther, and saith, that by musicall harmony the evill spirit may be altogether expelled, because such a disposition ceasing, as whereby a man is made fit to be wrought upon by the afflictive actions of the Devill, he cannot thenceforth worke upon him any more, this he saith is false, seeing God can send an evill spirit upon any man in judgement, whatsoever his disposition is, as he did upon *Saul*, whom we may gather not to be any way so disposed of himselfe, because he is commended, 1 Sam. 9. 2. as being at the first excellently disposed. And whereas *Burgensis* to prove the force of musicke, alledgeth the example of *Elisba*, to whom the spirit of prophecy was brought hereby, and therefore an evill spirit may be much more expelled hereby, he answereth, that this was not done by musicke, but by the merit of the praise of God sung by the musician, and because a virtue created cannot extend it selfe to acts supernaturall. But before this he answereth better, by musicke *Elisba* his minde was more lifted up towards God, and taken off all other things, and so by *David's* musicke *Saul's* minde might be taken off from his passions, and he for the time eased. It is then to be held, that although *Saul's* passions were lenified for the time, when *David* played upon his harpe, which is called a departing of the evill spirit from him, yet the chiefe meanes of being delivered from this judgement, viz. prayer, and fasting, and true repentance being neglected, there was no perfect cure of this malady made, and therefore, howsoever *David* was now dismissed, as having wrought the cure perfectly, as may be gathered from the Chapter following, yet the evill spirit vexed *Saul* againe ch. 18. 10. The counsell of *Saul's* servants then he being under such a judgement, to send for a musician, but (speaking nothing of repentance and prayer, was carnall and insufficient, and like unto it is the counsell of such friends about the sicke to send to the Physitian, the chiefe meanes, prayer and repentance, being neglected, and sending for the Presbyter to pray for them, and if any being oppressed with melancholy or phrensy, the naturall meanes onely of merry company, or physick be used, and not these spirituall. But much more are they to be condemned, that send in such cases to Wisards. *Saul* himselfe abhorred from doing thus, yea as bad as he was, he

Borhau.

Josephus.

Lyra.

August. confess.  
10.

1 King. 3.

Mat. 17. 21.

Note



Junius.

persecuted such evill members to the death, and therefore he shall rise up in judgement against these degenerating Christians and condemne them: but of this enough upon *Levit. 20. 6.* Whereas *David* is commended for his valour, some thinke that he had slaine *Goliath* before this, and that this is set downe here by anticipation, because when he went out against *Goliath*, *Saul* knew him not; but there is no neede for this to hold the History to be disordered, seeing he might grow famous for his valour, for killing the Lion and the Beare, which happily was done soone after his anointing, the spirit of God coming upon him, before that he was nominated to *Saul*; and if his combat with *Goliath* had gone before this, he should not doubtlesse have beene spoken so slenderly of in this place, by one onely, but all would have beene ready to speake of him by name. For *Saul*'s not knowing him after this, he might happily be somewhat altered in person and habit by that time, and so he might not so well remember him, especially in that place, being so full of trouble: for some haire might now be growne upon his face, which was not before, he having beene from the court, as is supposed 18. months, and coming in such apparell as he used to keepe sheepe in, whereas standing before the King he had used another habit, might easily make him unknowne to *Saul*.

V. 19.

Peter Martyr.

When *Saul* sent for *David*, he is described by this, that he was with the sheep; to intimate, that although he were anointed King, yet he followed his old calling still, leaving it unto God, who had chosen him, to bring it about in his good time, for he knew no meanes, how to attaine unto it. Wherefore now God beginneth to worke by moving one of *Saul*'s servants to speake of him to *Saul*, and thus he is brought to the court, and liveth there for a time, that he might get some experience of the Kingdome, that he might afterwards be the more fit for it, and that before he came to reigne, he might be exercised in his faith and patience by many dangers.

V. 20.

Then *Ishai* sent *David* to *Saul* with bread, an asse, a bottle of wine, and a kidde &c. thus it is Hebr: in our translation according to the sense, an Asse laden with bread, a bottle of wine, &c. They that came before Kings or other great persons, were not wont to come empty, if they desired to be accepted by them, wherefore *Jacob* sent a present by his sonnes to *Joseph* in *Egypt*, and *Ishai* here to *Saul*, which was no great matter, yet it shewed his respect unto him, and so could not but be well taken. For two things, saith *Aristotle* in *Rhetor.* make gifts acceptable, ambition and covetousnesse, but to the last small gifts are not acceptable, but to the first they are, because hereby a respect is shewed unto him, wherein the ambitious are delighted.

V. 21.

Note.

*David* coming to *Saul* pleased him so well that he loved him greatly, and became his armour-bearer. Here was a good beginning, but this love was turned afterwards into hatred, so that felicity we see, standeth not in the favour of Princes, wherefore let no man trust hereunto, as we are exhorted *Psal. 146.* but in God onely. This love of *Saul* to *David* was but as lightning before a terrible tempest of thunder, when he might seeme to begin to be happy, then a foundation was laid of many miseries.

The Mystery.  
Isidor.

Mystically by the harpe, wherewith *David* played, we may understand Christ crucified, set forth by the preaching of the Gospell, and by preaching him evill spirits are chased away; morally the striking of the harpe with his hand, setteth forth the mortifying of the flesh by fasting, whereunto prayer being added the evill spirit is expelled, according to that, *this kinde goeth not out, but by fasting and prayer.* Or by *David* Christ was figured out, who by his word expelled evill spirits, as *David* by his harpe.

Math. 17. 21.

## CHAP. XVII.

V. 1.

Then the Philistines gathered themselves together to battel in Shochoh, which belonged to Judah, and pitched between Shochoh and Azekah in Ephes-Dammim. Of Shochoh and Azekah, see *Josh. 15. 32.* and Shochoh is said to have belonged to Judah

Judah, to distinguish it from that on the other side of *Jordan*, spoken of *Gen.* 34. For these words, in *Ephes-Dammim*, the Vulg. Latine hath, in *sinibus Dammim*. And *Saul*, with the children of Israel, pitched by the valley of *Elah*, the Vulg. Latine, in *valle verebinti*, taking the word for an appellative; and *Iunius*, ad *convallē querceti*. For the places in particular to inquire into them, is not materiall, but here the battail being set in array on both sides, upon two opposite mountaines, a valley being between, a Champion of the Philistims, *Goliath* by name, came downe into the valley, and challenged any one of all the men of Israel to fight with him, and he is described by his stature, armour, and weapons, and hee said, I defie the host of Israel this day. For the cause of this warre made by the Philistims, wee read nothing, but it may easily be conjectured, that they hearing *Saul* the King to bee so distracted and unfit for warre, tooke this opportunity. For these words, [A champion of the Philistims,] Hebr. are these איש הבנאים *Ish habenaim*, a man between two, whereupon a question is made, why this is said of him? To this *Willis* answereth, that moit understand it between the two Armies, but this cannot bee, because the word *armies* is of the feminine gender, but this of the masculine, and because hee is said immediately to have come out of the Philistims campe. *Pellican*, that hee was as big as two, but this hee also rejecteth, because the description of his bigness followeth in the next words. *Iunius*, *duellator*, the Sept. *δύνατος* a champion, or a mighty man, according to our translation, and this hee approveth. But I rather approve of the common reading, a man between them both, *vir intermedius*, as *Peter Martyr* hath it, that is, between the Israelites and the Philistims, into the valley; and in the next words it is shewed, to what side he belonged. The Vulg. Latine rendereth it *spurius*, but upon what ground I know not, and therefore even *Lyra* leaving this reading, saith, it is Hebr. *vir intermedius*, and such an one must needs be *fortis & audax*, who being confident in his owne strength, goeth out before his Army ready to fight against any man that should come against him from the contrary army. *Whose height was six cubits and a span*. A cubit is commonly held to bee a foot and halfe, but according to some, saith *Lyra*, two foot. But taking a cubit for a foot and half, he was higher then any other man by the third part and more, because foure cubits is the stature of a man, but hee was six and a span. Wherefore he was a Giant, many of which were found in the land of *Canaan*, at the Israelites first comming thither, but they were slaine by *Joshua* and his men, onely some remained still in *Gaza*, *Gath*, and *Asdod*, and accordingly it is said, that *Goliath* was of *Gath*. Giants have always been noted to be most wicked, and contempters of God, wherefore by the Ethnicks they are called *δυνάστες* and *δυνασται*, they are described by the Poets by snake-like feet, and distorted thighs, and *Josephus* thinketh, that they were begotten of *incubi* devils. They are set forth in holy Scripture by divers names, sometime by this name, *Rephaim*, taken from death, because men are ready to dye for feare when they see them; sometime by the name *Nephalim*, from falling down before them; sometime by the name *Anakim*, signifying chaines, because they went sumptuously adorned; and sometime *Emim*, from feare and terrour which they struck into the beholders.

Hee had an helmet of brasse upon his head. *Iunius*, for brasse, hath it, *steele*, of which helmets used to bee made; and *Lyra* saith, the word rendred brasse, signifieth any kinde of mettle, and hee thinketh iron to bee meant hereby; but that of Steele is rather to bee preferred. His coat was of Male, of 5000 shekels weight: This is cast up by one, counting a shekel for halfe an ounce, to bee 156 pound weight, and 4 ounces; his speares head weighed 600 shekels of iron, that is, 18 pound and 3 quarters, unto which the other parts of his armour being added, could not amount together to lesse then 200 pound weight, a great burthen for another strong man to beare, yet hee could with all this goe and fight, which shewed his wonderfull great strength, that seeing how easily hee was brought to destruction notwithstanding, all men might learne not to trust to humane strength, how great soever it be.

And hee had greaves of brasse upon his legs, and a target of brasse betwene his shoulders;

V. 4, 5, 6,  
7, 8. &c.

*Peter Martyr.*

*Willis.*

*Pellican.*

*Iunius.*

*Peter Martyr.*

*Lyra.*

*Peter Martyr.*

*Iosh. 11. 21, 22*

V. 5.

*Iunius.*

*Lyra.*

*Willis.*

*Note.*

V. 6.

shoulders: the Vulg. Latine hath, *boots of brasfe upon his thighs, and a target of brasfe covered his shoulders.* Junius, *boots of Steele upon his feet.* The word מצח of which מצחה here used commeth, doth signifie a forehead, it signifieth then any thing fastened on before upon his legs for defence. *Peter Martyr* rendreth it *plates of brasfe.* Pagnin, either plates or boots; the other word rendred legs, properly signifieth feet: the meaning is, that hee was substantially armed from top to toe. For these words, *a target of brasfe betwene his shoulders,* which reading most doe follow, it seemeth not so apt, because v. 7. one bearing a target or shield of brasfe is said to goe before him. The Chald. therefore best rendreth it a speare, and likewise *Josephus*, bearing a speare between his shoulders, for so the word כרן here used, is taken, *Isa. 8. 17. Job 41. 19. Jer. 6. 23.* Whereas another word חנית is here used for a speare, and both together, v. 45. which sheweth, that not one and the same thing, but divers things are set forth by these two words, It is answered, that by this first was meant a truncheon speare, which hee carryed upon his shoulder, and by the other a javelin, which hee had in his hand, which is the more probable, because v. 45. *David* speaketh of both these, and a sword, wherewith hee saith *Goliath* came against him, intimating that they were none of them for defence, but all instruments to fight withall, such as a shield is not. *Lyra* also saith, that this was no shield, but rather according to the Hebrew, a plate of brasfe on each side of his helmet, hanging over with a sharpe end to defend the junctures of his arms upon his shoulders: the shield carryed by the armour-bearer, was delivered to him when he came to fight.

V. 8, 9.

Vatablus.  
Jonathas Syrus.

Qu.

Nicol. 1. Monu-  
machiam sellan-  
tes tentant De-  
um.  
Decret. part. 2.  
Caus. 2. qu. c. 23.

Stephan. in cap.  
Consulisti ii,  
qu. 5. Spontanea  
confessione vel  
testium approba-  
tione delicta con-  
cessa sunt vestro  
regimini judi-  
cari: occulta  
autem & incog-  
nita illis sunt re-  
linquenda &c.

*Goliath* thus armed, challengeth the men of Israel, offering this condition, if any one of them were able to overcome him, then the *Philistims* should become their servants, but contrariwise they should serve the *Philistims*; and this challenge he came and made forty dayes together, v. 16. In challenging them, he saith, *Am not I a Philistim?* Vatablus, *Am not I that Philistim?* that is, who am famous for many exploits done amongst you. *Jonathas Syrus* thinketh, that it was hee that had killed *Elis* sonnes, and taken the Arke, but the time doth not agree, for if hee had been a man of warre then, when *Samuel* was a childe, hee would now in *Samuel's* old age have been too old to enter into this duell. Upon this duell into which *David* entred, at the challenge of *Goliath*, a question is made, whether duells bee lawfull? and it is generally answered, that they are not lawfull: 1 Because the challenge is made out of pride and vain-glory. 2 Because to enter into a duell is to tempt God, and it is said, Thou shalt not tempt the Lord thy God, as in the Decrees of *Nicolas* 1. they who follow Monomachies doe tempt God. And in the book of Decrees, it is said, such are lifted up with pride, and boast themselves of their strength. In the Lateran Councell, besides this, three reasons more are yeilded. 1 Champions are sometimes hired to fight, and so men set their lives to sale for money. 2 They fight and die in a rage and malice of one against another. 3 Hee that killeth having no warrant from God so to doe, is a murderer. From this yet it seemeth, that of old a duell hath been held lawfull, and therefore to decide the question arising between two in a matter of moment, the one accusing, the other standing upon his justification, a duell hath often been by Christian Kings and Judges allowed, but by the Doctors of the Church condemned, because the onely lawfull way, as *Stephanus* hath it, to judge by, is either by a voluntary confession of the offender, or the testimony of witnesses; for things hidden and unknowne, are to bee left unto him, who onely knoweth the hearts of men. To try men then by a duell, is to goe from the ordinary lawfull way, and to take a way unlawfull, and so to doe evill, and wee must not doe evill that good may come of it. Moreover, it may bee very unequall, hee that is worthy to bee condemned, being strongest or most expert in the use of his weapon, and the innocent weakest and most inexpert. This then is no way of tryall to bee tolerated amongst Christians, and therefore it is now well left. And much more intolerable is the practice of those, who upon any offence will challenge others to a duell in fury and malice to bee revenged



revenged upon them, for vengeance is mine, saith God, and I will repay it, therefore avenge not your selves. The Devill who delighteth in blood, is the instigator to this duell, and thus at his pleasure taketh two at once in his net, the murderer by his sinne of murder, and the murdered by his sinne of hatred, wherein hee dyed. But for this daell between *David* and *Goliath*, it was doubtlesse by a singular instinct from God, to glorifie his power the more, and to make *David* the more famous, and therefore no example is to bee taken hereby.

Now *David* was the sonne of that Ephraimite of *Bethlehem Judah*, whose name was *Jesse*, who had eight sonnes, and went for an old man in the dayes of *Saul*. *Jesse* is called an Ephraimite, because *Bethlehem* had also the name of Ephraim: Of his eight sonnes, see before, Chap. 16. 10. Hebr. hee was old going amongst men, which is spoken to shew, that he went not now to the warres for his age. But his three eldest sonnes went; as for *David* the youngest, hee had returned againe before this from *Saul*, to feed his fathers sheep; which is spoken because the history left *David* with *Saul*, as being entertained by him to serve him. Left any man should marvaile then, how hee could now bee at home with his father to bee sent to his brethren by him, as followeth, his dismisle from *Saul* is here mentioned. And it is most probable, that *Saul* having now warlike employment to busie his minde about, was not troubled with his former melancholick fits, and therefore hee sent *David* home to bee a comfort to his aged father, contenting himselfe with his three other sonnes that followed him. This shewed the great humility of *David*, in that having lived delicately at the Court, hee was content to returne againe to a shepherds life, but thus also did *Moses*, after 40 yeares spent in *Pharaohs* Court, hee lived a shepherd in the land of *Madian* 40 yeares. And *David* comming thus to fight with, and to overcome *Goliath*, when he had not been used to feats of armes, the victory was the more admirable.

The challenge of *Goliath*, and his defying of Gods host, having continued 40 dayes, *David* is sent to the host to carry some provision to his brethren and their Captaine. *Peter Martyr* condemneth *Saul* being of so strong a body, and the men of valour about him, as wanting all love and zeale to God, for that they could endure to heare God blasphemed and railed upon twice a day so long a time, and yet none of them would descend to fight in this quarrell. But thus it is commonly with men, they are hot in their owne causes, but cold in Gods, wherefore God provided himselfe a Champion extraordinary, even *David*, the most unlikely of them all, and by him chastised the insolency of that proud *Philistims*.

The provision carryed by *David*, was an Ephah of parched corne, ten loaves, and ten cheeses sent to the Captain, and *Ishai* biddeth him see how they did, and take their pledge. For parched corne, *Lyra* hath, sodden wheat, but the word קליה signifieth tostum, parched, an Ephah was ten homers, and an homer as much as would suffice a man for a day. For these words, see how thy brethren fare and take their pledge, the Vulg. Latine hath it, cum quibus ordinati sunt, but the word is ערבות their pledge, and so the word is used, Gen. 38. 17. Some thinke, that the meaning may bee, if they had laid any thing to pawne having lyen there so long, and their victuals being spent, whereby they might be enforced to pawne some of their apparell for food, hee should redeem it: some, take a token, whereby thou maist safely passe and repasse in the army: some, bring a token from them in signe of their welfare; the Chaldees, bring their welfare. I preferre that of *Pellican*, that for his more secure passing amongst such a multitude of souldiers with that provision which he carryed, hee should goe first and bring some token from them, before that hee went into the Army with it, that it being brought to him that kept the carriages, when they should at night come to require of him this corne and bread, they might bee delivered to them by that token, and therefore v. 22. it is said, that hee left it with the keeper of the Carriages at the trench, and ran and saluted his brethren. For *Ishai* might well conceive that his sonnes might bee busie in the warre,

V. 12.

Gen. 48. 7.

V. 13, 14.

V. 15.

Pellican.  
Jesephus.

Note.

Note.

V. 17.

P. Martyr.

Note.

V. 17, 18.

Exod. 16.

Septuag.

Pellican.  
Junius.  
Chald. Paraphr.

warre, and so could not for the present take and bestow the provision sent them in their tent, wherefore he directed *David* in this course, that hee might returne with the more expedition, and not bee forced to wait their leisure. *Comestor* saith, that their pledge was a bill of divorce to their wives, for the manner was, when men went to warre, to give their wives bills of divorce, that if they tarried out three yeares they might marry againe to whom they would, because they might happily be taken by their enemies and carryed away.

V. 19.

The place, where *David* came unto his brethren, is said to be the valley of *Elab*, where the Army of Israel was fighting with the *Philistims*: of this valley, see before v. 2. by which they are said to have pitched upon a mountaine, but here they were fighting in this valley, which is not to bee understood, as if the fight were now begun, but that they were descended upon some part of the valley ready to fight, as is shewed more fully, v. 20. 21. Yet *Comestor* saith that they had some skirmishing together every day.

V. 20, 21.

V. 22, 23.

V. 24, 25.

V. 26, 27.

Vatablus.

Chalde

Arias.

Peter Martyr.

Iunius.

Sepinagint.

Osfander.

Chalde, Iunius.

Chrysost. Hom.

20. ad Rom.

*David*, as his father commanded him, riseth betimes and cometh to the Army, and leaving his provision with a keeper, goeth to his brethren, and whilst he was talking with them, *Goliath* came forth againe and spake as at other times, which *David* hearing, and seeing the feare that all men were in, he desired to know what should be done to him, that could kill him, speaking, as if there were no cause, why they should be so afraid of an uncircumcised railer. They tell him, that *Saul* would give him great riches, and his daughter to wife, and make his fathers house free in Israel. For the place, to which *David* came, where hee left his carriage, before that hee went into the Army, it is called *המעבלה*, by the Vulgar Latin, *Magalab*, but the same word *Ch. 26. 5.* is by the same interpreter rendred, a tent. *Vatablus* and the Chalde render it the place of tents, *Arias Montanus*, as our Transl. the trench, *Iunius*, *plaustrum ambitum*, because *hagalab* signifieth a cart, the Sept. to the roundnesse or compassse, and *Ch. 26. 5.* a cart: most aptly hereby may be understood the place of carts, set on the outside of the Army for a defence unto it. For the rewards promised, they served to whet on some to this enterprize, the making of his fathers house free was meant from taxes and impositions, so *Osfander*, and the advancing of it to the state of the Nobility, as *Iunius* and the Chalde, the Vulgar Latin, he will make his fathers house without tribute. Now *David* was not moved, as *Chrysost.* thinketh, and *Peter Martyr*, with these rewards, but for the glory of God and the love of his people, whom *Goliath* had so proudly defied, because when hee came before *Saul*, hee made no mention or pact about this reward. Whereas then hee demanded what should bee done to the killer of *Goliath*, it is to bee held, that hee asked this, that hee might take occasion to extenuate the exploit in him, that should doe it, for there should not need to have any such rewards propounded, seeing that *Philistims* power was not so great, but that a meane man might overcome him, seeing he had railed upon the host of the living God, and so had laid himselfe open to Gods judgments through his blasphemies.

V. 28, 29.

Schol. Histor.

*Eliab David's* eldest brother hearing him speake so, did sharply reprove him, as being proud and arrogant, but *David* answered, What have I now done, is there not a cause? *Comestor* here excuseth *Eliab*, saying that he spake thus, fearing, lest *David* adventuring to goe against *Goliath* should bee slaine. But his words doe plainly shew, that hee spake thus out of envy: for *David* had once bene at the court already and gotten himselfe great praise of all about the King, which hee being his elder brother doubtlesse greatly envied, for that the youngest was so preferred and hee neglected, and now after that hee had bene sent home to keepe sheep, seeing him to come to the Army, and so busie in inquiring about the Gyant, what should be given to him, that killed him, he feared, that he would adventure to goe against him and so hee might happily come to greater preferment, and far overtop him and all the rest of his brethren, and this made him to speake so bitterly against him. And herein *David* was a figure of our Lord, who did nothing worthy of reproofe, as *David* did not,

but

but came at his fathers command and in love to his brethren, and yet by his brethren the Jewes was most bitterly spoken against, and envied of them. For these words, *is there not a cause?* Hebr. is strictly rendred, as by the Vulgar Latin, and *Peter Martyr*, *is it not a word?* that is, faith *Comestor*, there is nothing done, for which thou shouldest be so angry, I have but onely spoken and inquired of the matter, that I might carry my father word; so likewise *Lyra*. But because *דבר* signifyeth a matter or businesse, as well as a word, *Iunius* better expoundeth it, is there not businesse, about which I am come to the campe, and not as thou chargest mee, upon pride?

*David* notwithstanding *Eliab*s sharpe reproofe inquireth of others touching the same thing, so that it was told *Saul* what *David* had said, and hee sent for him, and then *David* offered to goe and fight with the *Philistim*, and when *Saul* said, that hee was not able to goe against him, *David* replied that in keeping his fathers sheep a Lyon came to the flocke and a Beare, & he killed both the one and the other, wherefore hee doubted not, but this uncircumcised *Philistim* should be as one of them. Hee had 3. grounds of his confidence. 1. By the Spirit of God comming upon him hee had already done as great exploits. 2. The *Philistim* was uncircumcised, hee circumcised, and so was within the Covenant of Grace and under Gods protection, but *Goliath* not. 3. He had railed upon the Armies of the living God, and so had laid himselfe open to Gods judgements, thus *Peter Martyr*. For it is no good ground for a man to put himselfe upon danger, because he hath beene formerly delivered from as great dangers, except there be somewhat else to trust unto, viz. a speciall assurance from God of escaping in that particular case, and this *David*s words imply, that he had by the Spirit, whereby hee was stirred up: Wee may indeed and ought to bee confident in generall upon former experiments, of future deliverances, as the Apostle was, who saith, *hee hath delivered us, and doth deliver, and wee trust, that hee will yet hereafter deliver us*, but for any particular wee may not upon any such trust adventure upon it, unlesse besides former experience, wee have 1. a good cause, 2. a calling from God, 3. some word of God to trust unto in that particular, which hee onely hath in whom the Spirit extraordinarily worketh such a faith; and all these *David* had. His cause was good, hee had a calling, because hee was anointed to bee Captaine over Gods people, and lastly he had the inward motion of the Spirit, and a warrant from experience of the Spirits assistance in the like dangerous interprizes before. The Spirit, which came upon him carryed him to this duel, which might seeme most dangerous, and how could his enterprize then but be lawfull, and his victory certaine? Now because he speaketh of the uncircumcision of *Goliath*, as a maine ground of his confidence, implying the great advantage of his own circumcision, Note, that the circumcised which are now the baptized, may safely trust in God in all times of perill as being within the Covenant, but not the circumcised in the flesh onely, because then any Israelite might have had the like confidence, but the circumcised in spirit, and the baptized with a conscience purified by faith, for faith is our victory over the world.

*Saul* hearing *David* speake thus bade him goe, and said, *The Lord be with thee*, wherein hee did not rashly or ill, as some charge him, but well and wisely, perceiving by that which *David* had said, that hee was not without the Spirit of all power, and so not unlikely to prevaile, according to others, and to expresse his great desire, that hee might prevaile for his owne and the peoples deliverance out of this great danger, hee prayeth earnestly for his good successe, although his prayer was of no force, because hee was wicked and wanted Faith.

Then *Saul* caused *David* to put on his Armour and an Helmet of Steele, upon his head, &c. The word rendred Armour, Hebr. is *גד* signifying a garment, wherefore the Vulgar Latin hath it, *his owne garments*, and likewise *Peter Martyr*, *Arias*, &c. and thus the same word is taken, *Ch. 18. 4.* *Jonathan* gave *David* his garments even to his sword and his bow. And therefore this reading is rather to bee followed, he gave him his Souldiers garments, and thereupon put

Peter Martyr.

Schol. Histor.

Lyra.

V. 30, 31.

V. 32, 33.

V. 34, 35.

V. 36.

Peter Martyr.

1 Cor. 1. 10.

Note.

Rom 2. 29.

1 Pet. 3. 21.

1 Joh. 5. 4.

V. 37.

P. Martyr.

Genevum.

V. 38.



a coate of male, &c. for *Sauls* armour would not have fitted *David*, because the stature of *Saul* was so great above all other men. They which are for armour meant here, will either have *David's* owne armour and not *Saul's* meant, or some armour out of *Sauls* armory. But that armour is not meant, appeareth, because he put upon him a coate of male to cover his body, as *Goliath* had, and that was armour enough for him to beare, neither doe any use to weare other Steele armour under that, but some coate of buffe, which is more light.

V. 39.

Ostander.

Now when *David* had put these on and tried to goe, he turned againe and put them off, saying that he could not goe with them, because he had not beene accustomed unto them. If it shall seeme strange, that *David* should speake thus, seeing he was before this made *Sauls* Armour-bearer; It is answered, that although he had this place assigned to him, yet for so much as *Saul* had not after that gone out to warre till this time, and *David* was dismissed againe to a Shepherds life, he never yet executed that office, and so the going forth in armour was a thing unusuall to him, and therefore he put it off, as being rather a hinderance then a furtherance unto him in this his combat. And this was not done without a singular providence of God, that the victory might be ascribed unto God onely, and not unto any warlike preparation made on *David's* part.

V. 40.

And *David* tooke his staffe in his hand, and five smooth stones, and put them in a shepherds bagge, &c. These things might seeme to be of little force to enter a Duell withall, against so mighty a Giant, but by things contemptible and vile amongst men, God would hereby shew, that he would confound the mighty. *David* going but thus meanely appointed, but armed with confidence in God was better armed then *Goliath*. Thus *Moses* went armed to subdue *Pharaoh* and the *Egyptians*, and prevailed, for he carryed nothing but his rod or staffe in his hand. And yet this kinde of fight was not unusuall amongst the Hebrewes, who being kept from iron weapons by the *Philistims*, exercised themselves in throwing of stones out of slings, and many amongst them grew so expert herein, that they could throw at an haire breadth and not misse, as it is said of 700 men of the tribe of *Benjamin*.

Judg. 20. 16.

V. 41.

Josephus.

Peter Martyr.

*David* drawing neare to the *Philistim*, he also drew neare to him, but seeing him, he disdained him and cursed and spake vauntingly unto him, that he would give his flesh to be meat to the fowles and beasts: but *David* nothing terrified telleth him, that he came in the name of the Lord who would deliver *Goliath* into his hands &c. whereas *Goliath* seeing *David* come with a staffe saith unto him, am I a dogge, *Josephus* saith, that he answered, yea and worse then a dogge, and hereupon *Goliath* being enraged cursed him &c. But by the sacred hiltory *David* replied nothing till he had done speaking. For *David's* foretelling, that *Goliath* should be delivered into his hands, that he would cut off his head, and give his carcase to the fowles and beasts, and likewise the carcasses of the *Philistims*, all this he spake not rashly to requite *Goliath* with such threatenings, as he had used, but by the spirit of Prophecy, whereby he knew it should be so. 1. Because *Goliath* had railed upon Gods Armies, with whose glory it stood not to suffer such blasphemy to goe unpunished, or not to maintaine the people of *Israel* to be his peculiar people, amongst whom his Tabernacle and service was. 2. Because *Goliath* trusted to his owne strength, his sword and his speare, therefore by his confusion God could not but teach, that such are vaine things to save a man, but trusting in God alone of the greatest force and power.

V. 48, 49.

Lyra.

Then the *Philistim* comming towards *David* he ran to meete him, and slung a stone out of his sling, which pierced his forehead, so as that he fell downe dead &c. *David* made haste, saith *Lyra*, that he might sling at *Goliath* before he came too neare him, because a distance is necessary in slinging of a stone to make it the more forcible. If it shall seeme incredible that the head of *Goliath* should be pierced with a stone when as he had on an helmet of Steele covering both head and forehead, I will not answer as *Lyra* saith some doe, that the Steele gave way miraculously, and therefore as *Hugo* saith, some fabulously teach, that the

Sharpe

sharpe stone for *circumcision* was after this left, and a sharpe knife used; but that his forehead was bare: but for *David* with the first stone throwing to hit it, when *Goliath* was in motion, and with such force, that the stone funke into his head, this was not done without a supernaturall strength, whereby *David*s arme was strengthened, and extraordinary direction of him that never erreth.

Mytically by *Goliath* understand the Devill; by *David*, Christ who as *David* was sent to his brethren the *Jews*, but envied by them. And as *David* going against *Goliath* was contemptible both for the smallnesse of his body in comparison of *Goliath*s, and because he went with a staffe, so unlikely a weapon to pervaile with, so Christ was despised for a Saviour, as beeing poore and abject, and having no secular strength, yet he only with his Crosse represented by *David*s staffe prevailed, and so the faithfull, as the Armies of the living God, are delivered, who before by the Devill *Goliath* were continually put in great feare. For stretching this allegory further, as it is stretched by some, who by his putting off of *Saul*s Armour understand Christs putting off of the heavy yoke of the law of Ceremonies, and by his taking 5 stones, Christs taking the 5 bookes of *Moses*, and then one to set forth unity, and his wounding him in the forehead, because it was not fenced with crossing and the like, I leave them to their Authors as meere streinings and unprofitable curiosities. If in the five stones there be any mystrie, we may with *Lyra* hold the five wounds of Christ to be rather set forth hereby morally, when we are to encounter with Satan we must be armed with faith onely in Christs death, and with the sword of the word, wherewith he seeketh to slay us by wresting it, we must cut off his head, that is, his temptations, as Christ did. Otherwise *Hugo* saith, by *Goliath*s sword we may understand the enemies of Christ, but now converted, for by such God defendeth his, and confoundeth Satan, as by *Paul* converted: by the sling and stone the two things, whereby Christ prevailed, *preaching and working*. Whereas onely one stone was slung, but by one glosse three stones figuring out Christs three times repelling of the Devils temptations by scripture, he saith it may be thought that *David* did sling three, but one onely hit him in the forehead. We may note in that *Goliath* was slaine with his owne sword, that the thing whereby the wicked thinke to destroy others is oft times by Gods just judgement turned to their owne destruction, as *Hamans* wicked plot against the *Jews*, and the *Canaanitish* Kings against *Gibeon* &c.

The *Philistims* champion being thus slaine, they flee, and the *Israelites* pursue them, so that many fall before them, after which they returne and spoil their Tents; then *David* takes the spoile that properly belonged to him, the armour of *Goliath*, and layeth it up in his Tent, and his head he put in *Hierusalem*. This last saith *Lyra*, is not to be understood, as now done, but afterwards when *David* raigned in *Hierusalem*, to terrifie the *Jebusites*, who held the fort of *Zion*, that they might be moved through feare of being overcome by him, as *Goliath* was, to leave it, and not trust to the strength thereof, so likewise *Hugo* and the *Ordin. Gloss.* and *Comestor* saith, he put the head and armour first in his owne Tent, and afterwards in *Hierusalem*, and in the Tabernacle there, and *Peter Martyr* saith, it is spoken by a Prolepsis, for it was done afterwards, that the people seeing these monuments of *David*s miraculous victory might praise God, and trust in his helpe against their most potent enemies. But because *ch. 21.* we read of *Goliath* his sword lying at *Nob* in the custody of the High-priest, a question ariseth, how he can be said to have put his armour in his Tent? *David Kimbi* answereth, that his armour was kept by *David*, but his sword was layed up in the Tabernacle at *Nob*, but the word *לוי* signifieth both armour and weapons, wherefore others say, that by his Tabernacle is meant the Tabernacle, which he afterwards made for the Lord, wherein he placed the Arke, which was called his, because he made it, this then is spoken of a thing done afterwards and not presently, all for the present being put in the Tabernacle at *Nob*: or rather by his tent understand the tent of his brethren, which was his in common with them, whilest he was at the Campe, his armour falling to *David*, as victor he tooke and bestowed for his owne use; his

Cc

sword

The Mystrie.

*Hugo Card.*  
5. lapides signant  
hoc 5. cognitio-  
nem sui, dolorem  
amissi, pudorem  
commissi, timo-  
rem supplicii,  
spem eterni gau-  
dii, his proster-  
nitur *Goliath* spiritus.

Mat. 4.

*Hugo Cardin.*

V. 51. 52.

V. 53. 54.  
*Lyra.*

*Hugo Cardin.*  
*Schol. Hister.*

*Peter Martyr.*

Qu.

*Iunius. Pellican*  
2 Sam. 6. 17.  
1 Chron. 15. 1.

(sword was put in the Tabernacle, as a monument of this victory. Whereas some will have *Jerusi* and *Nob* to be all one, this cannot be, because *Esa.* 10. 32. they are spoken of, as two distinct places, and *Nehem.* 11. For that of carrying his head afterwards to *Hierusalem*, and setting it up there, that the *Jebusites* seeing it might be terrified, although it be commonly received, I see no ground for it, and therefore doe rather thinke, that it was done immediately, being set up upon some high turret, where all men might see it: but for his armour, he laid it up afterwards in the Tabernacle, which he made, and for the present in the Tabernacle at *Nob*, which then was, for he came as a stranger into the Army and had no tent there, and if it shall be thought that his tent or habitation at *Bethlehem*, might be meant, that cannot be, because after this he went no more home to his fathers house, but abroad with *Saul*. If here shall seeme to be any colour for the laying up of holy reliques in Churches, to see and to do reverence, to which the people should in devotion resort, truly there is none, for, 1. no man will say, that *Goliaths* armour was an holy relique, but onely a monument of the victory ascribed unto God by laying them up in his house, as being gotten by his power. 2. None came to worship these monuments. 3. They were truly such, as men tooke them to be, but in many reliques there is great delusion, as in pieces of the Crosse, which if they were all brought together, would be as much, as all the Wood and Timber of *Noahs* Arke, as *Peter Martyr* conjectureth.

*Peter Martyr.*

V. 55.

*Lyra.*

Here is commemorated, how *Saul* enquired of *Abner*, when *David* went out to fight with *Goliath*, whose sonne he was, *Abner* answered, As thy soule liveth, I cannot tell, but now he bringeth him to *Saul* with the head of *Goliath* in his hand, and so he learneth of *David* himselfe, whose sonne he was. He made this diligent enquiry, saith *Lyra*, because he had promised to give him his daughter, that he might understand, whether he came of a stocke to marry her. But how could *Saul* or *Abner* be ignorant who *David* was, seeing he had ministred unto *Saul*, and served him before at his house? *Ans.* Of this see somewhat before *ch.* 16. 16. and as for *Abner*, he being Captaine of the Host, happily was never at the Court when *David* was there, and *Sauls* distractions by the evill Spirit, might easily make him forget a man otherwise well knowne unto him. As for those opinions of some, that he knew him, but not who was his father; or of others, that if he knew who was his father, yet he knew not of what Tribe he was, or whether he had beene a man of warre, that had so valiant a sonne, and therefore the end of his enquiry was to know these things, these I say, are not to the purpose, because if he had remembred *David*, he might also have remembred his parentage and City, because he was at the first told of all these, *ch.* 16. For that opinion of *Junius* that this history is transposed and should come in before that *ch.* 16, it cannot stand, 1. Because *David* went no more home from *Saul* after this, but after his first comming to play unto *Saul* he returned, *ch.* 17. 15. 2. After *David*s first playing before *Saul* he loved him, *ch.* 16. 21. but now he envied him, *ch.* 18. 9. 3. *ch.* 18. 10. *David* is said to have played upon the harpe as at other times before him, when the evill spirit was upon him, therefore he had beene with *Saul* before this Duell.

Chap: 18. 2.

#### CHAP. XVIII.

V. 1.

*Lyra.*

**T**hen *Jonathan* began dearly to love *David*. Here is first set forth the great grace that *David* was in after this victory: 1 With *Saul*s sonne, then with the rest of the people. 2 The envie of *Saul* against him. *Jonathan* *Saul*s son loved him as himselfe, & in token of his great love made a league with him, and gave him his robe and his garments, even to his sword, his bow, and his girdle. This according to some, saith *Lyra*, is thus expounded, he gave him his robe and garments, but not his sword, &c. because these were of necessary use for himselfe, but according to others, inclusively, hee gave unto him all these in token of perfect amity; which he rather approveth and answereth the reason brought for



for the first, by saying, that *Jonathan* being a Kings sonne, could easily get him another sword and bow. These things, saith *Peter Martyr*, *Jonathan* tooke from his owne body, and gave to *David*, because in making leagites some outward symboles were wont to bee used, and hereby hee shewed, that the friendship unto which hee received *David*, was such, that all which hee had should bee common to him, as to himselfe, according to that saying; *amicorum omnia sunt communia*. And Christ hath given to us yet greater pledges of his love, his owne flesh and blood in the sacrament of the Lords Supper, and herein the great provident care of God over *David* appeared, in that hee stirred him up such a friend in *Saul's* Court, for his greater safety. For the grace that *David* was in with the people, *Saul* tooke him, and would not let him goe home any more to his father, but imployed him about divers things belonging to the State, and *David* behaved himselfe wisely in all things, and *Saul* set him over the men of warre, and hee was accepted both of the people, and of the servants of *Saul*. It may seeme strange, that *David* being but ere while a shepheard, should know so soone Military policy, wisely to order the men of warre, but the Spirit wherewith hee was extraordinarily indued, taught him wisdom in all things. What men of warre hee was set over, is not here said; but v. 13. when *Saul* began to bee afraid of him; hee is said to have removed him from him, and to have made him Captaine over a thousand. Some thinke, that the thing generally spoken of here, that hee was set over the men of warre, is there more particularly exprest to bee over 1000. But others, that hee was graced at the first with being set over all, but afterwards, when *Saul* envyed him, hee was put out of that place, and made onely Captaine of 1000. And this seemeth to mee the more probable, because it is said, that he removed him from him, when hee set him over 1000, and before that hee had sought to slay him, so that this remove was done in displeasure, and therefore cannot bee understood of his first preferring him, but of his putting him downe from a greater dignity to a lesser. Whereas *Pellican* objecteth, that *Abner* was Generall over all the forces, it may bee answered, that hee was Generall of them that went out to fight against the enemy, but over those that *Saul* kept about his person hee might set *David*, but when hee grew into a feare of him, putting him from this office, hee made him Captaine over 1000 of them that went to warre, when *Saul* stayed at home, that thus by going oftner against the enemy, hee might bee in the more danger of being slaine.

When they returned from the slaughter of the *Philistine*, the women came out with musick and singing. Answering one another, *Saul hath slaine his 1000, and David his 10000, &c.* The women ascribed to *Saul* more then hee deserved, as *Chrysostome* noteth, for hee suffered the *Philistim* to vaunt himselfe forty dayes together, and yet cowardly fate still: but to *David* they ascribed no more but according to his deserts, for his killing of that *Philistim*, was as much as the killing of 10000 of them, yet *Saul* was vexed at it, and envyed, and from thence-forward hated *David* to the death, for hee began now to suspect that he was the man that should have the Kingdome transferred to him. And therefore when *David* stood before him playing with the Harpe, the next time that the evill spirit was upon him, when he prophesied, he sought to slay him by casting a speare at him, and in thus doing he wickedly opposed himselfe against the wil of God, who had threatned to take the Kingdome from him and to give it to another, whereas *David* contrariwise being in danger to lose his Kingdome afterwards submitted himselfe to Gods will, but this his opposition and all his other devillish projects were vaine, as the sequel doth declare, for there is no withstanding of God in his will. But how is *Saul* said to prophesie in his mad fit? *Lyra* answereth not properly, but denominatively, because as an arreptitious person he spake that which the evill spirit moved him unto, and not of himselfe, so likewise *Junius* and *Borrbaw*, his speech and behaviour was strange, as of the prophets, when they were moved by the spirit of God, so that it was called popheying for the manner onely, and not for the matter also, as when he was said before to prophesie ch. 10. 19. *Clarissus Chaldeus* exponneth

P. Martyr.

V. 2.

V. 5.

Pellican.

V. 6, 7.

Chrysost. Hom. de Saul &amp; David.

V. 10.

Borrbaw.

Lyra.

Junius. Borrbaw.

Peter Martyr.

prophets are insane, because the gesture of a prophet, when he was moved by the Spirit, was such that he seemed to be mad. Whereas it is said, that *Saul* said, I will smite *David*, *Peter Martyr* thinketh, that he said thus in his heart onely, for although the evill spirit comming upon him he was like a mad man for the time, yet he had the use of his reason to know what he did. For *David*s escaping twice, when his destruction was thus sought, it was not without the hand of God making *Saul* to misse of his marke, and *David* to beware of him, wherein he was a type of Christ, whose destruction the Jewes sought, *Luk. 4.* and *Job. 7.* but he declined their violence, and went away.

V. 13.

Then *Saul* feared *David* and put him from him, and made him Captaine over 1000, in which place he behaved himselfe wisely, and so was beloved of all *Israel* and *Judab*. The more *Saul* sought to prevent *David* from comming to the Kingdome, the more possibility did he grow unto of attaining it, so all things are turned to good, to those that are chosen of God, but all meanes used by the wicked to free themselves from danger, are frustrated, and their feares by Gods judgements justly against them are increased.

Note.

He set *David* over 1000 men, that by making excursions against the *Philistims*, with them he might come into the greater danger of destruction, but it succeeded otherwise, the Lord was with *David* and he prospered in all things.

Ben Gerson.

But how did *Saul* know, that the Lord was with *David*? *R. Levi Ben Gerson* saith, that he knew it by his prevailing against *Goliath*, and his escaping the stroake of his speare two times.

V. 17.

*David* being made such a Captaine, to put him on the more to hazard his person against the enemy, *Saul* offered him his daughter *Merab* to wife, so that he would be a valiant sonne in law unto him, and fight manfully against the enemy. But *David* speaking modestly of himselfe, as unworthy of such a marriage, shee was given to another man. Then *Michal* his other daughter was offered him, and for his dowry nothing required but 100 foreskinnes of the *Philistims*, but all this was done in fraud to bring *David* into danger of his life by the *Philistims*. By Hypocrites and wicked men one thing is pretended and another intended, when they make the greatest shew of love, they have hatred in their hearts, yea there is no ordinance of God so sacred, but they will abuse it for their owne devillish ends, so *Domitian* the tyrant would speake him the fairest, to whom he meant the greatest mischief, and a preparative was made by a marriage to the most bloody massacre in *France*, that ever was in time of peace, ann. 1573.

Note.

V. 21.

For the words of *Saul* v. 21. in one of the two thou shalt be sonne in law to me to day, Hebr. it is, in two thou shalt be sonne in law, so likewise the Vulg. Lat. expounded by *Lyra*, in my two daughters, in the first by espousalls, and in the second not onely so, but by marriage, which was a double honour to him, and therefore he meant, that he should be bound the more to behave himselfe valiantly. *Junius* rendreth it, by the other thou shalt contract affinity with me, taking the cardinall number for the ordinall, as *2 King. 15. 32.* in the two yeare, for in the second yeare, and this reading is rather to be preferred, in the second or in the other of my daughters. In some Latine Copies it is, for two things thou shalt be my sonne in law, that is, according to the *Ord. Gloss.* for killing *Goliath*, and for 100 foreskinnes of the *Philistims*, but this last is not mentioned, till afterwards.

Lyra.

Junius.

V. 25.

For the 100 foreskinnes, which *Saul* required for a dowry, and not any gold or silver, it is to be understood, that the manner of old was for a man to give a dowry to his wife before marriage, but as for portions we read not, that the woman brought any, except they were inheritrices, as the daughters of *Zelophehad* were. That a dowry was wont to be given, see *Exod. 22. 16, 17.* and of what quantity, *Deut. 22. 29.* And accordingly *Shechem* offereth a dowry, that should be required, to *Dinah*, and *Abrahams* steward gave great gifts to *Rebecca* and her mother and brother, and *Jacob* gave seven yeares service for *Labans* daughter nomine dotis. And the dowry was to be at the womans disposing, and for her maintenance, if her husband dyed. This custome, as it seemeth, was continued a long time under the Gospell, for in the Councell of *Arles*, which was

Numb. 27.

Gen. 34.

Gen. 24.

in

in the time of *Constantine* it was decreed, that no marriage should be made without giving a dowry, as *Peter Martyr* saith, which decree was made to prevent clandestine marriages, because that unto dowries witnesses must be used, and so there must needs be witnesses of the marriage. And this he well approveth, but not that of dowries, because it is no where expressly required in the word of God: but by dowry he understandeth somewhat given with the wife, wherein he is certainly mistaken, for that which she bringeth, is no dowry, but a portion, and that only is a dowry, which is given to her.

And whereas for the matter of dowry given to the wife or for her, he distinguisheth betwene the times before the law and the time under the law, holding that dowries were given before, but not under the law, because if still that custome had held, it should not have been imposed *nomine pene* upon him, that had deflowered a Virgin to endow her and to marry her; I thinke this collection is ill made from that ordinance, because there is a clause therein, according to the dowry of Virgins: whereby is intimated that it was a custome to endow Virgins, when they were married. But both are in use at this day, the woman bringeth a portion to the man, and the man endoweth her with all his worldly goods, or whether shee bringeth portion or not, and for earnest giveth her a ring, so that when he dyeth, shee hath right to so much of his whole estate, as may suffice for her maintenance. But to returne to *David*, he when *Sauls* daughter was propounded to him, said, that he was poore and of a meane house, and therefore unworthy of such a match, whereby he meant, that he had nothing to endow her withall, as would be expected of him that married a Kings daughter. For he had indeed right unto her from *Sauls* first pact, for his killing of *Goliath*, and he was worthy, because he had beene anointed to be King: but he in his humility looked not at these things, but at his owne present condition. Wherefore *Saul* to put this doubt out of his minde touching a dowry telleth him by his servants, that he looked for no dowry of gold or silver, but of 100 foreskins of the *Philistims*. And herein he pretended zeale against the uncircumcised, who hated nothing more then to be circumcised, and he knew, that *David* could not cut off their foreskins, unlesse he first killed them, but his intent was to bring *David* into the greater hatred of the *Philistims*, by thus exasperating them against him. *Josephus* is farre wide here, when he saith, that *Saul* required 600 foreskins, and that *David* brought him so many heads, for it is said, that instead of 100 he brought him 200 foreskins, and this might better satisfie *Saul*, because he was hereby assured, that they were *Philistims* that he had slaine and not any of them *Israelites*, because they were all circumcised, so *Lyra*, who also saith, that it pleased *David* well upon this condition to be the Kings sonne in law, partly for the great love that *Michal* bare unto him, and partly because the *Philistims* were Gods enemies, and so hatefull unto him. If a question be made of the lawfulness of this enterprize, it is answered, that the Kings command was a sufficient warrant unto him to goe against them, and to doe any despight unto them, especially being professed enemies of Gods people, and God had also called him to be a deliverer to his people.

Then the Princes of the *Philistims* went forth, &c. They understanding, say the *Rabbins*, that *David* was married, and that none in *Israel* went to warre the first yeare after his marriage, tooke their opportunity now to warre against *Israel*, hoping that in his abience they should prevaile. But *Peter Martyr* thinketh rather, that being by the despight done unto them immediately before by *David* exasperated, they now came forth to be revenged, and this hath the better ground. Whereas in our translation it is rendered, *David did more wisely, then all the servants of Saul*, *Junius* rendreth it, he was prospered more, and the Hebr. word may be indifferently expounded either way, but I rather thinke with *Junius*, that his prospering in his warres against them is meant, because it followeth, his name grew famous, which must be for his noble exploits against the enemy, none doing the like. By *David* so greatly beloved of *Jonathan*, that he stript himselfe of all for his sake, mystically understand Christ, to follow whom the faithfull at the first forsooke all. By *Saul* envying him, when all others

*Concil. Arelas.*  
c. 16.  
*P. Martyr.*

*Josephus.*

*Lyra.*

*Qu.*

*Peter Martyr.*

V. 30.

*Junius.*

*The Mystery.*



others praised him, the Devill stirring up the *Pharisees* to envy Christ, when as his miracles and teaching all admired him. By his cutting off the *Philistims* foreskin, and then marrying *Sauls* daughter, Christs removing of the foreskin, as it were, of the Gentiles by circumcising their hearts through faith bestowed upon them, after which he will espouse unto himselfe the Synagogue of the *Jewes*, for when the fulnesse of the Gentiles is come in, all Israel shall be saved. Lastly by *Dauids* prospering the more, the more *Saul* envyed him, Christs prospering and growing famous all over the world against the endeavours of the malicious *Jewes*.

## CHAP. XIX.

V. 1.

Note.

V. 2, 3.

Peter Martyr.

V. 4.

V. 6, 7.

V. 8.

V. 9.

**T**He better *David* deserved, the more *Saul* envyed and hated him, so that now he could not containe himselfe, but brake out, and willed *Jonathan* and his servants to kill *David*. This *Jonathan* disliked for the great love that he bare to *David*, but all the rest of the Courtiers seemed to be indifferent, for none of them did any thing for him, either in word or deed. There be many feigned friends in the world, but true friends indeed, are very rare, for all *Sauls* servants seemed before highly to esteeme of, and to love *David*, but now not one stands for him, but *Jonathan* onely, who, a man would thinke, had least reason, seeing the Kingdome belonged unto him by succession after *Saul*, and if *David* lived, there was little hope of his attaining unto it. But to keepe a good conscience, and to prevent the shedding of innocent blood, was by him more esteemed of, then the kingdome; and so it is by every godly man. Now for *Jonathan*s silence at the first, it was discretion in him at that time before the servants of *Saul*, that he might not seeme publikely to oppose his father; and if he had spoken then, it was not likely, that he should doe so much good, as afterwards, having his father alone and in a better humour. But he neglecteth not to tell *David* of his fathers motion, that he might looke to himselfe, and promise him to speake for him to *Saul* alone, when he was walking in the field, and to certifie him of his answer. For these words, *I will stand besides my father in the field where thou art*, the Vulg. Lat. hath, *in the field wheresoever he shall be*, so likewise *Peter Martyr*, but Hebr. it is *where thou art*, and it is likely, that they knowing in what field *Saul* used to walke for his recreation, *David* was hid there, that upon *Sauls* answer to *Jonathan* speaking in his behalfe he might have him at hand to relate the newes unto. If any doubt be made here, whether *Jonathan* did not an act of treachery towards his father, in discovering to *David*, what he had spoken against him? *Peter Martyr* answereth well, that he did a good office towards his father in saving him from shedding innocent blood, and a good office to his freind, that he might looke to himselfe, and as his duty to God bound him, who is to be obeyed in saving life before King or Father unjustly seeking to kill. v. 4. *Jonathan* then perswadeth his father *Saul* not to seeke the life of *David*. 1. Because he had done no evill against him. 2. Because he had deserved very well of him, in adventuring his life for him, against the *Philistims*. 3. Because the Lord was with *David*, and by him wrought a great salvation for Israel, the whole common-wealth was bounden unto *David*. 4. Because the time was when *Saul* liked *David* exceedingly well for his valour, and was glad to see it, wherefore he ought not now without cause to be so changed towards him, as to seeke his death. *Saul* overcome with these persuasions sweareth, that *David* should not be slaine, and so *Jonathan* bringeth him to *Saul*, and he standeth before him for a time securely, as in times past. But ere long, although after this *David* did valiantly againe in putting the *Philistims* to flight, v. 8. when the evill spirit came upon *Saul*, he contrary to his oath raged more against *David*, then ever he had done before, for he both struck at him with his javelin, and when he escaped, he sent after him to watch his house, that he might be taken and slaine, but *Michal* let him downe at a window and he escaped, telling *Sauls* messengers the meane season, who

were

were sent to slay him, that hee was sick in bed, but shee deluded them by laying an image in the bed, which shee happily shewed them as farre off, that they might goe and tell their master *Saul*, *David* having the more time, whilst they went and returned, to flee away. Then *Saul* bade the messengers to goe and bring him in the bed, that hee might slay him, but when they came into the chamber, they found that *Michal* had mocked them with an image, which *Saul* hearing hee reproved his daughter *Michal*, but shee excused her selfe, saying, that *David* said, Let me goe, or else I will kill thee. By this inconsistency of *Saul* wee may see, what little credit is to be given to the most serious promises and oaths of wicked men; and such are they professedly, that be of the Church of *Rome*, their tenet being, that faith is not to be kept with hereticks, and therefore *Ladislaus* the Emperor contrary to his faith given to the Turke made Warre upon the Turke, which made *Amurath* the great Turke cry out upon the perfidiousnesse of Christians, and seeing the Emperours standard, which was a crucifixe, to say, O Christ, if thou beest a God, take revenge upon these thy perfidious servants: and he was heard, and the Imperialists were overthrowne, and many thousands of them slaine to the great losse of Christendome. The word rendred Image, which *Michal* tooke and laid in the bed, Hebr. is *Teraphim*, whereby images abused to idolatrie are commonly set forth, as *Judg.* 17. 5. *1 Sam.* 15. 23. *Gen.* 35. 4. Hence some gather, that *Michal* kept images in secret, which *David* knew not of, as *Rachel* sometime had done, *Isaiah* being ignorant of it, and that shee tooke one of these being the image of a man and laid it in the bed, and a goates skin under the head, that there might bee a resemblance of haire, and the liver of a goate panting within the bed, as *Comestor* hath it following *Iosephus*.

For *Michal* excusing herself to her father, that *David* would have killed her if shee had not let him goe, herein shee sinned: saith *Martyr*, three wayes, 1. in telling an untruth, 2. in raising a slander against *David*, 3. in being so timorous, as not to dare, to speake in the defence of *David* being innocent, as her brother *Jonathan* had done. The siter of *Dionysius* the tyrant, and wife to *Polixenus* doth greatly condemne her, in that shee being reproved by *Dionysius* for not telling him before her husband fled away, who should have beene questioned for treason, answered him, Dost thou thinke mee so degenerate, that if I had knowne of his fleeing, I would not have fled with him? yet *Michal* did the part of a loving wife in that shee had rather indanger herself of the Kings displeasure, then that her husband should come in any danger.

*David* then came to *Samuel* in *Ramah*, and told him all that was done, and they two went together to *Naioth* & dwelt there. He would not flee to his own City, because he thought *Saul* would soon find him out there, but to *Samuel*, of whose anointing him *Saul* had not yet heard, supposing that he might keep there concealed, and by *Samuel* be directed, what to do. *Ramah* was in *Benjamin*, and *Naioth* saith *Lyra*, a place in *Ramah*, see v. 22. Here saith *Hugo*, was a company of *Nazarites* alwayes attending upon singing Psalmes and praising God. To this place when *Saul* heard, that *David* was there, he sent messengers to fetch him, but when they came there, the Spirit of God was upon them and they prophesied, so likewise did the second messengers, and the third, and afterwards *Saul* himselfe comming thither. For as *Rabanus* hath it, wicked men and reprobates may prophesie for a time, as *Balaam*, and those *Matth.* 7. which say, in thy name wee have prophesied; or by prophesying understand praising of God by singing. Hereby was set forth the power of prophesying, in that such as came to the company of Prophets here with an intent to take *David* and to slay him, were upon the sudden so changed, that they joyned with them in prophesying: so *Latimer* going to hear Mr. *Stafford*, to scoffe at him, was turned, and preached the truth also as hee did: and *Augustine* by hearing *Ambrose*, being before a Manichee. Yea such is the force of humane reason being pickily set forth, that it hath had some time the like admirable effects, as in drunken *Polemo*, who went in his Garlands to deride *Xenocrates* the Philosopher, but having heard him, he casts of his Garlands and turned one of his Scholars. But such effects are not common, but very

Note.

Minster. cof-  
magr. de Gra-  
cia lib. 4.  
Amurath 2.  
V. 13.

Schol. Histor.

V. 17.  
P. Martyr.

V. 18.

Lyra.  
Hugo Cardin.

Rabanus.

Note.

Aug. Confes. l. 6.  
c. 3.

very

Ioh. 7.

Qu.

OF Sanctuaries.

Numb. 35.

H. B. Patriarchs  
travailes.

V. 22, 23.

2 Sam. 6. 10.

Iunius.

Peter Martyr.  
Ofiander.

Peter Martyr.

Iunius.

Vatablus.  
Ofiander.

very rare to shew the great power of Gods holy Spirit, so they that came to apprehend Christ, were taken with admiration and returned without doing that for which they were sent.

For *Samuel* entertaining of *David*, if it be questioned, how he could doe so, seeing *Saul* the King held *David* to bee his enemy? It is easily answered, that althoug such as bee traitors, and so enemies indeed to the King, no good Subject may receive, except as *Jael* did *Sisera*, to give them up to the higher power, yet *Samuel* sinned not in receiving *David*, whom hee knew to bee innocent, and a meere patient, as *Obadiab* sinned not against his allegiance to *Ahab*, when hee hid the Prophets of God from his fury in caves, and fed them there. And hee tooke him to *Naioth*, where was a Schoole of the Prophets, that he might have the comfort of the godly exercises there performed, and it being a most retired place, the more safely lye hid there and out of danger, especially because such houses of learning and piety have alwayes beene as sanctuaries, and none almost have ever beene so barbarous to offer any violence in such places, see before *Ch. 10. 5.* But as *Samuel* received none but the innocent to this place, to protect him hereby, so ought none to bee received to sanctuary, but such, whereas contrariwise amongst the Papals the foulest malefactors and murderers have beene received to sanctuary to the encouraging of many in all manner of lewdnesse. The pretext of these Sanctuaries was the appointing of Cities of refuge for such to flee unto, as had shed blood unawares. But besides that herein was something typicall, and so that law is at an end, Popish sanctuaries differed altogether from them. 1. Because they were but a few, these as many, as there be Monasteries. 2. Into them were received no wilfull murderers, into these all sorts promiscuously. 3. By mens fleeing thither the course of iustice was stayed, but the Magistrate might examine and judge the case, but here the authority of the Magistrate is quite cut off. One saith that *Naioth* in *Ramah* was a most pleasant place, and therefore *Samuel* brought *David* hither to comfort him, it was from *Gibeah* of *Saul* 12. miles. Touching *Saul* himselfe more is said, then of his messengers. For, 1. he began to Prophecie upon the way to *Naioth*, but so did not they. 2. Hee cast off his garments and prophesied naked, when hee came before *Samuel* and *David*. 3. Hee continued so all that day and all that night. By his garments, which hee cast off *Lyra* understandeth his Kingly garments, which hee did weare uppermost, and by his being naked his stripping of himself onely of these, and putting upon him such a garment, as other Prophets used in praising God, as *David* is afterwards said to have made himselfe naked, when hee put on a linen Ephod, having put off his Kingly Robes and danced before the Arke. *Iunius* saith, he put off his military garments onely, neither doe any understand, that he was altogether naked, but for putting any other thing on *Willet* denyeth it; *Peter Martyr* saith, happily hee did so, *Ofiander*, that undoubtedly hee did so. Of *Sauls* prophesying before this, see *Ch. 10. 10.* and *Ch. 18. 10.* where hee is said to have prophesied, when the evill Spirit came upon him. But this prophesying differed from that, as *Peter Martyr* noteth, for then hee onely uttered some strange words after a propheticall manner, and used strange gestures, but now hee joyned with other holy Prophets in praising God; and whereas then hee practised mischief against *David*, now coming to the place where *David* was, full of mischief in his minde against him, hee is suddenly cicurated, and remaineth near unto him a whole day and night without attempting any thing against him: but some thinke that during the time of this ecstasie of *Saul*, *David* fled thence, taking it as a singular providence of God, to give him this opportunity, by holding *Saul* in this case so long, to escape his hands. For his falling downe all that day and night, the Vulgar Latin, and *Martyr* have it, *cecinit* for *cecidit*, hee sung naked all that day, but the word *cecidit* signifyeth hee fell. But how this is to bee understood all are not agreed. *Iunius* saith, *excidit*, extra se raptus est, hee was rapt by the Spirit and so fell besides himselfe, as *Balaam*, *Numb. 24. 4.* and thus continued a day and a night; *Vatablus*, he lay naked as one bereft of his senses for that time; *Ofiander*, hee fell downe certaine



tainc houres that day and night, as the rest of the Prophets did in praying and praiſing of God, for none ever were able to doe it ſo long a time without intermiſſion. That of *Varablm* cannot ſtand, becauſe hee did, as the reſt of the Prophets, who lay not in a trance all that time ſaying nothing, but chanted out the praiſes of God. It is rather to bee held according to *Iunius*, that hee being raviſht by the Spirit fell downe, as the Spirit moved him, forgetting the cauſe of his comming thither, and contrariwiſe lying proſtrate, as the company of Prophets, hee continued in their manner uttering the praiſes of God, yet ſometimes reſting, as *Oſiander* hath it, and then at the times, that they prophcyed, prophcying againe, with them. For the Proverb ariſing hereupon, ſee before *Ch. 10. 11.* For the queſt. how *Sauls* being now before *Samuel* agreeeth with that, *1 Sam. 15. 34.* *Samuel came no more to ſee Saul, till the day of his death,* ſee the reſolution there: the interlinear Gloſſe ſaith, that *Samuel* and *David* were hid from the ſight of *Saul*, but upon what ground I know not. And *Samuel*, ſay *Lyra* and *Hugo*, ſaw not *Saul* in his Kingly apparell, but having put this off and now as a private perſon, in which ſenſe it was ſaid before, *Ch. 10.* that *Samuel* ſaw him no more.

Myſtically by *David* watched in his houſe the Ord. Gloſſe underſtandeth Chriſt watched in his ſepulcher, their watching to kill *David*, the endeavouring of theſe men to deſtroy the memory of Chriſts reſurrexion by reporting, that his diſciples came by night and did ſteale his body away; for this was, as it were, an attempting to kill him in the hearts of men in hindring them from beleiving in his name. But as they could not kill *David*, ſo theſe could not obliterate the memory of Chriſt. *David*s comming to *Naiob*, whither *Sauls* meſſengers follow and prophcy there, the Jewes preaching of Chriſt after this, who before were perſecuters, as *Saul*, *Act. 8.* and divers, that were added to the Church and joynd with the Apoſtles, *Act. 2.* and *Act. 4.* *Saul* following alſo and prophcying naked, the Jewes denuded of the faith, Propheſie and Prieſthood, and yet having the Scriptures in their mouths.

*Lyra.*  
*Hugo Cardin.*

The Myſtery.

#### CHAP. XX.

**D**AVID having eſcaped the danger at *Naiob*, by Gods miraculous changing of *Sauls* minde for the time, now leſt hee ſhould ſend or come to ſlay him there another time, becauſe hee would not tempt God by looking for ſuch a miraculous deliverance againe, hee fleeth from thence to *Jonathan* his deare friend to expoſtulate with him about his fathers violence ſo without all cauſe againſt him, ſaying, *what have I done, what is mine iniquity, or ſinne againſt thy father that he ſeeketh to ſlay me?* *Jonathan* answereth, that he ſhould not dye, and if his father had any ſuch intent, hee knew, that hee would reveale it to him. It may ſeeme ſtrange, that *Jonathan* ſhould ſay thus, ſeeing *Ch. 19. 1.* hee had dealt with *Jonathan* and all his ſervants about the killing of him. But *Lyra* answereth well, that *Jonathan* knew not of his attempts againſt *David*, ſince that hee had reconciled him, and brought him to *Saul* againe, *Ch. 19. 6, 7.* *David* replyeth, that it was moſt certaine, and bindeth it with an oath, which in matters of great moment, as this was, is not unlawfull, becauſe it tended to the preſervation of life and the glory of God; *Jonathan* being hereby aſſured, that *David*s life was ſought, that hee might the more ſeriouſly apply himſelfe to uſe the meanes of his preſervation. Hereby *Jonathan* perceiving, that *David* would have him doe ſomething for him, promiſeth to doe whatſoever hee ſhould deſire, that is, as *Martyr* hath it, whatſoever he might lawfully doe, for he preſumed, that *David* being a godly man would not deſire of him any thing unlawfull. Then *David* deſired him that the next day being the new Moone, when hee ſhould bee expected to ſit at meate with the King, hee would excuſe his abſence, ſaying, that hee asked leave of him to goe to a feaſt, which at that time was kept at *Bethlehem* by his Fathers family, and if he were wroth, then it might certainly be gathered, that hee intended miſchiefe againſt him, but if hee

V. 1.  
V. 2.

*Lyra.*

V. 4.  
*Peter Martyr.*

V. 6, 7.

he tooke it well, the contrary. It may seeme strange, that *David* knowing certainly that *Saul* sought his life, would trouble *Jonathan* any more, with observing his father, and certifying him. But as *Martyr* saith, either he thought, that he did seeke to kill him in his mad and phranticke fits onely, being of another minde at other times, and so if any meanes might be used, as in times past, to drive away the evill spirit from him, he might be safe, or keeping out of his reach at such times. Or else, that if he would live altogether retiredly and privately, and not come at the Court any more, or undertake any publique service against the enemy, whereby he had gotten himselfe so great fame, he would be pacified. For he knew not certainly as yet, that nothing would appease *Saul* but his avoyding of the Kingdome. If it shall seeme not so well, to agree with *David's* faith to be so full of feare of the bodily death, the same author answereth, that *Elijah* also was afraid of *Ahab* and *Iezabel* sometimes, and *Jacob* of *Esau*, but as they, so neither *David* feared out of distrust in God, nor were for feare driven to doe any thing against Gods law, or to neglect the doing of any thing that pertained to their duty, as the wicked and unbelievers are.

V. 5.

Numb. 28. 11.

Numb. 29. 7.

Levit. 7. 16, 17.

Whereas it is said, to morrow is the new moone, and I will goe and hide my selfe, till the third day: It is to be understood, that the Israelites kept every new moone as a festivall, with blowing of Trumpets and offering Peace-offerings, with part of which they feasted together all that were cleane, but they were not enjoined to rest from labour then, but onely in the new moone of the seventh moneth, wherefore a feast now was to be kept at the Court by *Saul* and his company, at which it seemeth that all men of note about him used to be present, and so *David* being his son in law. But *David* fearing the fury of *Saul* desired to be excused from that meeting, and that not onely the first but the second day also, for he would hide himselfe unto the third, which may seeme strange seeing the law appointeth but one day onely, but in Peace-offerings that which was not spent upon the first day might be eaten upon the second, but untill the third nothing might be reserved, but the remainder then must be burnt with fire. We may then gather from hence, that such plentiful provision was made for the sacrifice, that enough remained to feast withall upon the second day also, and so at the Kings Court the company was expected to come together to meat upon both these dayes. *Comest.* saith, happily it was some more solemne feast at a new moone then ordinary, lasting three dayes. But what sacrifice was it at *Bethlehem*, by going to which *David* desired to be excused? *Ans.* It was a yearely sacrifice offered for some great benefit at that time received by that family, so *Peter Martyr*. But whether it were so or no, it was no unwonted thing to avoid danger for the servants of God to pretend some honest and allowable action, to hide some other thing intended, whereby they might be endangered, as *Samuel* being instructed by God himselfe, *ch.* 10. 132. Of sacrificing in any place besides that where the Arke was, see *ch.* 16. Whereas *David* willett *Jonathan* to say, *David* asked leave of me to goe, &c. it is to be understood, that *Saul* was still at *Naioth*, and *Jonathan* supplied his place in his absence, as being his eldest sonne. Wherefore it is to be held, that *David* fled from *Naioth* to *Jonathan* even whilest *Saul* was there prophesying. *David* having ended his request *Jonathan* biddeth him to goe with him into the field, because he had asked him, who should tell him what answer his father made: For it seemed hard unto him, that *Jonathan* should finde out any meanes to let him understand it, if his father determined ill against him, because he being the Kings sonne used not to goe alone, but with attendants, and if he should send unto him by any messenger, he knew not whom to trust in this matter, as *Lyra* hath it. Wherefore *Jonathan* leadeth *David* out into the field to shew him the place, where he should hide himselfe, and by what meanes he would certifie him. And being now in the field, he said. O Lord God of Israel, when I have sounded my father about to morrow any time or the third day, &c. For these words (O Lord God) in the vocative case the *Sept.* *Cbald.* and *Vatablus* have (the Lord God of Israel) in the nominative, all the rest of the words in this 12 verse coming in by a parenthesis, and then those v. 13. the Lord doe so and much more to *Jonathan*, doe make

V. 11.

Lyra.

V. 12.

make the speech perfect, he imprecateth himselfe, if he declared not unto David the minde of his father towards him, when he had once found it out. And this Willet preferreth, as the best reading, and I see no cause, why the first words should be rendered in the vocative, and being read so, the sense falleth not so well, but in the nominative very well, the Lord God of Israel, when I have sounded my fathers minde, &c. and I send not to thee, &c. the Lord, I say, doe so, &c.

Jonathan having thus secured David by oath, as touching his faithfull dealing with him, before he propoundeth the meanes whereby he would let David understand Sauls minde, he interposeth a Covenant, to which he required David to agree, saying, *and thou shalt not onely whilest I live, yet shew me the kindnesse of the Lord that I dye not, but also thou shalt not cut off thy kindnesse from my house for ever.* The Vulg. Lat. and Sept. render these words thus. And if I live, thou shalt shew me the mercy of the Lord, but if I dye, thou shalt not take thy mercy away from my house for ever; or if I shall not doe it, when the Lord hath rooted out the enemies of David every one from the earth, let him take Jonathan away out of his house, and the Lord require it at the hand of Davids enemies. Hebr. it is, *And thou shalt not whilest I yet live, thou shalt not shew the mercy of the Lord unto me, that I dye not: and thou shalt not cut off thy mercy from my house for ever, no not when the Lord hath cut off the enemies of David every one from off the face of the earth,* whereby it appeareth, that much is added in the Vulg. Lat. for explication. But the sense will better be made up thus, going word for word according to the Hebrew and some more words supplied. I doe not onely pray God to doe so and so unto me if I be not faithfull, but I desire not that thou shouldst shew me any mercy, or spare me from death, but slay me as the sonne of thine enemy. But I being faithfull to thee, thou shalt not cut off thy mercy from my house, when all thine enemies being destroyed thou shalt be advanced to the regall dignity: for to this Jonathan did verily beleve, that David should come.

So Jonathan made a Covenant with the house of David, saying, *Let the Lord require it at the hand of Davids enemies,* that is, faith Junius, of them that should breake this Covenant made with David. The Sept. render it, as a part of Jonathans oath, *and let Jonathan be cut off by the house of David, Vatablus,* and let David cut off Jonathan with his house. The Vulg. Lat. hath it both wayes. *Let him take away or cut off Jonathan from his house, and the Lord require it at the hands of Davids enemies: Jonathan therefore made a Covenant with Davids house, and the Lord required it at the hands of Davids enemies.* But the first of these, saith Lyras, is not in the Hebr. Text, whereby it appeareth that he judged it superfluous, and the second to be the true reading, saying, that the revenge, which God is said here to have taken of Davids enemies, was that of cutting off Saul and others that conspired against David, according to all Christian expositours. But the Hebrewes, he saith, turne it another way, God required it at the hands of Davids enemies, that is, of David, because he brake this Covenant when he divided the land of Saul betweene Mephiboseth and Ziba, for then saith R. Solomon, a voice came from God, saying, *Reboam and Jeroboam shall divide thy kingdome.* But to passe this over as an imagination; The reason of the difference amongst expositours about the first words is, because the word יכרת here used signifieth either shall cut off, or make a Covenant, in which last sense it is used ch. 22. 8. because it signifieth to strike, and the word Berith being added it is spoken in this sense Gen: 15. 18. *serire fedus.*

But I assent rather to Vatablus, taking this to be the sense, and if Jonathan be not faithfull, David shall cut him off as an enemy also, with his house, and yet God shall not lay bloud to his charge, but shall herein be accounted to judge Davids enemies, as they are worthy, for their unfaithfulness towards him. And if it be thus understood, both the proper signification of every word shall be retained, and the clause against Davids enemies will follow most aptly. But if it be expounded by making of a Covenant, both the future tense is taken as a preterperfect, and of the latter clause there will be no coherence.

And Jonathan caused David to sweare againe because he loved him, &c. The Vulg.

Lat:

Willet.

V. 14.

V. 15.

V. 16.

Junius.

Lyras.

V. 17.



Ar. Montan.  
Peter Martyr.  
Junius.

Lat. Aris Mont; Peter Martyr &c. Jonathan sware againe to David, Hebr. it is, Jonathan added to make David to sweare, for the Verbe is in Hiphil, wherefore Junius rendreth it, Jonathan adjured David, and thus the word is used ch. 14. 27. when Saul is said to have adjured the people. And when swearing to one is meant, the proposition *h* is used, as Gen: 47. 31. but here *nn*, wherefore I assent to Junius and our translatours, to make a firme League betweene his house and Davids, he having bound himselfe by oath, now causeth David to do likewise, see this farther approved, v: 42. and 2 Sam: 23. 7. If the reason added shall seeme to make against this exposition, for he loved David, it may well be taken as a reason of his making David to sweare also unto him, that the league betwene them might be made most firme forever.

V. 18.

Then Jonathan said, *To morrow is the new Moone, when thou shalt be missed, because thy seat will be empty, &c.* It may seeme strange, that Saul should expect David so soone after that he sought his life, to come so neare unto him againe. Some thinke that the History is transposed, and that this was before David fleeing to Natioth, but for this there is no colour of reason, some that David was before this againe reconciled to Saul, as Peter Martyr, but for this there wanted time. Others that Saul might forget what he had attempted against David, especially considering the case that he was in, as Claudius the Emperour is said to have beene so forgetfull, that he asked for those at table, whom he had before put to death. But I rather thinke, that he supposed the matter to have beene so covertly carryed, as that David knew not of his evill intent against him, and for his striking at him with a speare, he might impute that to his phranticke fit then upon him, he doing therein he knew not what. Then Jonathan bade him hide himselfe by the stone Ezel, that is, saith Lyra, according to the Hebrewes, by the stone of walking, because that stone served to direct travailers, that walked that way.

P. Martyr.

V. 19.

Lyra.

V. 20.

And I will shoot three arrowes, as though I shot at a marke, and I will say to my Lad, Goe and finde out the arrowes, &c. By shooting and speaking to his boy he would signifie his minde unto David in case that there should be any company in that way, so as that he could not secretly come and speake unto him, for of this he was uncertaine. But it fell out otherwise, for he had the opportunity, after the shooting of his arrowes, to goe and speake privately with him also. Or his device was to goe out with bow and arrowes onely with one lad, to avoid the company of other attendants at that time, so that he being sent away with his bow and arrowes, he might be alone with David.

V. 25.

Junius.

Varatius.

Lyra.

Hugo Card.

The matter being thus ordered, Jonathan commeth the next day to meet with Saul, and when the King sate upon a seat by the wall, Jonathan arose and Abner sate by Sauls side, &c. Touching Jonathans rising divers conjecture diversly. Junius, that Saul was not there, when they began to sit downe, so that Jonathan tooke his place, but his father comming, he rose up to give him the place, but Saul was set first, and therefore this cannot stand. Varatius and Osander, that Jonathan being set before Abner came, arose to give him the place next the King. Lyra, that David used to sit next the King, but now his place being empty, so that Jonathan, who used to sit next unto him sate next the King, he arose, that Abner might come next unto the King, because it was not the custome for the Kings sonne to sit next unto his father. And Hugo saith likewise, or that Saul being set, Jonathan rose up to come to the Table. Pellican, that Jonathan using to sit next his father, now pretending some other reason, arose from that place, and gave it to Abner, because he feared some hurt from his father, if a phrenticke fit should come upon him. It seemeth to me, that nothing is meant here by Jonathans rising up, but that when Saul came to take his place, he being at his before, rose up for reverence to his father, and then sate downe againe to his meate, as others did. For Abner's sitting by the Kings side, Iosephus saith, that he sate on his left hand and Jonathan on his right. To this exception is taken by Willet, because this had beene too great honour for the sonne, but without just reason, seeing amongst Princes the middle place is the most honourable, and it was not unusuall amongst the Jewes for an inferiour to be set on the right.

Iosephus.

right hand, and another on the left, the King sitting upon a chaire of state in the middle, as may be gathered from the request of *Zabedees* sonnes unto Christ; Grant that we may sit one on thy right hand and the other on thy left in thy kingdome; which if there had beene no such custome, had beene a request too arrogant. v: 26. *Saul spake nothing the first day*, touching *David's* absence, because he thought happily, that he might be uncleane, for he thought, *something hath befallen him, he is not cleane, surely he is not cleane*, the Vulg: Lat: he thought he was not cleane, nor purified; *Junius*, he is not cleane, and because he is not cleane he cometh not, supplying the last words, *he cometh not*, to make the sense perfect, and this is the best, being word for word according to the Hebrews. Hereby cleane is meant legally cleane, which he thought *David* might not be, because either he had touched some dead body, something had come from him in the night, or he had lyen with his wife. For none but the cleane might eate of the sacrifices. And herein the hypocrisie of *Saul* appeared in that he could thinke upon legall cleanness thus to be prepared, but for being cleane from foule sinne, set forth hereby, and therefore chiefly to be lookt unto, he had no care of that in himselfe, because he was at this time full of deadly malice and hatred against *David*.

The next day *David's* place being empty againe, *Saul* asketh *Jonathan* for him. Whereas by the law one day onely was appointed to be kept for the new moone, something hath beene already said, why *Saul* kept two dayes, upon v: 5. *Willet* addeth two reasons more: First, that such as were not cleane the first day, might keep the second, as they that were uncleane at the time of the Pascheover the first month, were appointed to keepe it the second month, *Numb: 9*. Secondly, because it did not agree with the magnificence of the King, to keepe the feast no longer then the common People, whereas then they kept it one day, he would keepe it two. And upon the second day he thought *David* might be cleane, although not upon the first, because the uncleane by washing at even were made cleane.

*Jonathan* answereth for *David*, that he asked leave of him to goe to *Bethlehem* to a feast, as he had directed him v: 6. but he addeth of his owne, that his brother sent for him, and he was gone, wherein he shewed his infirmity by lying for his sake; *Josephus* also addeth, that *Jonathan* said, he was also invited.

Then *Saul* said, *Thou sonne of a perverse and rebellious woman, doe not I know, that thou hast chosen the sonne of Jesse to thy confusion, and to the confusion of thy mothers nakednesse?* The Vulg: Lat: respecting rather the sense then the words, hath it, *fili mulieris virum ultro rapientis*, that is, of an impudent whore, who sought another man to lye with her, and *Saul* saith *Lyra*, spake thus, to intimate that *Jonathan* proved himselfe a bastard, and none of his sonne, because he was so contrary to him, in loving *David* and taking his part, whom he so greatly hated. Some thinke, that he taxed his mother onely, for her crossenesse unto him, and him for being like unto her. But because he speaketh of the confusion of her nakednesse, I rather assent unto the first. *Junius* rendreth the words thus, *thou most contumacious sonne of a most perverse woman*, disjoining the two ignominious words, and referring the one to *Jonathan*, and the other to his mother, as the *Soph pasuch* comming betweene sheweth, that they are to be distinguished.

Then *Jonathan* replyeth, but what evill hath he done? *Saul* then waxed more mad and cast a javelin at him to strike him, that is, at his owne sonne *Jonathan* for pleading *David's* cause. Wherefore he avoided the roome, and next morning betimes dealt with *David* as he had promised him.

Then *David* rose out of his place and bowed himselfe three times to the ground, and they kissed each other and wept, till *David* exceeded; *Junius*, till he had lifted up *David*, both against the current of all other expositours, and the proper meaning and placing of the words, which are *עַד דָּוִד הִגְדִּיל* till *David* made more teares to come out. And there was most reason, as *Peter Martyr* hath it, that he should exceed, because he was now not onely to part from his deare friend, but also from his wife, and the people and Tabernacle of the Lord.

V. 26.

Junius.

Note.

V. 27.

Willet.

V. 28, 29.

Josephus.  
V. 30.Lyra.  
Peter Martyr.Borlams.  
Genevens.

Junius.

V. 32.

V. 35, 36,  
37, 38. &c.  
V. 41.

Junius.

P. Martyr.

The Mystery.  
Giossa Ordin.

Myſtically by the arrowes ſhot by *Ionath*. when *David* was hid thereby, we may underſtand the holy Scriptures, ſhewing ſomething concerning Chriſt, when he was in the world, as it were hidden, for he came into the world and the world knew him not, for as the lad gathered up the arrowes, and bare them away, but knew nothing, ſo the Jews, who had the holy ſcriptures knew not Jeſus, of whom they ſpoke, and therefore, as *Saul* at his feaſt gave the ſentence of death againſt *David*, ſo *Pilat* when the preparation was to the feaſt of the paſſeover againſt Chriſt.

## CHAP. XXI.

V. 1.

1 Sam. 14. 8.

Beza in Marc.

H. B. Patriarks  
travailes.

D. Kimbi.

2 Sam. 6. 1, 2.

Lyra.

P. Martyr.

Iosephus.

V. 2.

Lyra.  
Hugo Card.

Peter Martyr.

V. 4.

Hugo Cardin.

**D**avid having taken his leave of *Jonathan* fled to *Nob* to *Abimelech*, the High-Priest, his was the ſame, ſaith *Lyra*, which is before called *Abiath*, ſe 1 Sam. 14. 3. whereas *Mark*. 2. 26. *David* is ſaid to have come hither in the dayes of *Abiathar* the High-Priest, but *Abiathar* was not yet High-Priest, but the ſonne of *Abimelech*, the High-Priest, *Ch*. 22. 20. It is answered, that the father was called both *Abimelech* and *Abiathar*, and ſo was the ſonne by both theſe names: for *Abimelech* the ſonne of *Abiathar* is ſaid to bee High-Priest, when *David* was King, 2 Sam. 8. 17. and *Ch*. 25. 35. *Abiathar* is ſaid to bee Priest, and hither *David* came and not to *Samuel* againe, to avoid danger both to himſelfe and *Samuel*, for hee might more eaſily have bene purſued, and it would have bene taken more hainouſly at *Samuels* hands by *Saul*, ſeeing hee had bene once with him before. Touching *Nob*, where the High-Priest now was, it was a City of Priests about 12, miles from *Gibeah*, from whence *David* fled, and 16. from *Ieruſalem*, and it ſtood in the Tribe of *Benjamin* not farre from *Anathoth*, wherefore they are named together, *Nebem*. 11. 32. *Kimbi* therefore was wide, who ſaith, that he learned of his father, that *Nob* was the ſame with *Ieruſalem*. Here it ſeemeth, was the Tabernacle at this time, and the Altar and Table of ſhewbread, for theſe were not diſjoynd at any time, but the Ark remained at *Kireath-jearim*, ever ſince the bringing of it backe from the *Philiftines* countrey, til the time of *David*s reigne. Whereas *David* is ſaid to be alone, when he came to *Abimelech*, but v. 4 other young men with him are ſpoken of, and *Mar*. 2. 26. *Lyra* ſaith, it is to be underſtood, that he was not ſo alone, but that he had two or three ſervants with him, but becauſe he uſed to goe forth attended with many men, hee is ſaid, when hee had no more with him, to be alone. *Peter Martyr* ſaith, that hee was alone without one ſervant, for hee had appointed to them ſuch and ſuch places, but he asked bread for himſelfe and them, when he ſhould come unto them who were not farre off: ſo likewiſe *Iosephus*, *nec ſamilio ſcipius, nec ſeruis comitatus*. But by that *Mark*. 2. 26. it is plaine that ſome were with him. Anſw. They were with him in the journey, as hee pretended, awaiting his comming againe to the place where he had ſet them not farre off, or now ready to come thither unto him hungry, and in want. To this effect alſo *Abulenſ*. ſaith, that he came alone to *Abimelech*, his ſervants being left elſewhere and appointed a place wherein to meeete him again. *David* to excuſe himſelf for being thus alone, ſained, that the King had ſent him about a very ſecret buſines. Herein *David* cannot be excuſed, ſaith *Lyra*, from telling an officious lye, ſo likewiſe *Hugo*, but yet he excuſeth him, becauſe in thus ſaying he intended no hurt to any man, but onely to get bread for his owne neceſſity. *P. Martyr* ſaith, that neither he nor *Abimelech* did any thing unlawful, and that the fault was only *Saul*s, and ſome, ſaith *Willel*, that hee lyed not, becauſe the King of Kings had appointed him to a ſecret buſineſſe, viz. to bee King. But wee need not thus to ſeek to juſtify the beſt in all their actions, for there are none but have failed in ſuch caſes, and it cannot but be acknowledged a great fault in *David* thus to bring Gods Priests into danger, as he confeſſeth he feared, *Ch*. 22. 22.

*Abimelech* ſaid, that hee had no common bread, but hallowed, if the young men had kept themſelves from women. *David* asked 5. loaves, happily, ſaith *Hugo*, according to the number of men, that hee had with him. And ſeeing hee asked onely bread, hee ſheweth, that Prelates, when they came to Priests houſes, ſhould not looke for dainty fare, but be content with any thing for their neceſſity. The hallowed bread, which as our Lord ſaith, the Priests onely might



ate, was the shew-bread, of which see *Levit.* 24. 7, 8, 9. there was also other holy bread, which was offered in peace-offerings, which was the Priests, *Levit.* 7. 9, 10. 14. Of which both they and their families might eat, or any person being cleane. And touching the shewbread, any of the people might eat of it in case of necessity, that is, being hungry and having no common bread to feed upon, and therefore this fact of *Abimelech* is justified by our Lord. For to feed the hungry is a morall duty, it being a point of love, to which ceremonies must give place, as is shewed by that saying, I will have mercy and not sacrifice. And of this kinde was healing the sicke upon the Sabbath day, the ceremony of resting gave place to this worke of charity. But whereas some make eating swines flesh under the Law to bee a like lawfull for a Jew in case of necessity, if he hath nothing else to eat, I cannot subscribe to this, because to do thus were to commit an abomination with the heathen *Canaanites*, & the 7. brethren in the Booke of *Maccabees*, are commended for that they would rather dye, then eat swines flesh. Yet *Peter Martyr* saith, that they were required to eat in testimony of their forsaking of Gods Lawes, and not as being put to it through necessity, in which case it is not unlawfull. For the condition put by the Priest, if the young men have kept themselves from women, that is, from their wives. For of the bread or meat consecrated unto God none might eat, but the cleane, and who so lay with his owne wife by the Law of *Moses* was uncleane all the day after, untill Even, wherefore when the people were prepared to receive the Law, they were forbidden to come at their wives. *Peter Martyr* contendeth, that that Law should bee understood of such, as had a fluxe, or issue, but it is plainly meant of any companying of man and woman together for generation, compare *Levit.* 18. 20. Yet this proveth not, that now there is any uncleanness in the Matrimoniall Act, for the bed of the married is said to bee undefiled, but there was onely a Legall uncleanness, as by an issue or fluxe, or touching any dead th ng, &c. which, as all other ceremonies, ceased long agoe. Wherefore the Popish are in an error, who teach that the Matrimoniall Act doth so defile, that it is unlawfull the day following to partake of the holy Communion, or to pray, and that by reason of this defilement it is unlawfull for Priests under the New Testament to marry, because they daily celebrate the Communion. For touching the first, although the Apostle saith, *Desfrand not one another, except it be by consent for a season, that you may give your selves to fasting and prayer*, yet it followeth not hereupon, that in the companying together of man and wife there is uncleanness, hindering, and making unfit for those duties, but because of the pleasure that is herein, which agreeth not with the sorrow, that should be at such extraordinary times, the Apostle spake so. For if prayer could not stand with matrimoniall duties, then matrimony were altogether unlawfull, seeing wee must pray continually. And for eating the holy bread of the Communion, the Aaronicall Priests themselves were not made unfit by companying with their wives, for they were married men, and attended daily upon the Altar, before that their number being much increased they were in *Dauids* time distinguished into courses, and ate of the holy bread and offerings. And if not immediately after such matrimoniall acts, but they refrained because of the law in force then, yet now there is no such uncleanness herein to hinder the people from receiving, or the Priest from administering. Yet for better preparation, and that the minde may not bee drawn away from divine meditations, all are to be advised, rather to refraine against the times of communicating, then to take their liberty herein. Yet *Gergory* saith, no necessity is to bee imposed upon any man herein, but hee is to bee left to his owne discretion, and not for this to bee kept from the Communion by us, that knoweth not to burn, when he is put in the fire. *St. Augustine* speaketh of some, that received the Communion every day, which hee doth neither praise nor dispraise, but to receive every Lords Day he perswadeth

Willer.

*Levit.* 7. 19.  
*Levit.* 15. 19.  
*Exod.* 19. 15.

Heb. 12. 4.

*Caus.* 33. qu. 4.  
c. *Sciatis* (fratres) quod quicumque uxorem d. b. n. reddidit non potest accipere uxorem nec de carnibus agni comedere.

1 Cor. 7. 5.

Thes. 5. 17.

*Gregor.* Si quis sua conjugem non voluptate cupidinis, sed procreationis causa amittit, de sumendo corporis et sanguinis Domini mysterio suo relinquendus est arbitrio, quia a nobis prohiberi non debet, qui in igne positi nesciunt ardere.

swadeth. *De Dogmat. eccles. c. 53.* but from hence we may gather, that in the matrimonial duty it was then held, that there was no uncleanness, for if so, what Christian could have married? and if there were no uncleanness to hinder receiving, there is none to hinder the administering of the holy Communion. To come now to the condition required by the Priest, *If the young men have kept themselves from women:* Herein *Ierom* saith, *Abimelech* spake foolishly, for although they had not kept themselves from women, he must not rather have suffered them to starve, then to have given them holy bread. But happily he thought them not to be in so great necessity, and therefore he spake accordingly, that hee might not give them of this bread, except they were cleane, unlesse in the case of extreame want to save their lives, in which case a ceremony must give place to charity. Moreover *Iunius* saith, he consulted with God about giving him victuals, and by him was directed to question this, see *Ch. 23. 10.* Wherefore the Popish in forbidding a *Caribisian* to eate flesh in what necessity soever, and a sonne to come out of his monastery to labour for the reliefe of his aged Parents, although ready to perish through want, doe grossely erre, as the *Pharisees* overthrowing Gods Commandement by their traditions.

And the vessels of the young men are holy, and the bread is in a manner common; yea though it were sanctified this day in the vessell, the Vulgar Latin, moreover it is way is polluted, but it shall bee sanctified to day in the vessell, *Iunius*, it is in a manner common with the Priests, especially seeing other bread is sanctified this day in the vessell. The Vulgar Latin agreeth best with the Hebrew, וְהוּא דָּרַךְ חוּל which is word for word, and the way it selfe is common or uncleane, &c. but because דָּרַךְ signifieth also modum, manner, it is so rendred by some: the next words, penes sacerdotes, with or in the power of the Priests, is added by *Iunius*, for further expression; and in the next, other bread, is added, and of the whole sentence hee giveth this exposition, the vessels of the young men, that is, their bagges or sakes, as the word is taken, *Ch. 9. 7.* and in the end of this verse, the word vessel is put for that, wherein the bread was put: *David* meaneth then, that the vessels wherein they would carry the bread, were fit to put holy bread into, because they were not uncleane: so likewise *Hugo* having expounded it another way, of their bodies, mentioneth this of vessels or baskets to carry victuals in, saying, either it may so be understood. And *Willet* reasoneth against that of bodies understood by vessels, because enough had been spoken of the cleanness of their bodies before, in that they had not come at women in three dayes before, wherefore it is not likely, that *David* being in haste would stand to iterate the same againe in other words more obscure. And of the next words *Iunius* giveth this sense; the time being now come to put other shewbread before the Lord, this is not now so holy, because the Priests did eate commonly of it, but hee saith, these words are added by the author from *Levit. 24. 9.* And for expounding דָּרַךְ in a manner, *Willet* argueth both from other places, where it is used in this sense, as *Esa. 10. 26.* and to prove, that it cannot be taken here for a way, he saith, that it is of the feminine gender and the word חוּל of the masculine. But *Comestor*, *Lyra*, *Peter Martyr*, *Borrbau*, *Pellican*, by vessels understand bodies, as the word is taken, *1 Thes. 4. 4.* *2 Cor. 4. 7.* and women are called the weaker vessels, *1. Pet. 3. 7.* and so the meaning is, wee are not onely free from uncleanness in respect of women, but in respect of any thing else, that might make us uncleane: and being thus expounded here is no repetition of the same thing, as was before objected, but a securing of the Priest touching any manner of uncleanness, about which hee might make scruple. As for vessels to put the bread in, I cannot see, how they should bee meant here, because it is not likely, that *David*s comming away being in haste, he would goe or send home for bagges or baskets to put victuals in, but rather, that he was furnished with such things where he had this bread. I assent, therefore to the most for this first clause. For the next, *Lyra* expoundeth it thus, in coming by the way, indeed happily wee may by some occurrence have contracted uncleanness, but forso much as the vessels of our bodies are cleane from women, wee shall

*Iunius.*

*Hugo Cardin.*

*Willet.*

*Schol Hist. Lyra. Pellican. &c.*

shall have a sanctified use of this bread: or thus, this way or proceeding, to give to lay-persons holy bread is uncleane, or unlawfull indeed, but our necessity, we being now ready to starve, if we have it not, maketh it lawfull. *Comestor*, thy question is prophane, for although we were cleane, we might not being no Priests eate of this bread, but necessity hath no law, and therefore we eating it in our necessity, it shall not be polluted, or any thing unlawfull be done, but this eating, and feeding the vessels of our bodies with it, shall before God be counted an holy and lawfull using of it. *Hugo* followeth *Comestor*, but onely that he hath these words more. *David* by saying it is sanctified in the vessels, meant that he was sanctified in his minde, for that with an holy minde and not willing to offend the law of God, he would use this bread being urged by necessity, otherwise he would not presume to eate of it. *Peter Martyr*, I am in the manner of a prophane man, for whom it is not lawfull to eate it, but taking it for my necessity, and using it holily, it shall not be polluted. *Osiander*, by prophane way understandeth their businesse, which was not religious, but worldly and common. *Genevens*: it shall be sanctified in the vessels, that is, having taken this bread, we will be more carefull to keepe our bodies holy. *Vatablus*, we will keepe it holily in the vessels, wherein we carry it. To me the meaning seemeth to be plainly this, the vessels or bodies of the young men are cleane, and so holy, and thus fit to receive this bread, because the Priest had spoken of his holy bread, although the way, which they have come, be common or uncleane, because many in travell doe sinne, being carryed by fleshly lusts, nevertheless it shall be sanctified, that is, holily used, being received into their vessels or bodies, because they are none of that sort of young men, but chaste and fearing God, so קודש answereth to קודש holy bread mentioned by the Priest before, and חול common or prophane to חיל common bread likewise before mentioned by him.

So the Priest gave him hallowed bread, for there was no bread there, but the shewbread, which was taken from before the Lord, to put hot bread in the day that it was taken away. Of this shewbread there were 12 cakes, two tenth deales to a cake, and they were changed every Sabbath day, the old being taken off, and new being set on the Table of shewbread, as is shewed, Lev: 24. 8. Hence it is gathered, that it was the Sabbath day, when *David* came to *Abimelech*, but this doth not necessarily follow, forasmuch as it is not said, it was that day taken from before the Lord, but in the day that it was taken, hot bread was set there, so that it might be taken before the time of *David's* coming, but not yet spent. And although the bread set on upon the Sabbath was hot, yet as *Martyr* saith, it was not baked that day, but the day before, and left in the Oven all night. Of the mystery of this bread, see Lev: 24. and Exod: 25. 30. *Martyr* will have not onely the spirituall food of the word and sacraments set forth hereby, and the number of 12. to set forth the 12 Apostles, but also how that we have all our corporall food from God, by the meanes of the heavenly planets, whose influences make the earth fruitfull.

Now there was a certaine man of the servants of Saul, there detained that day before the Lord, and his name was Doeg an Edomite. This of *Doeg* is here inserted, because of the history following ch: 22. of his accusing *Abimelech* unto *Saul*. This *Doeg*, saith *Lyra*, was not in the Tabernacle, but in the Court, for into the Tabernacle none but the Priests might enter, and he was detained by reason of some offerings and prayers that he came to make upon a vow, which could not be finished, but in more dayes then one, and he saith, he is held by the Hebrewes to have bene a judge, and the chiefe of *Saul's* judges, for judges are shepherds of the people, and he saith, it is not likely, that he was a keeper of Cattell, because he is said ch: 22. 9. to be the chiefe of *Saul's* servants. *Hugo* saith according to *Josephus*, that he kept the Mules of *Saul*, and likewise the inter-linear glosse, and that he was detained here by some vow, which he had made to continue at the Tabernacle in prayer certaine dayes; and that he was not a judge but a shepherd, or heard-man, (for רועה signifieth either) doe I thinke, for he was a servant of *Saul*, as judges be not called. *Doeg* is said to be an Edomite, as

Osiander.

Genevens.  
Vatablus.

V. 6.

Peter Martyr.

V. 7.

Lyra.

Hugo Cardin.



Iunius.

The Mystery.

V. 8, 9.

Lyra.

Iunius.

Vatabl. P. Martyr,  
Ofhand.

P. Martyr.

V. 10.

Lyra.

Peter Martyr.

Sulitiam f-  
mulare loco  
prudencia summa  
est.

some thinke, because descended of an Edomite, but by religion an *Israelite*; but Hebr: it is *Adomite*, and *Iunius* thinketh, that he might be so called from the City *Adamah* in the Tribe of *Nephthali*, *Iosb*: 19. 36. or the prickles being changed, *Adomite* might be put for *Edomite*. In him was figured *Judas*, that betrayed our Saviour, and all such, as pretend piety, but are full of malice and wickednesse in their hearts, such are damnable hypocrites.

Then *David* desired of *Abimelech* a speare or sword, and he told him that he had none there but the sword of *Goliath*, which lay wrapt in a cloth behinde the *Ephod*: How the head and armour of *Goliath* was disposed of, see *cb*: 17. 54. where it was shewed, that this sword was placed in the Tabernacle for a monument of that victory, and not dedicated to God, as *Lyra* saith some doe hold, for if so, then it had bene unlawfull for *David* to take it, and to put it to any common use againe. Yet *Peter Martyr* saith, that it was dedicated, and therefore not to be taken, but in the case of necessity, wherein *David* now was. Whereas it is said to have lyen behinde the *Ephod*; *Iunius* rendreth the words thus, after that he had applyed the *Ephod*, he said, behold the sword of *Goliath* &c. lyeth wrapped up in a linnen cloth, approving this reading both from *Jonathan* the *Chald*: *paraphrast* and *Jeshaiah* an Hebr: interpreter, and from that which followeth, *cb*: 22. 10, 11. where *Doeg* saith, that the Priest asked counsell of God for him, of which no mention is made here, unlesse it be meant by these words after the *Ephod*, as it is in Hebrew, that is, after the *Ephod* applyed for consultation. And it is not likely, saith *Willet*, that the rich *Ephod*, which was for the High-priest, did lye open for any man to come to it, so as that if *Goliath*'s sword lay behinde that, *David* could not have come to take it, as the Priest bade him, because none but the Priests come into the Tabernacle, but onely to the doore thereof, and he referreth for the like use of the word *וְהָיָה* to *Deut*: 24. 21. But although he bade *David* take it, it followeth not, that he meant he should goe to the place, where it lay, to take it, for *David* by and by saith, Give it me, and *cb*: 21. 10. he gave it unto him. In bidding him take it then, he onely made him the offer of it, so that this is no argument against the laying of it behinde the *Ephod*. Wherefore I subscribe rather to the first and most received translation, and for omitting his consulting with God for *David* in this place, it is not a thing unusuall in other places, for every thing done is not alwayes related at the first, but afterwards. When *David* heard of the sword of *Goliath*, he said, there was none to it, because as *Martyr* hath it, he counted it, as it were a sacrament, whereby Gods benefits past were brought to his minde, and his hope was further confirmed. *Pellican* thinketh, that *David* sinned in taking this sword, because dedicated to God, and that he did unwisely, being to goe amongst the *Philistims*, who could not but know it.

Then *David* fled to *Achish*, the King of *Gath*, but when he heard it spoken amongst his servants, that he was *David* King of the Land, he was afraid, and fained himselfe mad, &c. They called him King, saith *Lyra*, because they had heard that he was anointed by *Samuel*, but that being so secretly done, saith *Martyr*, could not be knowne amongst the *Philistims*, and therefore they called him so from the superlative praise given unto him, when he returned in triumph from the slaughter of *Goliath*. Now *David* hearing this beginneth to see that he had done unwisely in fleeing into the *Philistims* country, and to escape this danger, because the report of his wisdom and valour brought him into danger, he fained himselfe mad, and let the spittle fall upon his beard, and scribbled upon the dores of the Gate: thus some have acted the greatest part of wisdom, as *Brutus*, who likewise fained himselfe mad, when he set himselfe most seriously to meditate upon the good of the common wealth, and *Ulysses*, when he would not goe forth to Warre with the Grecians, like a mad man sowing his ground, that was tilled, with salt. For these words, he scribbled, *Martyr* hath he described upon the doores; that is, saith he, some ridiculous and foolish things, and so the word *וְהָיָה* signifieth, he scribbled or made markes, for thus lunatickes and mad men used to doe. And this is said to have come from a great feare, that was in *David*, and yet it is by many justified in him. For in dissimulation

lation it is to be considered; 1. with what minde it is done; 2. about what subject or matter; 3. for what end. For if it be not from a distrustfull minde, but used as a meane to save a mans selfe, a confidence being still in God to make this meanes effectually, it is no sinne; 2. if the matter about which, be not religious, but civill; 3. if the end be not uncharitable, but to doe good to himselfe or others without hurt to any. And these three were in *David* at this time, for 1. although he feared, yet he cast not away his confidence in God, see *Pf.* 34. 6. 2. it was in a civill matter; 3. his end was to save himselfe without hurt to any. But contrariwise he that dissimbleth, not having any confidence in God, in the time of danger, or in matter of religion for gaine or honour, as *Simon Magus* and other hypocrites, or lastly with a malicious minde, the more closely to doe hurt unto his brother, as *Cain* to *Abel*, he sinneth greatly against God, and therefore such dissimulation is by all men to be abhorred. Thus *Willer*, who also maketh a difference between dissimulation in the carriage and gesture and lying, which is alwayes with a minde to deceive: for a man may tell an untruth and yet not lie, if he himselfe thought it to be true, and in spaking the truth be a lyer, if he thought it false, as *Augustine* saith. Hee that telleth a thing false thinking it true, doth not deceive, but is deceived, and therefore is not to be reprov'd for lying, but for rashnesse. And againe, he that unwittingly speaketh the truth with his mouth, but wittingly lyeth in his will, is not free from lying. Now although some dissimulation be lawfull, yet no lying is lawfull, no not so much as the jealting or officious lye. For although there be no great fault herein, as *August.* noteth, yet they are not without fault. The first of these is not pernicious, because it deceiveth not, and the second lesse, because it retaineth some good will, but if any man thinketh, that there is any kinde of lye that is nor a sinne, he deceiveth himselfe. Reasons against the most tolerable kinde of lying, is 1. because the truth is hereby corrupted, 2. to lye is simply evill, as being contrary to God, and evill may not be done, that good may come of it, &c. so *Peter Martyr*: yet it is not lying to conceale part of the truth, as *Sammuel* did, 1 Sam. 16. when he came to *Bethlehem*, nor alwayes when a man doth not, what he saith he will doe, as if a man taking a sword of a man promising to give it him againe, if he proveth mad, although he now giveth him it not, doth not lye, as *August.* saith, and other like cases may be put of parents, saying they will beate their children to terrifie them for their amendment, as God said he would doe by *Nineveh*, but yet they doe it not.

Some to excuse *David*s fast here, say that he was taken with a fit of madnesse, and some that he did it by a divine instinct; but what neede such devices? Hee did thus to save himselfe, and as some thinke, not without a mytery, the account that *Christ* was had in being figured out hereby, for he was counted mad, and to *Paul* it was said, Much learning hath made thee mad. *Lyra* saith, that *Christ*, according to this type, changed his countenance and gesture, when he taught the contempt of worldly things, which in the Law were promised as blessings, for which they counted him mad. Now this policy of *David* tooke so, as that *Achish* put him away, as a mad man, and he escaped.

## CHAP. XXII.

THEN *David* fled from *Gath* to the Cave of *Odullam*, which as *Lyra* and others say, was in the Tribe of *Judah*, of which Tribe *David* was, and therefore for his greater safety he fled thither amongst his friends. It was a place full of Caves and Rockes, and therefore fit for fugitives to flee unto. It had the name from a little Towne called *Odulla*, of which, see *Gen.* 38. 2. where *Judah* is said to have marryed the daughter of an *Odullamite*; it was from *Jerusalem* 8 miles southwest, and from *Gath* 24, being derived from *Ed*, a testimony, and *Dalim* the poore. Here it is held by some, that *David* compiled *Pf.* 57. and *Pf.* 142. but it seemeth rather by the contents of those *Psalmes*, that he made them in the Cave in the Wildernesse of *Engedi*, the one, viz. *Pf.* 142. when

Willer.

*August. Eschir*  
22. Qui dicit  
se scire quod pu-  
tat verum, non  
fallit, sed falli-  
tur: non itaque  
mendacii sed  
temeritatis ar-  
guendus est.  
Nec ullo modo  
liber est a men-  
dacio, qui ore  
nesciens verum  
loquitur, sciens  
autem volunta-  
te mentitur.

Peter Martyr.

Pellican.

Lyra.

V. 14, 15.

V. 1.

*Lyra.*  
*Joel.* 15. 35.

*H.B. Patriarch*  
*travailes.*

I Sam. 24.  
when

Junius.

Lyra.

Eccles Historia.

Hugo Card.

Junius.

Lyra.

Josephus.

V. 2.

Lyra.

Peter Martyr.

when he lay hid there, as the title also sheweth, for he prayed for deliverance from his enemies, as being in great danger, and the other, viz. *ps. 57.* after that Saul had come into his danger there, because he speaketh of a pit made by his enemies, into which they themselves fell, and the title of the psalme is, when he fled from Saul into the cave, so Junius, or he compiled *Psalm 14. 12.* in this cave and *Ps. 57.* in the other. Now whereas Odullam may seeme not to be in Judah, because *v. 5.* the Prophet Gad biddeth David to goe from the hold into the land of Judah. Junius also resolveth this, by expounding the hold, wherein David was, when Gad came to him, of an hold in Mizpah in Moab, but Lyra saith, that his father and mother carryed with the King of Moab all the time that he was in *predicto fortaliis*, and yet upon the next words *v. 5.* he saith, that Gad bade him goe from them lest his company should be corrupted with Idolatry, if they made an y long stay in Moab. Comestor by these words, *all the time that David was in the hold*, understandeth al the time that he was in his expedition, seeking strong holds to lurke in. Hugo saith that David, when hee was in a polluted land, was bidden to goe into the land of Judah, that hee might suffer persecution, so that hee also is for some hold in Moab. I subscribe to Comestor, that by hold not any particular hold is meant, but in generall, that hee should no longer hide himselfe in strong places and caves, but goe, where he might bee in action and doe some good to his countrey, as the following history doth declare, that hee did. And why David should keepe in a cave in Moab, I can see no reason, forsomuch as in that Countrey hee was out of Sauls reach, and so had no neede to hide himselfe. Wherefore it is not said, that God came to him to a cave, but onely, that he came and bade him not abide in a cave or hold, that is, when hee was in Moab, but had a purpose to goe againe and lurke in some part of the land of Israel in a cave, whilst his friends, that were not able to follow, stayed in Moab, by cave not meaning the cave of Odullam, or one in Moab, but caves in generall, by *inallage numeri*, abide not in a cave, that is, not in caves, & yet it is not to be understood, that he was by the Prophet forbidden to keep at any time in a cave, for then hee had afterwards sinned against this charge, but that hee should not so hide himselfe for fear of Saul, as to refrain from going out to exercise his military prowesse upon the enemies of Gods people, as his calling to be their King and Captaine required. Some tax David of weaknesse in that he sought to be hid in caves and rockes, saying, that Gad was therefore sent to reprove him: but I hold rather with them, that say, that Gad was sent to comfort him, for of reproof we read nothing here, neither did he any thing worthy of reproof to hide himselfe, when he was in danger.

To the cave of Odullam repaired to him his brethren and all his fathers house, because, as Lyra and others have it, most probably they were persecuted, and hardly used by Saul for Davids sake. Josephus saith, that David sent to his brethren to let them understand, where he was, or else they could not have known, whither to resort unto him. And together with his kindred, or after them came unto him all that were indebted, distressed, or discontented, to the number of 400. men, and he was their Captaine. By such as were indebted, wee must understand such, as had nothing to pay, or else it is likely, that David would not have received them, and for others in distresse, and discontent, it is likely, that many of them were in the same case with Davids fathers house, discontented at the tyranny practised by Saul upon such, as would not shew themselves enemies to David, and further his unjust designs against him. Now David received all these, not to attempt any thing with them against the King or his countrey, but for his owne comfort and theirs, and that their forces being united together they might the better defend themselves against their enemies, and doe something against the enemies of their countrey, as the following history sheweth, that they did. Wherefore, as Lyra saith, hee did nothing unlawfull herein, especially being already anointed to bee King over Israel. And Peter Martyr noteth it to have beene a singular providence of God towards him thusto aggregate forces unto him in Sauls lifetime, that hee might make some beginning of executing his Kingly office for the defence of the



the distressed, and the repressing of insolent enemies, that *Saul* who unjustly persecuted him, might be the more vexed at it, and pine away through envy of his prosperous proceedings. And herein *David* was a type of *Christ*, as expositors generally note, in that such as be indebted by sinne and distressed and troubled through Satans temptations, doe by faith and repentance come to him, and are protected against their spirituall enemies. If it be said, *David* did like unto wicked *Abimelech* in receiving such. It is answered, there was great difference, for *Abimelech* gathered unto him for hire, vaine and wicked men, unjustly to obtaine the Kingdome, and to make way thereunto by the bloody and unnaturall murdering of his brethren: but *David* hired none, but they came voluntarily unto him, and if any of them were wicked and came to him in an ill minde, the fault cannot be laid upon him, for hee expostulated with them about this, 1 *Chron.* 12. 17. and *Christ* himselfe had one follower of the 12. that was a Devill, and at this day hath many more, that gather to him, who be unsound, yea preachers that preach not in sincerity. Neither did *David* ambitiously seeke the Kingdome with these forces, or oppresse any of the people of God, but destroyed their enemies. Yet from this meane beginning he grew up into a great Kingdome, as *Moses*, and *Cyrus*, and *Julius Cesar*.

And *David* went from thence to Mizpeh in Moab, and hee said, Let my father and mother I pray thee remaine with you, till I know, what God will doe with mee. And hee brought them before the King of Moab, and they abode with him all the time, that *David* was in that fort. Mizpeh of Moab this is called, because there was a City of the same name in Judah, 1 *Sam.* 7. *Iunius* for further explication saith, that is, to a denne or cave called also *Malle*, 1 *Maccab.* 5. 26. which signifieth ammunition. But enough hath bene said already against *David*s abiding in a cave in Moab. Hee came thither with his troupe to bring his father and mother, who were aged and so unfit to travaile, that with the King of Moab they might be safe from *Saul*s tyranny, till that hee had a more settled estate, and by him, saith *Iosephus*, they were honourably entertained, although some of the Hebrews say that hee afterwards put them to death, after that upon *Gad*s warning of him, hee removed from Moab into Judah againe. Touching the reason why *David* fled into Moab, as some thinke, was because hee was allyed to the Moabites by his great Grand-Mother *Ruth*: others, because *Saul* made warre against the Ammonites, 1 *Sam.* 14. 4.

But the Prophet *Gad* said unto *David*, Stay not in this hold, but returne into the land of Judah, and hee came to the forest of Hareth. This was doubtlesse a great comfort to *David* to have the counsell and direction of a Prophet in the midde of so great dangers, and he used the Prophet *Gad* divers times after, when he was King. 2 *Sam.* 23. 1 *Chron.* 21. 2 *Chron.* 29. Whereas there were Prophets in the Church in those dayes extraordinarily indued with the Spirit, but now wee have none, there was great reason for it. 1. Because the Church had need then to be nourished in the hope and expectation of the *Messiah*, by the reviving of Prophecies. 2. Because the Church was but in one Nation, which was hated and envied of all others, they needed Prophets to encourage them. 3. To stay them from going to wizzards, which was commonly practised by others round about them in those dayes. 4. Because they had not the Scriptures compleate, but onely the five Bookes of *Moses* a long time, therefore for a supply of that defect God sent them Prophets: so *Peter Martyr*.

Then *Saul* bearing that *David* was discovered, and the men with him, hee remaining still in Gibeah under a tree in Ramah, &c. and his servants about him, said, Heare, yee sonnet of Iemini, &c. Gibeah was the City of *Saul* in the Tribe of Benjamin, but Ramah was the place, where *Samuel* dwelt, farre from it, and therefore Ramah here must not be taken for a proper name, but appellatively for an high place, as *Iunius* expoundeth it, and hee sat here under a tree or wood, as the Vulgar Latin, for it may be taken either way. For the speech made here by *Saul* unto his servants, hee asketh them, whether *David* would give to every one of them fields and vineyards &c. thus deriding *David*s inability, for hee knew

Iulij 9.

Phil. 1. 16, 17.

Peter Martyr.

V. 3.

V. 4.

Iunius.

Iosephus.

V. 5.

Peter Martyr.

V. 6.

P. Martyr.

knew, that hee himselve being King had these to give, and that *David* had none: then hee chargeth them fallly to have conspired with *David* against him, and likewise his sonne *Jonathan*, when as *David* attempted nothing against him, but hee sought *David*'s life unjustly. And herein he figured out the Antichrist of *Rome*, who calleth his Councell about him, and thus upbraided the Protestants for ambitiously seeking after Bishopricks and Arch-Bishopricks, &c. when as they seeke for no such thing: thus *Peter Martyr*.

V. 9.

Junius.

Lyra.

Then *Doeg* told, what hee saw touching *David*'s comming to *Nob* to *Abimelech*, and his relieving of him with bread &c. but how *Abimelech* was deceived by *David*'s dissimulation he told him not, which shewed his malicious desire to provoke *Saul* against him, with whom hee had beene in pretence of great piety, not long before. For these words, *Doeg, who was set over the servants of Saul*, *Junius* and *Vatablus* have it, who stood amongst or with the servants of *Saul*, and this seemeth to be the best reading, because *Doeg* was not set over all the rest of *Saul*'s servants, but over this cattell, as *Ch. 21. 7.* wherefore the Sept. Transl. hath it, *set over the asses of Saul*. Whereas hee saith, that the Priest asked counsell for *David* of the Lord, some saith *Lyra*, thinke that he lyed, but because *Abimelech* himselve confelleth it, *v. 15.* it is plaine, that hee lyed not, but his liane was great in that hee maliciously reported that which *Abimelech* did innocently, as done by way of conspiracy with *David* against *Saul*. And therefore *Psal. 32.* *David* inveiyeth bitterly against him, and prophelieth his destruction. Hee was a true *Edomite*, hating *David*, and Gods Priest, as *Esau* did *Jacob*, and such are all that to curry favour with Princes do accuse unto them his faithfull servants and stirre them up against them.

V. 11.

Peter Martyr.

Borreau.

.17.

*Saul* then sent for *Abimelech* and all his fathers house, and when they were come unto him, hee charged *Abimelech* with that which hee had done for *David*, as done against him. *Abimelech* pleadeth his innocency and *David*'s, but the tyrant fully bent to destroy him and all his fathers house, how just a defence soever hee made for himselve, denounceth the sentence of death against them all. *Abimelech* pleadeth 3. things, as *Peter Martyr* noteth, in his owne defence: 1. *David*'s faithfulness to *Saul* in times past, neither did hee at his comming to him know any thing to the contrary. 2. That hee was the Kings sonne in law, and so what hee did for him a man would thinke should have beene kindly taken by the King. 3. This was not the first time, that hee asked counsell of God for him, but hee had used so to doe in times past, and it was accepted by *Saul*, and therefore hee thought, that hee would not bee offended now at it. And this is implied in the interrogative; *Did I then begin to inquire of God for him?* Yet *David Kimbi* readeth it affirmatively, as if hee had pleaded, that this was the first time. Whereas hee saith nothing of *David*'s dissembling, that hee came about the Kings businesse, which might probably have excused him most, *Iosephus* saith, that hee spake of that also, and therefore some thinke that all is not set downe, which *Abimelech* spake: but others, that hee concealed it purposely, lest if *David* should happily be reconciled unto *Saul* againe, he should fare the worse for revealing it at *David*'s hands. *Saul* who breathe out nothing but death and destruction for consulting with God, aptly figureth out the Antichrist of *Rome*, who objecteth heresie & rebellion to those, that seek to Gods Oracles, that is, his word, for their direction. So *Borreau*.

Then *Saul* bade the footemen about him to slay the Priests, but they would not, then hee bade *Doeg*, who forthwith slew them to the number of 85. Persons, and after this hee destroyed their City *Nob*, both men, women, and children, and sucklings, oxen, asses, & sheepe. But *Comestor* referreth these words hee rased *Nob* and slew, &c. *Saul* who by his men did this after the slaughter made by *Doeg*. *Abimelech* having made his defence no better, but having said something, whereby God might be offended with him, in that hee pleadeth that he knew not *David* to have been proscribed by *Saul*, as if he would not have received him in his necessity, had it been known unto him, and something, whereby *Saul* might bee more offended, in that hee so praised *David* for faithfull and honourable when he saw *Saul* to be so set against him, and omitting altogether

all prayer for pardon. *Saul* presently commandeth execution to be done, and it is done by *Doeg* and his servants, for it cannot be conceived, that hee could doe it alone, to kill so many and to destroy all the people, and cattle in an whole City. Other servants of *Saul* refused to doe this bloody act, but this *Doeg* partly out of malice, which the wicked commonly beare against the godly, and partly to curry favour with *Saul* for his owne benefit, doth it without delay, as is intimated in *Pf. 52.* which was made purposely against him. Now although this was a most unjust fact in *Saul* to murder the Priests of the Lord, yet it was a judgement justly brought upon the house of *Eli*, according to that which was threatened, *1 Sam. 2. 31.* And it is not to be doubted, but that there were other sinnes in these Priests, although unknowne to us, for which they were thus cut off, howbeit that against *Saul* they had done nothing worthy of death: for Gods judgements are often secret, but alwayes just. By this example, as *Martyr* noteth, we may see that the High-priest of old was not above, but under the King, to be summoned and judged by him: so *Solomon* afterwards cast out *Abiathar* from being Priest, and before *Constantine* the Emperour the Bishops accused one another, and *Justinian* deposed *Sylvester*, and *Vigilius*, Bishops of *Rome*. Yet now he that taketh upon him, to be the High-priest of all the Church, usurpeth authority over Kings and Emperours, affirming, that he may not be judged by any man, as Pope *Nicholas*, and the Decretals, that no man may say to the Pope, why dost thou so? yea, he exempteth all his Clergy from the secular jurisdiction, contrary to *Rom. 13.*

Besides the cruelty here expressed, *Josephus* saith, that *Saul* caused the City of the Priests to be razed to the ground, thus leaving the very Tabernacle of God, that was there, in desolation, without any minister to serve about it. Whereby we may see how he increased in wickednesse drawing nearer to the time of his cutting off by Gods just judgement. When he went against *Amalek*, he spared some things contrary to the expresse word of God, but now, it being the will of God, that he should have spared, he destroyeth all, neither was he touched with any remorse, as then we read upon *Samuels* admonition, that he was. So that in him, saith *Josephus*, we may see the condition of wicked men, when they have no power, they seeme to be good and kinde, and humble, but comming to have power, they shew their nature, which was before cunningly hidden, to be most wicked, cruell and bloody.

Some question here, whether *Sauls* servants did well in refusing to slay the Priests, when *Saul* commanded them? but this is easily resolved, we must rather obey God then man. Whereas *Doeg* is said to have slaine 85 persons that did weare a linnen Ephod; *Lyra* saith, that they came to *Saul* in their Ephods, thinking hereby to move him the more for reverence to God, whose Ministers they were, to spare them from destruction: thus also *Ostander*. But *Vatablus*, *Martyr*, and *Junius*, that they were not now clad with Ephods, because they were to be worne onely in Ministring before the Lord: but they are said to have worne them, because there were so many slaine, that were come to full age actually to serve about the Tabernacle in Ephods. I preferre the first, holding, that this clause is added to aggravate *Doegs* sinne, in that they having on the holy vestiments, which should have stricken a reverence into him, he yet presumed so atheistically to slay them, as it were, in despite of God, in whose liveries they were. And it is said a linnen Ephod, to difference it from that which the high-priest did weare, which was much more rich and precious. In that sucking children were also slaine, herein *David* was againe a type of Christ, because at his fleeing into *Egypt*, the infants in *Bethleem* were slaine also by the command of cruell *Herod*.

But one of the sonnes of *Abimelech*, *Abiathar*, escaped and fled after *David*, &c. *Saul* thought to have rooted out all the posterity of *Abimelech*, but God preserved one still from his rage, yet it was but to endure more misery, and to be grieved at his future depoling, *1 Kings 2. 26.* according to the prophecy against *Eli*s family, *1 Sam. 2. 32.* He brought the newes to *David*, at which he was greatly grieved, and comforted *Abiathar* by promising to be his protector.

CHAP. XXIII.

1 King 2. 26.

Joseph. Antiq.  
lib. 6. c. 14.

Lyra.

Ostander.  
Vatabl. P. Mar-  
tyr.

Ostander.

V. 20.



## CHAP. XXIII.

V. 1.

**H**ER E it is shewed, how *David* was certified, that the *Philistims* invaded *Keilah*, and spoiled the threshing floores thereof, that is, by carrying away their corne, and it is likely, as *Lyra* hath it, that the men of *Keilah* sought to *David* for succour in this their distresse, wherein he was also ready both for his love to the children of *Israel*, and because he being anointed *King*, it was his part to defend them, as his Subjects. But because he would goe upon good ground, he first asketh counsell of the Lord, and is bidden by him to goe against the *Philistims* and promised he should prevaile, and when his men fore-calling the danger of *Saul*, that they might thus come into, he consulted againe, not that he doubted, but to satisfie them, and for their confirmation, and then he was assured againe of the victory.

Lyra.

V. 2.

V. 3.

V. 5.

*Peter Martyr.*  
*Lyra. Hugo.*  
*Card. Borlhaus.*  
*Osiander.*

Junius.

Joseph. l. 6. c. 14.

Then *David* went with his men, and having smitten the *Philistims* tooke their Cattle, that is, the beasts, which they brought with them to carry away the corne and provision of the men of *Keilah*. Touching *David*s asking counsell of God, before he would goe to battell, herein he did as the children of *Israel* had done before, *Judg.* 1. 1. & 20. 18. and it is the onely sure way, when at any time a people goe forth to warre, to seeke first unto God to have him propitious; to doe otherwise, is temerity and rashnesse, as *Peter Martyr* noteth. For the manner of *David*s consulting with God, *Lyra*, *Hugo*, *Martyr* and others, for the most part hold, that it was done by the Priest *Abiathar* having the Ephod, which he brought with him, when he fled unto *David*, v. 6. But *Junius* and *Willet* following him will have it by a Prophet, and most properly by *Gad*, because it is said, that *Abiathar* came to *David* to *Keilah*, but this consultation was before his coming to *Keilah*, and *Josephus* saith, that he consulted with God by a Prophet. And this is the rather to be followed, because when he consulted by the Ephod, v. 9. it is mentioned, for he said to *Abiathar*, Bring hither the Ephod, whereas nothing is spoken of it in this place, but v. 6. it is recorded, that *Abiathar* brought it with him, as a preparative to the consulting hereby spoken of, v. 9. that we may understand, how it happened, that they had then the Ephod to aske counsell by. Of consulting by the Ephod see before, ch. 14. 18. and *Numb.* 27. 21.

V. 7.

Then it was told *Saul*, that *David* was come to *Keilah*, and he said, God hath shut him up in my hand, &c. Herby the blindenesse of *Saul* appeared; he for his wickednesse was hatefull to God, and yet he speaketh as if he thought God to be on his side and against *David*, and so doe others, who be enemies to Gods servants and to his truth, as the *Papists* in their warres against the *Protestants*, who give for their posie, *Adjutorium nostrum in nomine Domini*, and in their persecuting proceedings begin with these words, *In nomine Domini*, as *Peter Martyr* noteth, and so did *Sennacherib*, comming against *Jerusalem*, *Am I now come up without the Lord*, said he, by his Generall *Rabshakeb*? so do the wicked flatter themselves with an opinion of Gods being with them, when he doth utterly abhorre both them, and their wayes.

Note.

*Peter Martyr.*

2 King 18.

V. 9, 10, 11.  
12.

Then *David* understanding of *Saul*s purposing to come against him, consulted with the Lord by the Ephod, and first receiveth answer, that *Saul* would come to *Keilah*, as he had heard, and 2<sup>ly</sup>. that the men of *Keilah* would deliver him and his men into *Saul*s hands. He enquireth of both together, but hath an answer given onely to one at the first, and then asking againe touching the other, answer is made to that also. The *Rabbins* hereupon, saith *Martyr*, saigne, that the divine oracle never gave answer to any more, then one demand at one time, but there is no ground for this, it is rather to be held with *Lyra*, that although two questions be here propounded together, yet but one was asked first, and that being answered, the other: or God would have him seeke againe unto him, before hee would answer all, to teach us that he loveth to be importuned by us in prayer, and to be often sought unto, as also is taught *Luk.* 18. For touching a double enquiry made of the Lord, and all answered at once, we read *1 Chr.* 14. 10. Whereas

Lyra.

Whereas the Lord answered, *Saul will come downe, and the men of Keilah will deliver thee up to him*, and yet neither of both was done, it is to be understood for the justifying hereof, that *Saul* would have come, if *David* had staid there, and if he had come, they would have delivered him up, but not otherwise. Wherefore *David* with his men departing thence, *Saul* hearing of it went not forth, for both *Saul* had his spies to watch *David*, and *David* his to watch *Saul*, whereby it came to passe, that either soe heard of the proceedings of the other, and did accordingly. The men that went with *David* now, were 600, but before 400, so that his company was not watted by warring with the *Philistims*, but increased, none fell from him for feare of *Sauls* comming, but more were added, even as in the time of persecution, the Church was increased, when many were killed, as *Martyr* noteth, who also saith, that God could as well have given *David* victory against *Saul*, as against the *Philistims*, if he had staid his comming to *Keilah*, but forsomuch as *Saul* was his anointed, the Lord would not have *David* to fight against him, and he being destroyed, to come to the Kingdome, because that would have beene a blemish to him, and it might afterwards have been objected to him that he sought and came to it by ambition. Yet *Jehu* by going against King *Joash* and slaying him, attained his Kingdome, and was approved therein: but *Joash* was not anointed, as *Saul* was, that we read of, but came to the Kingdome by succession, and both he and all *Ahabs* posterity were adjudged before to destruction by the Lord, for *Ahabs* wickednesse, and *Jehu* was stirred up by the Lord to doe the execution, a Prophet being sent unto him, 2 King. 9. 7.

Then *David* aboad in a mountaine, in the wildernesse of *Ziph*, and sometimes he was in a wood there, for *Saul* sought after him continually. *Ziph* was a City in the Tribe of *Judah*, *Josh.* 15. from whence this wildernesse had the name, *Zepheeth* signifieth pitch, wherefore it is likely, that pitch abounded here, and so this City tooke the name therefrom, it was 22 miles from *Jerusalem* North-east, so *H. Bunting*. Here *Jonathan* came to *David* into the wood, and renewed his League with him, and comforted him, by saying, that his father should not finde him out, and that he should be King, and he next unto him in the kingdome. The renewing of their Covenant before the Lord, saith *Cromistor*, was before *Gad* the Prophet and *Abiathar* the Priest. *Jonathan*, saith *Lyra*, knew, where *David* was, to goe unto him, although *Saul* knew not, because there were messengers secretly passing betweene them, as betweene most entire friends. And this was the third time of their swearing either to other, 1. in the house, 1 Sam. 18. 3. 2. in the field, ch. 20. and 3. in this wood; which he morrally applyeth thus, so the faithfull soule entereth into Covenant with God, 1. in the house of the heart, 2. in the field of the worke, 3. in the desert of contemplation. From *Keilah* to this *Ziph*, are reckoned 4 miles. Touching *Jonathan*s saying that he knew *David* should be King and he next unto him, in the first hee spake upon sure ground, because he was by *Samuel* anointed, and because *Samuel* had told *Saul* that God had rejected him and chosen his neighbour, and for the grace wherein *David* was with all the people. But for the second, presuming only upon that great league of friendship, which was betwixt him and *David*, but as the history afterwards sheweth, he was herein deceived, for he dyed before that *David* attained to the Kingdome, so that as *Martyr* noteth, the servants of God may be deceived in their confidence touching temporall things, whereof they have no certaine promise, but so farre forth, as they make for Gods glory and for their good. Others to justifie his saying, expound it as a request made by him unto *David*, and some of the heavenly Kingdome.

Then came the *Ziphims* to *Saul*, saying, Dost not *David* hide himselfe with us in strong holds and woods? These *Ziphims* were of the Tribe of *Judah* and came of *Caleb*, 1 Chron. 2. 42. In complaining of them *David* called them strangers, Ps. 54. 3. because in their affection they were estranged from him, although of his owne Tribe. That which moved them to this treachery against *David* was doubtlesse the great feare, wherein they stood of *Saul*, if they should have

Ee

forborne

V. 11, 12.

V. 13.

Peter Martyr.

2 King 19.

V. 14.

H. B. Patriarchs  
travailes.V. 16, 17,  
18.Schol. Hist. of  
Lyra.H. Bunting Pa-  
triarchs tra-  
vailes.Note.  
P. Martyr.Pellican,  
Ofander.

V. 19.

P. Martyr.

forborne to certifie him of *David's* lurking, being warned by the example of the City of *Nob*. The place, wherein he was, they say, was *Hachilah*, on the south of *Ieshimon*, the Vulg. Lat. on the right hand of the desert, so likewise *Iunim*. Hebr. it is on the right hand of *Ieshimon*, and *Ieshimon* signifieth a wilderness, but most take it for a proper name, and this is to be preferred, because the word *צִיפִים* is commonly used for a wilderness, and *David* is said now to have been in a wilderness, and if by *Ieshimon* a place known particularly by that name had not been meant, how should *Saul* by this description have known the better, where *David* was, when they certified him, that he was in the wilderness near to them, on the south of the wilderness, for there being many wildernesses, it would have been uncertaine, which they meant. If it be said, hee could not but understand it of the wilderness of *Ziph*, the south or right side of it I say, why then did they vary the word; and not say *Midbar*, but *Ieshimon*? *Peter Martyr* saith, that *David* upon this occasion compiled not onely *Psal. 54.* but also *99. Psal. 116.* and *31.* And it was a most inhumane part in them to deale thus with one of their owne Tribe, who fled to them, thinking, that for their nearnesse to him in blood they would have been a succour to him against *Saul*. In these men therefore the Jewes were figured out, of whom it is said, when they rejected Christ and delivered him to death, *Hee came amongst his owne but his owne received him not.* *Saul* is glad of this treachery of the *Ziphims* and bleſseth them therefore, who were indeede accursed for this wickednesse by *David* led by a better Spirit. *Pyrrhus* an heathen King met with better measure at the Romans, his enemies hands, for they let him understand of the treachery of his Phytician who offered them to poison him; and the *Falisci*, to whom they sent their Schoolemaſter home bound, that went about to betray their City to them by bringing the children of noble men into their power, which had bene to him committed for their education.

*Peter Martyr.*

Joh. 1. 11.  
V. 21.

V. 22.

*Peter Martyr.*  
*Iunim.*

*Saul* finding, that the *Ziphims* were for him, biddeth them diligently to note all his lurking places, for said he, *it is told mee, that hee dealeth very subtilly.* the Vulg. Latin for hee thinketh of mee, that I lay wait subtilly for him. *Peter Martyr*, he said unto mee, that he was most crafty. *Iunim*, he himself told me, that hee was wont to use subtilty. The Sept. for *Saul* said, lest he use craft, the Hebr. is, for he told me, or one told mee, that he is very subtle, and this is the same in effect with our translation, neither is any thing supplied, but the Nominative to the verb *צִיפִים*, which is left to bee understood, and that is, some one, whom *Saul* had employed to observe *David*. That of *Iunim*, that *David* in times past when he did so prosperously, being asked by *Saul*, how he handled the matter so to prevaile at all times answered, that hee used policy, is not so probable; because he then went armed with a strong band, neither needed hee, as now, to shift from place to place for his owne safety, which is the Subtilty here meant. All other expositions goe from the originall, and so may easily bee rejected.

V. 24.

*H. Bunting Pa-*  
*riar, travails.*  
*Iunim.*

And they arose and went to *Ziph* before *Saul*, but *David* and his men were in the Wilderness of *Maon*, on the south of *Ieshimon*. *Iunim* the *Ziphims* went before *Saul*, when hee and his men were in the Wilderness of *Maon*, on the south of the Wilderness, Hebr. and *David* and his men were, &c. The *Ziphims* going before *Saul* to search out *David* found him in the Wilderness of *Maon*, which *Maon* was also a City in the Tribe of *Judah*, not farre from *Ziph*, *Iosh. 15.* about 4 miles, as one saith, and this was also on the south of the same Wilderness called *Ieshimon*. Then *Saul* followed with his Army, and *David* hearing of it, went downe to a rock there. *Iunim* saith, hee went downe from the rocke, that was in the Mountaine. *Hachilah* before spoken of v. 19. the Hebr. is, hee descended the rocke, most probably, as *Iunim* hath it, it being meant, that hee went downe from the hold or rocke in the Mountaine, that *Saul* coming might not finde him there, and therefore it is immediately said, that *Saul* and his men went on the one side of the Mountaine and *David* and his men on the other side. Yet I doe not thinke with *Iunim*, that the aforeſaid *Hachilah* is here meant, for that was in the Wilderness of *Ziph*, this of *Maon*, for *David* layed not long in any place, but was before the



the returnes of the *Ziphims* to seeke him, gone to another rock. Yet generally it is rendred, hee descended to a rocke, and *Willet* who in all other things almost followeth *Iunius*, herein leaveth him, and defendeth the most received reading, but upon weake reason. The ordinary Glosse saith, that hee went to the rocke, to leave this carriage there in some cave, that hee might with the more expedition passe on, but this is very improbable.

*Saul* being come to the Wildernesse of *Moria* pursueth *David* so hard, that hee was in danger of being even now taken by him, wherefore he made haite to get away for feare of *Saul*. But God by his singular providence saved *David*, by calling *Saul* off from this pursuite, for a messenger came to him to tell him that the *Philistims* invaded the land, and so hee left pursuing *David* for that time to goe and fight against them. The Vulgar Latin hath it, *he despaired of escaping from Saul*: *Peter Martyr*, *David* haltened to goe away from the face of *Saul*. And thus it is Hebr. there being no word to set forth his feare or despaire, except the word *פחד* be taken for to bee terrified, as it also signifieth, but then it must bee rendred, *David was terrified at the presence of Saul*. But that hee despaired not, appeareth by *Psal.* 116. which *Martyr* thinketh, that hee made upon this occasion. Hee was tossed betweene feare and hope, for hee saith, that the snares of death did beset him round, but hee also saith, that then hee called upon God for deliverance, which sheweth his faith. Whereas *v. 11.* hee confesseth, *I said in my haste, that all men are lyers*, which some understand, as spoken of *Samuel*, and that *David* began now to doubt of the truth of that, which *Samuel* had told him touching the Kingdome: this is rather to be understood of the *Ziphims* and the men of *Keilah*, who dealt so fallly with *David*. But *R. Kimbi* maketh a diverse construction thus, although I doubt, yet God is true, for all men are lyers, and therefore I. Thus *P. Martyr*. But I rather hold with *Iunius*, that he spake so having respect unto *Samuel*, for he said so in his passion through the greatnesse of trouble, for hee professed still, that he believed. Thus God sometimes suffereth his to fall into the greatest straights where by they are much terrified, but let us take heed, that our faith be not overwhelmed with feare, for when all things may seeme to be most desperate, then God is nearest at hand to deliver us, as he did *David*. Some say, that *David* feared not so much for himself, but for his company, or because he would by no meanes fight against *Saul* being the Lords anointed. Glosse Ord. that although he doubted not, but hee should bee preserved to enjoy the Kingdome promised; yet hee feared both for his men, lest many of them should perish; and for many, that involuntarily followed *Saul*, lest they should perish. For *Saul* ceasing to pursue *David*, that hee might goe against the *Philistims*, *Josephus* and after him *Pellican* thinke, that hee did it out of the love of his Countrey, which did beare more sway with him to preserve it, then his private spleene against *David* to make him still to pursue him, the weale publike being neglected. But *Peter Martyr* saith, that it is not to bee imputed to any goodnesse in *Saul*, for hee had done the office of a good Prince, if hee had so loved his Countrey, but to Gods providence over-ruling him at this time, as afterwards *Sennacherib* to make him leave the besieging of Jerusalem, when hee heard, that *Tirbakh*, the King of *Ethiopia* had invaded his land. But for so much as even in naturall men there may bee an earnest love to their Countrey, and an hatred of some enemies more then of others, and a greater desire to resist them, specially for their owne greater good, I see not, why this should bee denyed to have beene in *Saul* or *Sennacherib*, nay God hereupon, that hee might give *Saul* an occasion to cease from pursuing *David*, when hee was even ready to take him, stirred up both the *Philistims* to invade his Countrey, and some man speedily to certifie him thereof. For hee saw, that by *David* there was not likely to be any present danger, because yet hee attempted nothing against him, but by the *Philistims* there was danger of subduing his Kingdome to them, and then it would have beene too late to goe against them, but for *David*, hee thought that hee might returne and take him as well another time. *Saul* being thus called away and *David* by this meanes escaping, in remembrance of this deliverance he called

Willet.

V. 26.

V. 27.

Peter Martyr.

Iunius.

Note.

Josephus.

2 King. 19.

V. 28.

Junius.  
V. 29.

H.B. Patriarch  
travailes.

The Mystery.

led the place, where *Sela-Hammalekoth*, that is, the rocke of diremptions, because the forces of *Saul* were here broken off from *David*.

And *David* went from thence and dwelt in strong holds in *Engedi*. This is also in the Hebrew added to this Chapter, the Vulgar Latin, and *Junius* referre it to the next, herein following the Sept. so likewise *Peter Martyr*. But I, as our translation, follow the originall. *En-gedi* was a strong Castle situated in a Mountaine neare to the dead Sea, the Mountaines here were of a wonderfull height, in some places high ragged rockes appearing, which were fearfull to behold, and in others places plaine and fruitfull valleys, it was from *Maon* 36. miles, yet in the Tribe of *Judah* also, *Job*. 15. Here grew in the fruitfull places, Vines, and other fruits and a Balsam, wherefore *Solomon* in his Song speaketh of the Vineyards of *En-gedi*. It signifieth the Fountaine of a Kid or Lambe. To this place being in the extremity of the land, and strong by nature, *David* came, thinking that *Saul* would not follow him hither, where an Army could so hardly passe, but he so greatly thirsted after his blood that as nothing could stay him from pursuing after him, as the next Chapter sheweth.

For the Mystery in this Chapter, The men of *Keilah* who received so great a benefit of *David*, but yet ungratefully would have delivered him to *Saul*, doe figuer out the Jewes, amongst whom Christ delivered and cured many, but they delivered him into the hands of the secular powers to bee crucified, wherefore hee leit them. And the like is to be said of the *Ziphims*.

#### CHAP. XXIV.

V. 2.

Lyra.

Then *Saul* hearing, that *David* was at *En-gedi* went out with 3000. men to seeke him upon the rockes of the wilde Goates, *Junius*, *rupicaprum*, the Vulgar Latin, *que solibicibus pervia sunt*, which are passable onely to the *Ibices*, that is, saith *Lyra*, a wilde Goate, which casting himselfe downe from the toppe of a rocke, pitcheth upon his hornes without hurt; so that the place was difficult and dangerous to travaile in. *Ibices*, saith *Comestor*, are either those wilde Goates, or fowles so called, being somewhat like a stork.

V. 3.

P. Martyr.

And they came to the sheepsfolds by the way, wherein was a cave, and *Saul* went in to cover his feet. This cave, it seemeth, was very large, for it received *David* and all his men, so that it seemeth to have beene a place, into which the shepherds brought their sheepe in the night season for their safeguard. *Osfander* saith, in *Germany* there be caves so large, that in one, an whole band of men may be hidden. Now the nature of a cave, saith *Martyr*, is such, that they within may see him that entrench, but hee cannot see them, wherefore *David* with his men being there saw *Saul*, but he could not see them. Then *David*'s men said unto him, The day is come, whereof the Lord hath said, I will deliver thine enemy into thy hand, and thou shalt doe unto him what seemeth good unto thee, wee do no where read of any such promise made, to *David*, yet happily it was made when *David* was with *Samuel* amongst the Prophets, but it is not recorded before this, as neither be many other things that were spoken or done, so *Mar.* and *Lyra* saith. Doctores do commonly hold, that this was spoken to *David*, when hee fled to *Samuel*; *Junius* hath it, this is the day, in which the Lord saith, behold I deliver thine enemy into thy hand. How-

Lyra.

V. 4.

Lyra.

Pellican.

V. 5.

soever, it seemed not good to *David* now to slay *Saul*, but to cut off the lap of his garment onely; for hee said, that his hand should not bee upon the Lords appointed. This garment, saith *Lyra*, was a military garment called *Chlamys*, or *Pyramica*, because it was sharp on both sides, and it reached downe to his ankles; One of these laps *David* came softly and cut off. If it be doubted, how hee could doe it, and not bee perceived, *Peter Martyr* saith, that happily he lay his upper garment aside, whilst he did his easment, but *Pell.* better, that the Jewes were wont for decency, when they sat downe to do their easment with their upper garment to cover themselves all over, and therefore it is called covering their feet, & so it hanging upon the ground in part, *David* might easily cut one lap off without being perceived, especially by reason of the noise made by the Army without in the meane season. But when *David* had done this, it is said, that his

heart

heart smote him, whereupon the Rabbins say, that hee went with a purpose to kill Saul, but repented in going, and so did no more, but cut off a skirt of his garment, but for this God punished him in his kiade, in that when hee was old, he was cold and could not get any heate: but this foundeth like a frigid and cold invention of theirs, for David alwayes abhorred from having a thought in his minde to kill the King, how injurious soever to him, because hee was, as hee saith in the next verse, the Lords anointed. But wherein was his fault, that his heart smote him, seeing hee did no more, but cut off the skirt of his garment, for this seemeth to have bene a very small injury? *Ans<sup>r</sup>.* Peter Martyr saith, that his heart smote him because at the first his fact seemed to bee injurious; but afterwards considering, that hee did not this to offer any injury to Saul, but hereby to manifest his humanity towards him, his deadly enemy, in sparing his life, when hee could as easily have taken it away, as cut off the lap of his garment, hee doubted not, but that it was warrantable both before God and men. And God would have him thus to obtaine testimony of his innocency from Saul, his utter enemy, which as Aristotle saith, is the greatest testimony of all others. *Lyra* saith, this cutting off some part of Sauls garment could not be without some injury to Saul, and therefore well might Davids heart smite him, seeing Saul was still his King, and therefore no injury ought by any of his Subjects to be done unto him, no not with the best intention; and amongst the Jewes wee may note it to have bene counted an ignominy to have part of the long upper garment cut off, from the example of Davids men, who were so served by the King of Ammon, when they were sent to congratulate his comming to the Crowne after his fathers death, 2 Sam. 10. From this tenderesse in David wee may learne, how every Subject should abhorre from killing his King, or doing him the least injury in word or deed for reverence to God, whose Vicegerent hee is, although hee bee a tyrant, and therefore as David, hee must with patience beare his tyranny, waiting the time that God hath appointed to take him away, from being any more a burthen to the Common-wealth, as David said, *Ch. 26. 10.*

David being blamed, as it is likely, by his men for sparing Saul, said unto them, *the Lord forbid that I should doe this thing to my master, the Lords anointed, &c.* and with these words stayed his men from rising against Saul. The Vulg. Latin, here hath these words further inserted, as the Lord liveth, the Lord shall smite him, or his day shall come, &c. *as Ch. 26. 10.* But this *Lyra* judgeth well to have crept out of the margin into the Text through the ignorance of the scribe.

Saul thus escaping and going safe out of the cave, David followed him and cryed unto him, (My Lord the King) *wherefore bearest thou mens words, saying, behold David seeketh thy hurt &c.* David imboldened by his good conscience, dareth now to shew himselfe to Saul, but hee neglecteth no meanes, whereby hee might pacify his anger. For 1. hee boweth low unto him. 2. He acknowledged him to be his Lord and King, and father, and himselfe his humble Subject and Servant. 3. Hee proveth his innocency towards Saul against all traducers, because God having delivered him into his hand, hee spared his life. 4. Hee vilifyeth himselfe in comparison of Saul, as a dead dogge, or a flea, after whom therefore it was a most unfit thing, that the King of Israel should come out, and take this travaile upon him to pursue him. Now whereas he saith, that God had delivered Saul into his hands, hee meaneth not, that hee might lawfully have slaine him, although some thinke so, and the same phrase is afterwards used to Abab, and hee is threatened, because the Lord having delivered Benbadab into his hand, hee let him goe: and hee that is slaine casually by another man, is said to have been by God delivered into his hands, *Exod. 22. 13.* But here Saul is said to have bene delivered into Davids hands, because hee had an opportunity given him to slay him for the tryall of his patience and charity towards his enemy. For it was not lawfull for him to kill him, as Martyr reasoneth. 1. Because so, he should have taken vengeance into his owne hands. 2. It might have bene an occasion of great dissention in the Common-

1 King. 1. 1.

Qu.  
Peter Martyr.

Lyra.

Note.

V. 6.  
V. 7.

V. 8, 9.

V. 10.

1 Kings 20.

P. Martyr



wealth. 3. it would have beene scandalous to *David* thus to attaine the kingdome. 4. It would have beene an evill president to others to rise against their Kings, and to murder them, yea to his owne Subjects to have taught them afterwards to offer violence to him, upon their grievances. It may seeme indeed to have beene lawfull, as the case stood, because *David* was anointed King, *Saul* grew intolerably outrageous and had killed the Priests of God, and came thither with a minde to kill *David* and his men, and it is not unlawfull to kill another in defending a man selfe; which last is true, if there be none other way to escape, but God shewed *David* a way to escape without killing *Saul*, as wee see in this place; and although *David* were anointed, and so appointed King after *Saul*, yet he must waite, till God, who had set him up, would pull him downe againe; and untill his actuall possessing of the kingdome, it belonged not unto him to punish the outrages done upon any, except common enemies of the people of *Israel*. *Lyra* also saith that *David* was to honour *Saul*, as long as God tolerated him in his kingdome, and that he ought not to take revenge upon *Saul* in his owne case, especially he having no office to execute judgement, and that this opportunity was offered him that his humanity might be manifested to his enemy.

*Lyra.*

V. 13.

1 Sam. 31.

As saith the proverb of the ancients, Wickednesse proceedeth from the wicked, &c. Hereby saith *Lyra*, he meant, that he went not about to kill *Saul*, neither would he, but that he being wicked, he would leave him to be slaine by the more wicked, as it fell out, for he was slaine in a manner by the *Philistims*, when, to avoid that ignominy, he slew himselfe. The Hebrewes, saith he, thinke, that by the ancients, the ancient of dayes is meant, as God is called, *Dan. 7. 9.* and that this proverb was grounded upon that law, *Exod. 21. 13.* If a man smite his neighbour, not having layed waite for him, God hath delivered him into his hand, and I will appoint a City of refuge for him to flee unto: for this, they say, is either for some secret wickednesse in the slaine, thus judged by God, or in the slayer bringing that evill upon him, that he must live in exile from his owne house. But this is farre fetcht and little to the purpose; and for the former, that he would leave the wicked to be slaine by the wicked, it is not probable that he spake in such a sense, for hereby *Saul* might have beene more exasperated against him, and as improbable is it, that he is meant that he would leave him to fall by his owne wickednesse, as *Vatablus* hath it, as also that of *Borrichius*, that although *Sauls* wickednesse were such that he sought to kill *David*, yet *David* would not attempt the like against him, for thus he should have accused *Saul*, whereas he endeavoured not to accuse him, but onely to excuse himselfe. The best then is that of *Pellican*, that he meant *Sauls* parasites by the wicked, such as *Doeg* and the *Ziphims*, as if he had said, this wickednesse of killing any man unjustly commeth from the wicked, who stirre thee up against mee to take away my life, but I am none of that sort, for I feare God, and therefore my hand shall not be upon thee, I abhorre from such a sinne.

*Vatablus.*  
*Borrichius.*

*Pellican.*

V. 15.

V. 16.

17.

V. 19.

*Peter Martyr.*

The Lord therefore judge betwene me and thee, and plead my cause and deliver me out of thy hand. Having briefly said what he could to *Saul*, he lastly fleeth to prayer, having little hope to prevaile with him being so inveterated in malice. But his humanity and oration so full of weighty reason, and pathetically, did so worke with *Saul*, that he wept, and was overcome, and acknowledged *David* to be more righteous then he, in that he being his enemy he yet spared his life, and so prayeth God to reward good unto him therefore. Some saith *Martyr*, thinke that *Saul* spake thus to *David* in hypocrisie, because of those that were about him, and saw how well *David* had deserved of him, who could not but have condemned him, as a raging beast, and no man, if he had not shewed to relent, upon so extraordinary kindnesse shewed unto him, and he thought happily by this meanes to draw him to the Court againe, and there with lesse scandall cut him off. But he thinketh rather, that he was seriously touched with remorse for the present, because he dealt with him, as one that he verily beleevved should be King, and have his children in his power, in that he urged him

him to sweare, that he would deale mercifully by them: thus also *Pellican*, and this is most probable, because even in the wicked there is a conscience accusing them for their horrible wickednesses, as in *Judas*, who also confessed his sinne in betraying the Lord, and in *Cain &c.* but here was no true repentance, because no reformation followed, but after a while he persecuted *David* againe. But here was a wonderfull change for the present in *Saul* from that which he was before, when he challenged *Jonathan* for taking part with *David*, and *David* for conspiring against him, for now he justifieth him and condemneth himselfe. A great encouragement to *David* in his affliction, and to all the godly, for that their wicked enemies cannot but in their consciences acknowledge their innocency, although out of an inbred malice against goodnesse they persecute them, and speake evill of them: which should make such as feare God to continue constant in their upright dealing, notwithstanding their suffering, because one day their righteousness shall breake out as as the sunne, and their wicked enemies shall be ashamed.

Here *Saul* further saith, that he knew certainly that *David* should be King, and that the kingdome should be established unto him, because he was so good and vertuous, God was so manifestly with him to preserve him and bring him into his hands, who before had said, when he was at *Keilah*, that God had delivered *David* into his hands, and because God did prosper him so in all his undertakings, and he was so gracious in the eyes of all the people. For his wickednesse had made, that God had left him and threatened, that his kingdome should not stand, and the hearts of the people were averse from him, wherefore from the contrary in *David*, he gathered, that *David* was the man whom *Samuel* meant, when he told him, that God would take his kingdome from him and give it to his neighbour, that was better then he: for I doe not thinke with *Martyr*, that the anointing of *David* by *Samuel* was yet come to *Sauls* eare, for then he would also have sought *Samuels* life, so that he knew not thereby, that *David* should be King, but by the signes beforealleged.

Then *Saul* required *David* to sweare unto him, that he would not cut off his seed, but leave him a name in *Israel*, whereunto *David* yeilded and sware unto him, wherein saith *Lyra*, it may seeme that *David* sinned, 1. Because *Saul* was reprobated of God, and so no oath ought to have beene made unto him for the preserving of his name in *Israel*. 2. Because *David* did afterwards contrary to this oath deliver 7 of the children of *Saul* to the *Gibeonites* to be cut off. But he answereth to the first, that he knew not *Saul* to be any further reprobated of God, but onely in respect of his temporall kingdome: and to the second, the will of God is alwayes to be understood to be excepted, so that when a man hath sworne to spare any, if God biddeth him kill, he may doe it without perjury, and this was the case of those 7 children of *Saul*, God bade him satisfie the *Gibeonites*, whose demand was to have so many delivered unto them to be hanged up in revenge of *Sauls* cruelty formerly against them. Yet neither was the seed of *Saul* quite cut off, for *Mephibosheth* the son of *Jonathan*, the sonne of *Saul* was preserved, yea *David* was so farre from sinning, when he made this oath to *Saul*, that he fulfilled a precept of greatest perfection. Love your enemies, and doe good to those that hate you, &c. Moreover God in his law provideth, that the sonne shall not dye for the offence of the father, so that *David* sweare to nothing, but what was just, and if he should have refused to sweare thus, there might have beene some colour for *Saul* to persecute him againe. And as he sweare, he did his endeavour to keepe his oath, for he did both slay him that said he killed *Saul*, and both those conspiratours that slew *Ishbosheth*, the sonne of *Saul*. Onely in the matter of the *Gibeonites*, wherein he had no power, he suffered that to be done, which he could not hinder, it being understood when he tooke this oath, unlesse God should command to the contrary.

Mystically by *David* hidden in a Cave, understand Christ, by *Saul* comming into his power to kill him, the *Jewes* comming to take him, whom he shewed

Pellican.

Note.

V. 20.

1 Sam. 15.

V. 21.

Lyra.

2 Sam. 21.

Mat. 5. 44.

2 Sam. 1.

2 Sam. 4.

The Mystery.

Joh. 18. 6.

1 Sam. 15. 28.

2 Cor. 3.

Zechar. 12. 10.

shewed, that he could have destroyed, when he made them fall backward by the breath of his mouth; the Cave, wherein Christ was hidden in respect of his divinity, was his flesh, so that the Jewes could not see it; the lappe of Sauls garment, which David cut off, was the kingdome in a figure, whereof the Lord deprived the Jewes; and as at the last, when David shewed himselfe to Saul, there was compunction in him and he acknowledged his owne wickednesse and Davids righteousnesse and fought his favour, so the Jewes shall one day, when their eyes shall be opened to see whom they have pierced, be compunct and sorrow therefore and seeke his favour.

## CHAP. XXV.

V. 1.

1 Sam. 27. 6.

Lyra.

Prov. 10. 17.

Osiander.

Junius.

V. 2.

1 Kings 18. 19.

V. 5, 6.

Junius.

Lyra.

V. 7, 8.

Peter Martyr.

Note.

**H**ERE first is the death of Samuel recorded, and how he was buried and lamented by all Israel. God let him live faith *Pellican*, till that Saul himselfe was brought to acknowledge, that David should be King, as he had foretold, and after this he tooke him out of this life, and Saul lived not long after, some Hebrewes say but 7 months, but this cannot be, because David sojourned after this a yeare and 4 months in the Philistines country, before the death of Saul. That of *Josephus* therefore is more probable, that Samuel died in 18 yeare of Sauls raigne, and Saul 2 yeares after, when he had finished 20. For the age of Samuel see before *ch.* 12. 22. *Lyra* noteth that Samuels death and buriall is first set downe in this chapter and then Nabals death, the one a good man buried with honour, the other wicked and buried without all honour that we read of, that we may see, how the godly do excell the wicked even after death, according to that, *The memoriall of the just shall be blessed, but the memory of the wicked shall rot.* For the place of Samuels buriall, it was in his house at Ramah, that is, faith *Osiander*, amongst his kindred and others of his family. Of mourning for the dead and burials, see *Gen.* 50. And David went to the wildernesse of Paran, that is, leaving the strong hold in Engedi, he tooke this opportunity, faith *Junius*, to remove to the uttermost parts of the land, whilst all were busie in burying Samuel, that he might be further out of Sauls danger. Of the wildernesse of Paran, see *Numb.* 10. 12. it was so large, that it extended from mount *Sinai* to the south border of the land of Canaan.

And there was a man of Maon, whose possessions were in Carmel, he had 3000 sheepe and 1000 goats, and he was shearing his sheepe in Carmel, &c. Maon was a City in Judah, of which see before *ch.* 23. 24. Carmel signifieth a place tilled or planted, there were two thus called, as by their proper name, one in Issachar, where Baals Priests were slaine, the other in Judah, *Jos.* 15. 53. not farre from Maon, and of this it is here spoken. David taketh this opportunity to send for some refreshing for himselfe and his men to Nabal, to Carmel, where he now made a feast, saying to the young men that went, then shall ye say to him that liveth in prosperity, peace be to thee, &c. the Vulg. Lat. peace be to my brethren and to thee, &c. *Junius*, ye shall say, if he be safe, enjoy thou peace, &c. *Peter Martyr*, say to him living so, peace to thee, &c. the Hebrew is *וַיֹּאמְרוּ* *viventis*, and so the meaning is good, say to him, whilst he liveth, peace enjoy both thou and thy house &c. that is, as *Junius* expoundeth it, as long as thou livest; for the conditionall particle if it is not in the Hebrew, neither doth it agree with the present case, because David doubted not, but that Nabal was then in health, because he feasted. It was the manner of the Jewes, faith *Lyra*, at times of sheep-shearing, to make great feasts in remembrance of their fore-fathers, that were shepherds. For the reading of the Vulg. Lat. it was by a mistaking *וַיֹּאמְרוּ* being taken for *וַיֹּאמְרוּ* which signifieth to my brethren. Thus David sought to insinuate into Nabals favour by good words, and commemorating his benefites towards him, in that his shepherds were safe by his Army, in the Wildernesse, as it followeth *v.* 7. 8. they had no hurt neither lost any thing all the time that they were in Carmel neare unto him. Here we may see that sometimes fooles, and men of no desert are rich, when as the best deserv-

ing



ing are in want, as *David*, and constrained to sue to such for reliefe, thus *I have seene*, saith the Preacher, *servants on horsebacke and Princes walking on foot*, that no man of desert be lesse esteemed for his want, or wicked worldlings esteemed the more for his wealth.

*David's* servants having done their message, as they were commanded, *Nabal* made them a churlish answer, saying, *Who is David, or who is the son of Jesse? there be many servants now a dayes, that breake away every one from his master, &c.* He spake thus disdainfully of *David*, saith *Lyra*, as of a stranger, because hee was descended of *Rub* the *Moabitisse*, and he did not onely calumniate and vilifie him, but also his men, as perfidious. When as, as *Peter Martyr* hath it, he could not be ignorant that *David* had wrought a great deliverance for *Israel*, when he slew *Goliath*, and it was generally expected, as we may see by *Saul's* owne acknowledgement, that *David* should raigne after *Saul*, and he was of his owne Tribe, but *David* was now poore and he rich, and this made him so to insult over him, and to wrong him, for fooles use to be puffed up by their riches, and to despise all that be poorer.

*David* hearing of *Nabal's* churlish answer, breaketh into a rage, and biddeth his men presently to gird on their swords, which they did, and followed him to the number of 400, and he vowed for this indignity to destroy *Nabal* and all his, v. 21. 22. He bare patiently, saith *Martyr*, *Saul's* rage against him, and the contumelies of *Simei*, but towards *Nabal* he could have no patience, because, as is afterwards said, he had done much good unto him, v. 16. 21. but he requited him with so great evill. For contumelious and vilifying speeches to a generous minde, are more provoking, then outward violence, as *Chrysost.* noteth, because the one hurteth the body onely, but the hurt is divided, as it were, betweene the body and the minde, the other woundeth the minde onely, the wounding whereof is most intolerable: and there was not onely the rendering of evill for good, that vexed *David's* minde, but for that the man that did it, was so base in comparifon of him, and did not onely dismishe his men, without reliefe, but for their praying for all good unto him, ladeth them with all contumelies. We may see here, that the Saints of God are sometimes subject to violent passions, whereby they are carryed to sinne against God. For in this *David* sinned divers wayes, 1. By resolving upon revenge so soone as he heard of the wrong done, whereas it is forbid to avenge our selves. 2. By taking an oath to doe it. 3. For that he vowed to slay all that belonged to *Nabal*, that pissed against a wall, which had bene great injustice, when as he onely had abused him. Thus the best have bene suffered to fall, that we may see what wee are, if we be left a little to our selves, to praise God for his grace, when we are kept from falling so foully, and ascribe nothing to our selves or our owne strength.

The one of the young men (that is, one of *Nabal's* servants) told *Abigail* *Nabal's* wife, saying, *David* sent messengers to salute our master, and he railed on them, &c. This man knowing well the strength and animosity of *David* and his men, thought it time to speake without delay unto his mistresse, who was not present, when *David's* men were so reproachfully used. For he weighing the good usage, that he and his fellowes had at *David's* hands, of which he speaketh, v. 15. 16. did certainly feare, that *David* would come and destroy them all, except some course were speedily taken to prevent it, for he thought that no man of courage would doe lesse, if so great injury were offered unto him, especially being in his case, who upon such disparagement might feare, that his men would forsake him, being spoken of, as no better, then a fugitive servant from his master *Saul*, if he did not speedily revenge it.

Now he yeildeth a reason in the end, why he spake not to his master, but to her, because he is such a sonne of Belial, that a man cannot speake to him, meaning, that he had no hope to do any good by speaking to him, but that he would be more enraged. And herein this servant shewed himselfe to be wise and carefull both of his masters good, and of all the family, in which other servants should learne of him; but because one onely is spoken of that shewed this care and not

more

V. 10, 11.

*Lyra.*

*Peter Martyr.*

V. 13.

*Chrysost.*

Note.

V. 14.

3 *Lyra.*

V. 17.

Note.

Peter Martyr.

more, it seemeth that discreet and carefull servants are rare. *Peter Martyr* hereupon gathereth, in that this servant spake to his Mistrisse, the inferiour ruler of the family, when hee despaired of doing any good with the superiour: that when the chiefe Magistrate cannot bee prevailed with for the averting of danger from the Church or Commonwealth, which is, as it were, his family, the inferiour Magistrates are to bee sought unto, who have power under him, and are set to provide for the common good.

V. 18.

*Then Abigail made haste and took 200. Loaves and two bottles of Wine, and five sheepe ready dressed, five measures of parched corne, 100. clusters of Raysons, and 200. Cakes of Figs, &c.* Of the wisdom and beautie of *Abigail* it was spoken before, *Verf. 3.* and of the churlishnesse and evill condition of her husband *Naball*;

V. 19.

now her wisdom beginneth to appeare, in that shee so wisely sought to prevent the danger that was comming upon her family, and herein shee had not the counsell of her husband, neither did shee tell him of it, as is said, *Verf. 69.* because if hee had knowne, shee feared hee would have hindred her in this her journey. Shee made haste, because delaying might have been dangerous: and whereas two great wrongs had been done by her husband *Naball* unto *David*;

V. 20.

P. Martyr.

1. In denying him reliefe in his necessities, which hee had so well deserved. 2. In using contumelious speeches against him, she prepared for both these to satisfie him as well as she could, and so to appease his anger: for, 1. She carried him victuals for which he had sent. 2. She used good words unto him to insinuate into his favour, and humble gestures, *Verf. 24, 25, &c.* And the provision which shee prepared was a bountifull gift, both for necessary food, for which the Loaves, the Muttons and the parched corne served, and for daintier Cates of Figges and Raysons. Hereby it appeareth, what abundance of provision was made for this sheephearing feast, in that there was so much bread and flesh ready, that might bee spared, a measure called *satum* here, was *modium & semis*, parched Corne, most accurate meale, Cakes of Figges, bunches tyed together: So *Lyra*. And in going to meete *David*, shee is said to have gone [*by the covert of the hill*] that is, saith *Martyr*, a secret way, and not the common road, lest shee should meete any of her friends by the way, and bee interrupted by them. But whereas it is said, *Verf. 19. Shee told not her husband*, a question ariseth,

Qu.

Whether a wife may give so much, or how much she may give without the consent of her husband? *P. Martyr* thinketh that the wife hath no power to give, but of those goods which are properly her owne, and to give of the goods that are common between them in way of Almes, were to violate the Law of Matrimony. But when the case so standeth, that the husband is foolish and churlish, and so neither doth nor will provide for the good of the family, and to prevent danger, then it is her part to provide. But this as *Willet* noteth, were too much to abridge the wives libertie of giving, and amongst us, where the wife hath nothing properly her owne, shee should have no power to give any thing, whereas by vertue of marriage the goods which the married have, are common between them. It is to bee held then, that although the wife may not alwayes give away what shee listeth, for shee must bee subject to her husband, yet shee may in an extraordinary case, as this was, for the good of her husband give liberally, and ordinarily give to the poore with discretion, as wee reade of the wife of *Cbuzas*, *Herods* steward, and other godly women, that they ministred to Christ of their substance. But this is not to bee done without the husbands consent, if hee bee one that feareth God, as the *Shunammite* woman, who desired to prepare for the entertainment of the Prophet, that passed by her house divers times, yet did it not, but first acquainting her husband with the motion and having his consent. But if hee bee an enemy to goodnesse and charity, shee may give, as shee seeth occasion, so that it bee done moderately, and not to the waisting of her husbands estate, according to the example of the women before named, whose husbands happily did beare no good will to Christ, whom they followed.

Willet.

Luk. 8. 1.

1 King. 4.

Ofande.

*Abigail* with her Servants and Asses laden going on in a secret way, the divine providence so ordered it, that shee met *David* and his men, whereas if hee

hee had gone the common way, hee might have destroyed all, as he intended, before that shee had knowne of it, as *Osiander* noteth.

Now *David* had said, *In vaine have I kept all that this fellow had in the wilderness, &c.* This saith *Lyra*, being spoken before, but not recorded, cometh in here by way of capitulation, for when hee girt on his sword, and bade his men follow him, hee going before them, and impatient of the contumely offered unto him uttered these words, and sware to slay all that belonged to *Nabal*, that pissed against the wall, and not now, as it may seeme in the hearing of *Abigail*: Yet if it bee taken as spoken in his chafe upon the way, when *Abigail* was come neere him, but not yet observed, the Hebrew will beare it, and her alighting and humbling her selfe to *David*, and her speech unto him doe most aptly agree, if it bee thus understood; for as if shee heard his threatnings, shee fell at his feet and said, *Upon me, upon me bee this iniquitie*, *Verf. 22. So doe God to Davids enemies and more also, &c.* Because men are not willing to pray for any evill against themselves, saith *Kimbi*; *David* prayeth for it against his enemies. *Martyr* will have the meaning to bee, so let God destroy the enemies of *David*, as hee would certainly destroy *Nabal* and all his; but the note of similitude doth not here follow, but a conditionall, if I shall leave of all, that hee hath one to pisse against a wall. Wherefore *Hugo* better, sometime in swearing a man calleth for evill upon himselfe, as *Ruth* 1. 17. and sometimes for good to his deadly enemies for his greater punishment, as in this place, *God doe so*, that is, God give such successe to *Davids* enemies in their plotting against him as they desire, if I leave ought to *Nabal*, &c. All that pisses against a wall, saith *Martyr*, are not onely men and dogges, but women also, as may bee gathered from *Verf. 34. who kept mee, that I might not doe evill to thee.* But how women can bee brought within the compasse of this speech, I see not, as for the place alledged, it cannot thence bee gathered, that *David* meant to have killed *Abigail*, but it would have beene a great hurt unto her to have had her husband and family destroyed.

When *Abigail* saw *David*, shee hasted to meet him, and bowed herselfe unto him, and fell at his feet, and said, *Upon me my Lord, upon mee bee the iniquitie, &c.* These words may bee diversly taken, saith *Hugo*, either pardon mee this iniquitie, or take that revenge upon mee, which thou wouldst take upon my husband, or if thou thinkest, that it will bee sinne in thee, if thou dost not, as thou hast sworne, let this sinne bee imputed to me. *Lyra* and *P. Martyr* take it the second way, as if shee laid all the fault upon herselfe, being therefore cast downe at his feet to suffer the punishment, and this is the most probable: for her husband was, shee confesseth, as his name *Nabal* signifieth, a foole, and therefore hee was not to bee regarded. Her meaning then when shee said, *upon me bee the iniquitie*, was, if shee had spoken or done any thing to offend him, hee should now punish her for it, for whatsoever her husband said or did, a wise man would not bee much offended at it, seeing hee did according to his wit, and men commonly will beare with fooles. And as for her part, shee did not so much as see or know, when the young men came from *David* to her husband. Shee did then so expose herselfe to *Davids* rage to bee by him punished if hee would punish any body, as that shee did most effectually plead to have the offence passed over, as unworthy of any revenge. But what is to bee thought of her calling her husband a foole and sonne of *Belial*? *Answe.* Herein shee did no more then shee might, because both it was a thing commonly knowne, for from folly hee had his name, and shee did it to save his life and all that hee had, and therefore did herein the part of a loving wife, as a Chirurgeon launcheth the body to save it. But he was a wicked foole, as *Rom. 1. 22.* not a naturall, as may bee gathered from his speeches to *Davids* messengers.

Having sought to pacifie him by pleading *Nabals* folly, and her owne absences, shee here proceedeth to another argument, in that God had by his singular providence kept him hitherto from comming to shed blood, that hee might not avenge his owne cause, which is unlawfull to doe, shee hoped, that hee

V. 21, 22.  
*Lyra.*

*Kimbi*  
*Peter Martyr.*

*Hugo Cardin.*

V. 23.

*Hugo Card.*

V. 25.

24.

*Osiander.*  
*P. Martyr*

V. 26.



Lyra.  
R. Solomon  
Borrkens.  
Peter Martyr.

hee should by the same providence bee kept so still. And whilst hee staid his hand and sought not to avenge himselfe, shee prayed, that all his enemies might be a *Nabal*, that is, saith *Lyra*, foolish and improvident in their doings, but *R. Solomon* saith, shee spake herein Prophetically of *Nabals* sudden death, that followed immediately. *Borrkens*, and *Martyr*, as unable to hurt him, as *Nabal*. *Junius*, in *David*s power to bee forthwith destroyed, as *Nabal* was, if *David* would have proceeded against him. Of all these that of *R. Solomon* is most improbable, seeing shee had no spirit of prophesie, although the event made her words Prophetically, any way else of the three other it may bee understood indifferently.

V. 27.

V. 28.

V. 29.

Junius.

Lyra.

Borrkens.  
Vatablus.

Hugo Card.  
V. 30, 31.

Note.

To these arguments shee here addeth another reall argument, she offereth the present that shee had brought unto him, humbling herselfe as his handmaid, and calling him her Lord. Fourthly, shee falleth to entreating for pardon, speaking of the trespasse, as if it had been her owne, and promiseth all good unto *David* from the Lord, who fought the Lords battells, neither was there ever any evill yet found in him: and for *Saul*, that without cause pursued him and sought to take away his life, shee saith, that hee should not bee able to doe it, because *David*s life was bound up in the bundle of life with the Lord, and the soules of his enemies hee should sling out, as out of the middle of a Sling; where by binding up his life in the bundle of life understand the preservation thereof against the attempts of all his wicked enemies, who should bee no more able to take it away, then to pluck any thing, which the Lord by his Almighty power hath bound up in a bundle, out of it, for this the strength of no creature can doe; to this effect *Junius*, saying that shee spake this by a Metaphor; and for the casting out of the soules of his enemies, as out of a Sling, hereby shee meant, that they should bee destroyed by a violent death, and that suddenly to their greater confusion. *Lyra* more fully, even as Cions cut of trees to bee transplanted are fast bound together, and kept in water from withering, and then are planted in another place, to grow and beare fruit: so the life of *David* should be safely preserved together with the lives of others, that feared God, being kept moyst alwayes with the water of grace here, and finally bee transplanted into the land of the living, where together with such hee should live forever: but the lives of his wicked enemies should bee wheeled about as it were, in the wheele and circle of a Sling, which is the reading of the vulgar Latine, meaning that they should turne round from one vice to another, till they were cast out into Hell fire for ever. *Borrkens* and *Martyr* understand it onely of the life to come: *Vatablus* of *David* and his children, who shee meant should have a sure house for ever, as a bundle bound by the Lord, that cannot bee broken, but his enemies should bee cast out of their limits. Lastly, *Abigail* argueth from this, that it should bee no trouble to *David*s minde, that hee had not avenged himselfe, or shed innocent blood, at such time as it should bee made good unto him, which the Lord had promised, viz. to make him Ruler over *Israel*; whereby wee may see, that it was now come abroad, that *David* should bee King, although *Samuel* had anointed him so secretly, and *Nabal* blinded with covetousnesse and envie would take no notice of it, but spake of *David*, as a fugitive servant of *Saul*s. Shee speaketh of trouble to his conscience because it was a great sinne, that hee was going about, and if hee had committed it, his conscience could not but be troubled afterwards for it. *Saul* indeed committed a most horrible sinne in murdering the Lords Priests, and was never troubled in his mind therefore, so many wicked men more have no trouble, but are quiet within, because their conscience is seared, as it were, with an hot Iron, and without sense, yet some are troubled, as *Judas*; but every godly man is troubled in his mind after sinne committed, as *David*; *Psal.* 51. and *Peter*. And this should bee an argument unto us, to take heed of sinning, because inward trouble in the mind, which is most intolerable, will follow hereupon, the conscience will accuse, *Rom.* 2. 15. When the Lord shall have dealt well with thee, then remember thine handmaid. She did not here desire to be

bee remembred according to ſome, that *David* would take her to wife, or if ſhee ſhould bee a Widow, to ſhew mercy to her, as Widowes have need: for *Nabal* was likely enough yet to live. But that hee would afterwards thinke upon her counſell, whereby hee had bene ſtayed from ſinning, and thinke well of her, and that ſhee was no enemy but a friend of his, and ſhew kindneſſe to her accordingly, which when hee ſhould come to bee King, might ſtand her and her family in great ſtead, which to expreſſe the Vulgar Latin addeth, *and thou ſhalt doe good unto her.*

*David* having heard *Abigails* ſpeech, bleſſeth God, firſt, for ſending her to ſtay him from ſhedding blood, &c. then hee bleſſeth her and her counſell as very good, repeating, what hee had otherwiſe ſworne to doe, and ſo hee tooke her preſent and diſmiſſed her in peace.

According to *David*'s example wee ought to bee moved by good counſell to repent and to turne from our evill courſes. 2. To looke up to God firſt and chiefly, by whoſe providence ſuch counſell is given us, to give him the praiſe. 3. To bleſſe even the inſtrument alſo, which hee uſeth to doe us this good. Whereas *David* may ſeeme yet to have ſinned in breaking his vow and ſparing *Nabal*, it is to bee underſtood, that he did not, but ſhould rather have ſinned in keeping it, and ſo have added ſinne to ſinne, to the ſinne of vowing unlawfully the ſinne of doing unlawfully. For the end of an oath or vow is to glorifie God in doing ſomething, wherewith hee is well pleaſed, the which that wee may the more carefully doe, wee bind our ſelves by vow. 2. Then is the breach of an oath ſinfull, when it is done with contempt of God, whoſe name hath been called upon. But to vow any unlawfull thing, is to the diſhonour of God, and the breaking hereof is for the feare and reverence of God; wherefore it is not unlawfull, but juſt, neceſſary and commendable, and it had been better for *Jepthah* and *Herod* to have broken their vowes, then kept them: Thus *Peter Martyr* and *Willet*. Yet hee that maketh a raſh vow and doth not keepe it, is not without ſinne, but onely his ſinne is the leſſer, and leſſe pricking the conſcience. *Abigail* departing from *David* and coming home againe found *Nabal* teaſting and drunken, wherefore ſhee ſaid nothing unto him that day, but the next morning ſhee told him all, upon the hearing whereof his heart died within him, and hee became as a ſtone, and within ten dayes after the Lord ſmote him, that hee died. For *Abigails* refraining to ſpeake to *Nabal* in his drunkenneſſe, it was a point of wiſedome, for ſhee ſhould have done no good by ſpeaking at that time, wherefore it is ſaid, *Eccleſ. Chap. 31. Verſ. 31. Rebuke not thy neighbour at the wine, give him no reprochfull words, &c.* *Nabals* heart died within him for feare, and when hee had languiſhed ten dayes, ſaith *R. Solomon*, according to the number of the young men, which *David* had ſent unto him, God ſmote him that hee died, ſo that hee died not, ſaith *Lyra*, a naturall death, but God, to whom vengeance belongeth, when *David* refrained from avenging himſelfe, revenged his wrongs by ſlaying *Nabal*. And *Nabals* heart is ſaid to have bene like a ſtone, his drunkenneſſe, and other wickedneſſe, wherein hee had lived, were now puniſhed with a ſtony and hard heart, that could not repent, and ſo hee died miſerably: which may bee a warning to drunkards, and coole the rage of men, when they are wronged, and ſtay them from avenging themſelves, leaving their malicious adverſaries to God.

*David* hearing of *Nabals* death bleſſeth God for this revenge taking, and ſendeth to commune with *Abigail* to take her to wife. In this his rejoycing for revenge taken upon *Nabal* his enemy it may ſeeme, that

Ff

David

*Junius.*

V. 32.  
33, 34, 35.

*Note.*

*P. Martyr.*  
*Willet.*

V. 36.  
37.  
38.

*Lyra.*  
*Hugo Card.*

*R. Solomon*

*Note.*

V. 19.

Hugo Card.  
Iob 31.

P. Martyr.

Willet.

V. 43.

V. 44.

Deut. 17. 17.  
Lyra.  
Peter Martyr.

Borrbæus.

2 Sam. 3. 16.

Note.

The Mystery.

David did not well; for Prov. 24. 18. it is said, *Bee not thou glad, when thine enemy falleth, lest the Lord see it, &c.* And Job professeth, that hee rejoyced not at the fall of him that hated him. But Ps. 58. 10. it is said, *the righteous shall rejoyce, when he seeth the vengeance.* David then rejoyced not, because his enemy was false, as being glad to heare of Nabals punishment, but to see, how the righteous Judge did revenge his wrongs, and that hee proceeded not, when he was comming to revenge his owne cause: thus Hugo and Peter Martyr. And thus the elect shall rejoyce at the punishment of the reprobate, not because they delight in their punishment, but in the execution of justice. For Davids sending to have Abigail to wife, it is not to be thought that hee did it immediately after Nabals death, saith Willet, but after a convenient time, because amongst the Romans a woman was infamous, that married within lesse then a yeare after her husbands death. Hee thought her to bee a fit wife for him, because shee was beautifull, and wife, and being Widow to one so rich, shee could not want wealth; but true wisdom and vertue ought to bee the Loadstone of our affection in choosing a Wife. Abigail, because David, as shee believed, should bee King, humbled her selfe, as unworthy, but made haste and went with his servants unto him. And it seemed good unto David to send and not to goe in person unto her, that hee might not seeme to compell her, but that her consent might bee the more free.

After that David had taken Abigail to Wife, hee marryeth Abinoam of Jezreel also, but his former Wife Michal, the daughter of Saul was first given to another man to Phalti of Gallim. It may seeme here, saith Lyra, and Peter Martyr and others, that David sinned against that charge, that the King should not multiply Wives. Lyra answereth, it is meant of Wives, who were Idolatresses, by whom his heart might bee drawne away after false Gods: Peter Martyr, that he should have no excessive number, but two or three hee might take; but because David tooke more afterwards, and ten Concubines, it is to be held, that not onely two or three were permitted, but more for the procreation of more children, and so the meaning of that Law must bee, that to satisfie his fleshly lust, the King must not multiply Wives, as hee must needs bee judged to doe, if hee tooke very many, as did Solomon: So Borrbæus. For it was then tolerated in other men to have more Wives. Touching Michal, his first Wife, the Rabbins say, that Phalti was a good man, and learned in the Law, and therefore lay not with her, although being by Saul compelled hee tooke her, for if he had, it is not likely, that David would have taken her againe, as hee did afterwards; but the contrary appeareth to be true, because when David tooke her from him againe, hee followed her weeping for the great love which hee bare unto her: but Lyra saith, hee wept for joy that hee had not touched her. Here wee may see, that Saul was now growne to be voyd of all conscience of right and wrong, in that he would take another mans Wife from him, without any bill of divorce given her by him, and thus cause her and that other man to live in adultery: So wicked men doe commonly grow worse and worse, from one sinne to another, till they meet with the just punishment of all their sinnes.

By Nabal mystically wee may understand the Jewes, who because they understand not the end of their Lawes, may well bee termed fooles, to them Christ typified by David sendeth by his Apostles to bee refreshed with their faith and repentance, but they scorne him as base, and raile upon him, but Abigail, that is, the common people amongst them are wiser, and humble themselves unto him, yeilding him that which



which their great ones denied, so the Jew is smitten and dyeth through want of faith, but those few that beleaved, were espoused to Christ, and saved.

The beleivers were called out of Jerusalem to Pella before the destruction thereof.

CHAP. XXVI.

**H**ere the History returneth againe to *Sauls* pursuing after *David*, and it is shewed, first, how he was instigated by the *Ziphims*, of whom see before, chap: 23. vers. 19. and they describe the place, as then they did, where *David* was, in the hill *Hachilab* over against *Jeshimon*. Now the *Ziphims* were thus forward in stirring up *Saul*, because they had betrayed *David* once before, and now seeing him to live still and to bee quiet (for hee would not have set his minde upon marrying, but that hee now was free from persecution) they feared, lest if hee should come to the crowne, hee would bee avenged upon them, wherefore they seeke to have him cut off: so *Lyra* and *Martyr*, who addeth, that *David* might seeme not to have done wisely to goe againe into the confines of *Ziph*, where hee had bene in danger once before: but hee saith, that necessitie inforced him to abide thereabouts, because *Abigails* cattell, whom hee had married, were in those parts. And I doubt not, but there was a singular providence in it, that *Saul* might once more give prooffe of his inveterate malice against *David* continuing, even after so great a benefit received from *David*, and his oath to him, and yeelding in a manner to him the Kingdome after his decease, that *David* might never by trusting to his faire speeches come within his danger; and also that *Saul* might againe come into *David*s power to manifest his goodnesse the more and *Saul*s naughtinesse, and that *David* might hereby bee more comforted in respect of Gods providence over him, and confirmed in his faith in him, to bee preserved to the Kingdome, which he had promised him.

*Lyra.*

*Peter Martyr.*

*Saul* being stirred up by the *Ziphims* commeth out againe to seek *David*, having with him 3000. men, and when hee was in *Hachilab*, and *David* in the wildernesse, *David* knowing by his spies the place where his campe lay, went by night with *Abishai*, when hee and all his men were sleeping, so that hee might have killed him, and was perswaded by *Abishai* to let him doe it, but hee then also spared him, and taking his speare that stuck at his head, and a cruse of water for a signe, hee went away, no man perceiving it, for a dead sleepe was sent from the Lord upon them all. This may seeme to bee a desperate adventure of *David*, but it seemeth, that God by the instinct of his spirit stirred him up unto it, because hee sent a dead sleep upon *Saul* and all his men, as when *Gideon* went to the hoast of the *Midianites*, and *Jonathan* and his armour-bearer to the *Philistims* Campe, were moved by God so to doe.

V. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

But before *David*s going with *Abishai* in the night, hee had been there disguised in his habit, saith *Lyra*, upon Vers. 5. to see where *Saul* lay. For it is said, *David* arose, and came to the place where *Saul* had pitched: In the vulgar Latine, *David surrexit clam*, hee went privily, that is, saith hee, disguising himselfe, that he might not bee knowne, as *Alexander* sometime being disguised in his habit went into the midst of the campe of *Porus*, the King of the Persians.

V. 5. *Lyra.*

Then having marked the place where *Saul* lay in the trench and his men round about him, hee said to *Abimelech* and *Abishai* the sonne of *Zerviah*, brother to *Joab*, Who will goe with mee, &c. This *Zerviah*, saith *Lyra*, was one of *David*s sisters, whose sonnes were *Joab* and *Abishai*, and besides her

V. 6.

P. Martyr.

Note.

V. 13, 14.

V. 15, 16.

V. 17.

V. 18.

V. 19.

Pellican.  
Olander.P. Martyr.  
Borrichius.  
Lyra.  
Junius.  
Hugo Card.

hee had another sifter called *Abigail* of whom came *Amasa*, 2 Sam. 17. *Martyr* saith, that some thinke, that *David* went not into *Sauls* campe till that *Abishai* went with him, but others that hee went first alone, and this agreeth best with the Text, and with reason for how should *David* know, where *Saul* lay, except hee had first seene the place by day light? Wee may see here, of what little force a strong guard is about a King, if God will have him ly open to danger, that none may trust to men, and munition, but to God alone. For the cruse of water at *Sauls* head, either, saith *Lyra*, it was rose-water to refresh him against the heate, or other common water for him to wash his hands, when hee arose. Howsoever, that and the speare taken away were an evident token that he who took them, could as easily have killed *Saul*, if he had born him any malice.

Then *David* went to the other side and stood on the top of an hill a farre off, a great space being betweene them, and cryed unto the people and to *Abner*, the son of *Ner*, &c. *David* went a farre off from *Sauls* campe, before hee uttered his voyce, that hee might bee out of danger, and then he cryeth not to the King, but to *Abner*, his Captaine, who should have provided better by a watch in the night for the Kings safety. But *Abner* answered, who art thou, that cryest to the King, the Vulgar Latin, *that disquietest the King*, respecting rather the sense, then the proper signification of the words. *David* replyeth, that *Abner* had committed a great fault, in that hee kept the King no better, saying, that hee was therefore worthy to dye. When *Saul* heard *David*s voyce, hee spake and said, Is this thy voyce, (my sonne *David*?) *Saul* was againe now touched in conscience for his bloody intention against *David*, seeing him to have had more care of his preservation, then they, to whom the custody of his body was committed, wherefore he now beginneth to speake kindly againe unto him. Then *David* in all submisnesse expostulated with him, asking him, why hee did thus pursue his servant, and what evill he had done; and if it came from the Lord, meaning by the evill spirit in judgement sent upon *Saul*, hee desired him to offer a sacrifice, but if men had stirred him up, then hee wished, that they might bee cursed, because they had by this meanes caused, that he could no longer abide in the inheritance of the Lord, that is, in the land of *Israel*, which hee should bee compelled againe to forsake, as hee had formerly done, to flee *Sauls* fury and to goe for safegard into the land of the uncircumcised, who served other Gods, whereby he might bee indangered living amongst them to be likewise corrupted by idolatry. Touching these words, *If the Lord hath stirred thee up against mee, let him accept an offering*, the Vulgar Latin, *odoretur sacrificium*, and the Hebr. rendred word for word, *let him smell a sacrifice*, whereby his accepting of it is meant, because when *Noah* sacrificed, Gods acceptance of his sacrifice was by this phrase set forth, *the Lord smelled a savour of rest*. But amongst expositors all doe not referre this sacrificing to *Saul*, as I have done in the Paraphrase before going, but *Pellican* and *Olander*, who expound the whole passage, as I have done. *Martyr* and *Borrichius* understand of *David*s offering sacrifice, as if hee had said, I will offer him a sacrifice. *Lyra*, let my patience bee accepted of, as a sacrifice offered upon his Altar. *Junius*, let mee bee slaine, and so made, as it were a sacrifice. Others, as *Hugo* hath it, let us prove by sacrificing whether it cometh of him, for hee will give some signe, I doubt not, for my justification. I rest in the first referring it to *Saul*, because sacrificing was a meanes of atonement with the Lord, and for a man to have his sinnes mercifully pardoned, and so the judgement therefore sent removed, if then *Saul* by his sinnes had provoked God to send an evill spirit upon him, which made him to rage against men, and to seeke their destruction without cause, and in particular against *David*, as hee knew well by former experience that he did, 1 Sam. 18. 10, 11. he advised him to flee to this meanes of pacifying God, that the evill spirit being taken away, and he restored to a good temper againe, might cease from this outrageous proceeding. For to referre the sacrificing to *David* seemeth to mee to bee unreasonable, both because hee could not come to the place, where hee might offer, and if hee thought, that the Lord in wrath against him had stirred up *Saul* to this persecution,

secution, hee would doubtlesse have sought long before by offering to pacify him, when he was at the Tabernacle with *Abimelech* or with *Samuel*. Moreover *David* had done nothing to provoke God against him, but had many experiments of his favour towards him, and lately in the matter of *Nabal*, and now in bringing *Saul* into his power, hee did but goe on in the course, where in God had set him as a poore patient, but *Saul* was manifestly extravagant, and therefore hee properly had neede to repent and seeke to God by prayer and sacrifice, as the interlinear Glosses hath it, and not *David*. Now the Lord may bee said to stirre up a man to evill, either by sending into him an evill spirit for his sinnes, as hee did to *Saul*, or by doing good to another, for which hee envyeth him and seeketh to doe him mischief, which was *Sauls* case also, for God is said to have hardened *Pharaohs* heart, when hee did that whereby hee was hardened: and for sacrificing to make a sweet savour, it was by reason of the relation which sacrificing had to Christs passion, which had a sweet smell before him, although the smell comming from the sacrifice it self, was offensive. Whereas in speaking of the sonnes of men, if they had stirred him up, hee saith, that they were cursed, because by their meane hee was driven from the inheritance of the Lord, and they said unto him, that is, *facto*, saith *Lyra*, Goe and serve other Gods, not onely in respect of the danger, that is of being drawne to idolatry by living amongst idolaters, but also because they might use violence to compell him, such were indeed accursed because they were an occasion of drawing others into the wickednes of idolatry. Here *Martyr* noteth, what a grievous thing it was to *David* to live amongst idolaters, and how greatly hee preferred to live amongst the people of God, where he was rightly worshipped; and the same minde ought to bee in every faithfull person, it should not trouble him so much to goe from house and land, as from the place where the true religion is maintained to live elsewhere, and therefore they that for worldly gaine are content to live amongst idolaters, and to settle there, seeme not to be led with the spirit of *David*, but with the spirit of the world.

*And now let not my blood fall to the ground before the Lord &c.* that is, slay mee not unjustly, for this cannot bee done, but God will see it and take vengeance upon thee therefore, so *Varabius*. But *Martyr* and *Borrbheus*, *my blood shall not fall to the ground before the Lord*, that is, the Lord will not suffer it, doe what thou canst, and therefore thou dost pursue after me in vaine. Yet *Martyr* hath the former exposition also, thou must not thinke, if thou slayest mee, that my blood shall be as water spilt upon the ground, that none regardeth, for God hath set mee in his sight, and I am alwayes under his protection: Hee also mentioneth a third, as if this were a prayer to God, that he would not suffer his blood to be spilt, and a fourth, that he spake thus, because he meant to flee out of the land, so that *Saul* should not bee able to come neare him to hurt him. *Junius* differing from all others hath it, *let not my blood fall as farre off from the sight of the Lord*, that is, before my cause cometh to bee heard before the Judge by a Legall proceeding. I subscribe to the first, that it is a request to *Saul*, not to seeke thus any more unjustly to take away his life, the Lord being mentioned, who heard and saw all things, that *Saul* might be the more moved by his speech to cease from persecuting him. And hee concludeth with comparing himselfe to a flea and to a Partridge in the wilderness, whom being so mean, it was not for the honour of a King thus to pursue, see *Ch. 24. 14.*

*Saul* being overcome with *Dauids* carriage towards him condemneth himselfe againe, as *Ch. 24. 17.* hee confesseth, that he had erred exceedingly and promised no more to seeke to hurt *David*: where by error understand, not error arising out of ignorance, but out of malice and envy, because hee knew *David* should have the Kingdom, and therefore although that he knew hee did evill in persecuting *David*, he refrained not from this great wickednesse, and thus his fault was no whit the more extenuated as in other cases of erring.

*The Lord render to every man his righteousness &c.* These are the words of *David* to *Saul*, and hee approves his owne righteousness, because *Saul*, hee saith, being delivered into his hands, hee yet spared his life, desiring *Saul* that

*Lyra.**Deut. 13.  
Peter Martyr.  
Note.**V. 20.**Varabius.  
Peter Martyr.  
Borrbheus.**Junius.**V. 11.**V. 23.**V. 24.*



he would likewise spare his life. In desiring God to render every one his righteousness he implieth not any merit in the righteousness of man, but prayeth, that God would accept of it and reward it out of his mercy. For the righteousness of man, is no way meritorious, but the way to attaine unto the good which God hath promised.

V. 25.

*Saul* replyeth, that *David* should doe great things, and also prevaile, meaning, that he should live to come to the kingdom, and raigne prosperously, to which effect almost he had spoken before, ch. 24. 20.

## CHAP. XXVII.

V. 1, 2.

Lyra.

Peter Martyr.  
Junius.  
Osiander.

2 Sam. 29.

**D**AVID having had such experience of *Sauls* irreconcilable hatred against him, so that he thought he could no where be safe in the land of *Israel*, fleeth againe into the *Philistims* country, and to the same *Achish* King of *Gath*, to whom he fled once before ch. 21. 10. This flight of *David* is justified by *Lyra*, because he might use any meanes by fleeing into any place to preserve himselfe, and his company: for if he had stayed still in the land of *Israel*, they must have bene beholding to some of *Sauls* subjects for reliefe, and hereby those subjects might have bene endangered, as *Abimelech* was. And he did not flee out of feare to be destroyed by *Saul*, but that he might not be forced to fight against him, whereby many of his men might perish, and others that were with *Saul* compelled to this warfare, whom *David* was unwilling to slay. But *Martyr*, *Junius*, and *Osiander* hold, that *David* shewed great weakenesse in thus fleeing, for his owne words doe shew, that he feared to perish by the hands of *Saul*; and the unlawfulness of the fact appeareth, 1. Because he fled to the enemies of the true religion, as if a Captaine with a band of men being Christians, should flee to the Turke, to fight for him. 2. He went from his calling, which was to be King over *Israel* and to defend them, but he went to joyne with their enemies. 3. Many inconveniences followed hereupon, as 1. he was driven to dissemble a going to warre against *Judah*, and other parts of *Israel*, v. 10. 2. *Ziklag* was burned, 3. he was in danger indeed of going to fight against his owne people &c. I doe with *Lyra* rather thinke that *David* may be justified in his fleeing into the *Philistims* country to be out of *Sauls* danger, for it doth not argue, that he fled thither out of distrust in God, because he said, I shall one day perish by the hands of *Saul*, for hee meant, if he did not seeke to preserve himselfe by fleeing, he should be in danger, that is, if he did not use the best meanes that he could devise, for his owne preservation, but meanes he meant to use, as is the part of every one, that trusteth in God and hath the greatest promises, and thus he trusted to be preserved by God to the Kingdom, whereunto he had bene anointed.

For his fleeing to the enemies of the true religion, it may be excused, because they being great enemies to *Saul* he was likely to be most safe amongst them, but with what griefe he fled thither in regard that they were Idolaters, his former speech did declare ch. 26. 19. where he curseth those that were the cause of it. Indeed if there had bene any other country neare in hostility with *Saul*, that had not bene Idolatrous, he had bene worthy to be blamed for making this his refuge. Moreover he had fled before into *Moab*, although he stayed not, for he was bidden to returne againe into the parts of *Judah*, wherein he obeyed and did some good service to his country, and being so ill requited, both by the men of *Keilah* whom he had rescued, and the *Ziphims*, and having thrice narrowly escaped *Sauls* hands, he thought it not fit to tarry amongst men so false hearted any more, and therefore fleeth for his safeguard into *Palestina*, as *Christ* fled afterwards into the parts of *Tyrus* and *Sidon*, when the *Jewes* persecuted him, and *Ioseph* with him into *Aegypt* in his infancy upon good warrant, even the warning of God himselfe. For his being necessitated thus to fight against his owne country, or to faine so to doe, this and other inconveniences were accidentall, he knew not when he went downe to *Gath*, that ever any such trust should by that King be reposed in him, to be required to

goe

goe against his brethren, but that he might be employed onely against other enemies of that State. Some thinke that this *Achish* was not the same, to whom he fled before, but another, that reigned in his stead, described therefore by his mother *Maach* for distinction. And the *Rabbins* say, that he had sent to *Achish* to treat with him about his coming before he went, which is not improbable, because he with his men might be fit to doe him good service, for which cause he thought that he might be willing to entertaine him, for so did *Xerxes* receive *Themistocles*, the *Lacedemonians* *Alcibiades*, and the *Volses* *Coriolanus*, as *Maryr* hath it. Lastly, whereas it is objected, that he forsooke his calling, he did not, but reserved himselfe till God would call him backe againe, and make way for him by cutting off *Saul*, that he might come and be a Captaine to his people, which he could not yet doe by reason of *Sauls* malice and envy against him.

*Saul* hearing, that *David* was in *Gath*, ceaseth to seeke after him any more, because he could not there come unto him, and happily he thought that he should never come safely from thence againe, because he was knowne to be the man, that killed *Goliath*, and slew after that 200 *Philistims*, and cut off their foreskinnes, to their greater ignominy.

Then *David* having dwelt a while in *Gath* with *Achish*, desired of him some other place to dwell in, because *Gath* was the chiefe City, where *Achish* himselfe dwelt, and therefore unfit for him and his men, being so meane in comparison of the King, to dwell in together with him. Wherefore *Achish* gave him *Ziklag*, where he dwelt one yeare foure months, and by reason of this gift of *Achish*, it was ever after a Towne pertaining to *David* and to his posterity, the Kings of *Judah*. Touching *David's* desire to remove from *Gath*, he did it in modesty, because it was not fit for him being a stranger, to dwell in so eminent a place, for one farre meaner would agree better to his condition; but as *Lyra* hath it, he had another end herein, viz. that he might the more freely goe forth with his men to prey upon the bordering Nations, and thus, get a living for them, whom he could not otherwise maintaine being so many, without putting the King to great charge. Moreover he did thus, saith *Borrbem*, to avoid the envy of the *Philistims*, and because he could not away with their vices and Idolatry. And *Ziklag* was assigned unto him, not without a singular providence, for *Josh. 15. 31.* it was assigned to the Tribe of *Judah*, but hitherto unjustly detained by the *Philistims*, but now it was restored to the right owners, and so continued. And forsomuch as *David* had now a place of his owne, many were hereby moved to come unto him, 1 *Chron. 12. 12, 22*, till his Army was growne very great. For the time of *David's* aboad here Hebr: it is said ימים dayes and foure months, the Vulg. Lat. making nothing of the dayes, leaveth that out, and hath it onely foure monthz, and *R. Solomon* by dayes understandeth two dayes, as *Lyra* sheweth, but he saith, that by the word ימים are understood either naturall dayes, or a yeare or yeares, and thus rather he thinketh it is to be understood a yeare or two yeares and foure months, because *ch. 29.* *Achish* said to the other Princes of the *Philistims*, that *David* had bene with him many dayes, that is, a long time, wherein he had experience of his fidelity, and to expresse certainly a longer time, then foure months, he saith, these dayes or these yeares, so that the time of his aboad there, must needs be more then one yeare, that is, a yeare at the least and foure months of another yeare, and this may be further confirmed from *ch. 1. 21.* where the yearly sacrifice is called the sacrifice of dayes, and because it is put before the months here, as the greater number, whereas a lesser number is never wont to be put before a greater, as dayes before months, but contrariwise yeares and months before dayes, therefore *Josephus* erred, saying, he was there foure months and twenty dayes, and *Vatablus* foure months and certaine daies, and *Kimbi* seven months in the whole, which was the time betwixt the death of *Samuel* and of *Saul*, and the Sept. only foure months.

Then *David* went and invaded the *Geshurites*, *Gezrites*, and *Amalekites*, &c. Of the *Geshurites* weread *Josh. 12. 5.* that they dwelt at the first in *Geshur* in the land

R. Kimbi

Peter Martyr.

V. 4.

P. Martyr.

V. 5.

V. 6, 7.

Lyra.  
Osiander.

Borrbem.

Junius.

Lyra.

V. 8.

V. 9.  
V. 11.  
V. 10.

*Lyra.*  
*P. Martyr.*

*Junius.*

*Josephus.*

*The Mystery.*  
*Lyra.*

*Ag. 10.*

land of *Gilead*, and of the *Gezrites*, *Josh. 16. 3.* that they dwelt in *Gezer*, belonging to *Ephraim*, but for feare of the people of *Israel* they removed and dwelt amongst the *Amalekites*, and when they now thought themselves safe from all enemies, *David* came upon them and destroyed them, and tooke their spoile, as he might well doe, because they were *Canaanites* adjudged long agoe to destruction. And in destroying these peoples, *David* went so far, that he spared neither man nor woman, the reason whereof is rendered *v. 11.* lest they should tell, what he did, whereas he dissembled to *Achish v. 10.* that his going was against the south of *Judah*, the *Jerahmeelites* and the *Kenites*, but if any of them had beene left alive, they would have discovered the contrary, and then happily *Achish* would have beene offended with him, because although they were none of the *Philistims*, yet it may be that they were in league with them, or under their tribute, as *Lyra* saith. For his dissimulation to the King, he cannot plainly be charged with lying, as *Peter Martyr* chargeth him, for those people dwelt on the south of *Judah*, and in places of right belonging to them, so that his answer was ambiguous, he might be understood either to have fought against *Judah*, or those peoples inhabiting upon the south of that Tribe, and *Achish* being willing, that he should fight against *Judah*, was easily brought to understand his speech accordingly, as *Josephus* saith, yet as *Junius* hath it, he declined some what from that simplicity, that ought to be in a good man through weaknesse, but he thought thus to give the better content to *Achish*, as indeed he did. Of the *Jerahmeelites* read *1 Chron. 2. 9, 25.* they came of *Jerahmeel*, the first borne of *Hezron*, of the Tribe of *Judah*: of the *Kenites*, *Judg. 1. 16.*

Mystically by *David* leaving *Judea* and fleeing into the *Philistims* country, *Christ* was figured out, who fled or went by his ministers from the *Jewes* to the *Gentiles*, and the rooting out of errours in those places, where they came, by *David's* destroying of all, not suffering one to live, for by killing the subduing of the *Gentiles* to the faith by *Peter* was set forth.

#### CHAP. XXVIII.

V. 1, 2.

THE *Philistims* preparing to goe to battle against *Israel*, *Achish* telleth *David* that he should goe with him, and *David* doth not deny it, whereupon *Achish* said, that he would make him the keeper of his head for ever. Here *David* seemeth to have run into an unexcusable errour, because if he meant to fight against *Israel*, as he pretended, he should have holpen *Infidels* against beleivers, if not, he should have dealt falsely and fraudulently with his friend, that had received him into his protection. *Lyra* answereth, that *David* meant, as he said, to fight in the defence of *Achish*, and that herein he may be justified, either because *Saul* had broken some league entred into with the *Philistims*, for which it was just for them to fight against him, or because he had right unto the kingdom of *Israel*, and now that the *Philistims* were going to warre against *Saul*, if they prevailed, he might be in hope that *Achish* would be ready to helpe him to the foresaid kingdome, or lastly, because *David* meant onely to defend the person of the King. But the contrary to this last appeareth to be true, *ch. 9. 8.* that he meant to goe and fight against the enemies of *Achish*, that is, the *Israelites*; and for the second although the kingdome was promised him, yet he was not to seeke it by helping to destroy *Saul* and his men, but patiently to waite the Lords leisure, till that he should bring him to it. And for the first, although the *Philistims* might have a just quarrel against *Saul*, yet *David* ought not to have helped them, he being one of his Subjects. Wherefore the best solution is, that *David* meant not to fight against his brethren, nor yet to be false to *Achish*, but to depend upon Gods direction, who he hoped, would provide by some meanes, that he should not come to this battle, as indeed he did provide *ch. 29.* and therefore he made no promise to *Achish*, but answered him ambiguously, *thou shalt see, what thy servant can doe*, thus *Martyr, Pellican.*

Now *Samuel* was dead &c. as *ch. 25. 1.* and *Saul* had put all that had familiar spirits,

*Peter Martyr.*  
*Pellican.*  
*Oslander.*



*Spirits, and the wizzards out of the land.* This commemoration of *Samuel's* death is made againe here, because *Saul* sought to have *Samuel* brought againe unto him, Verſ. 11. that wee might know that hee, who there appeared was not the true *Samuel*, ſo *Ofander*, and his putting off the Wizzards out of the land in zeale of the Law, that his inconstancy and hypocriſie might appeare, in that hee being in diſtreſſe ſought to ſuch againe, as *Junius*: *Lyra* ſaith, that *Saul* pretended zeale of the Law, but was moved to put theſe to death becauſe they foretold that *David* ſhould bee King: And hee ſaith that Witches were ſuch as uſed mans blood and the touching of the dead, Wizzards only certaine words and charmes.

And the Philiftins gathered themſelves together, and pitched in *Shunem*, &c. and when *Saul* ſaw them, hee feared greatly and ſought to the Lord, but the Lord answered him not, neither by dreames, Urim, nor Prophet, the vulgar Latine neither by Priests, dreames nor Prophets, not by Priests, ſaith *Lyra*, for *Saul* had ſlaine them all, except *Abiathar*, that was with *David*; and by Prophets hee underſtandeth the Diſciples of *Samuel*, amongst whom *Saul* had ſometime prophesied. Whereas, 1 *Chron.* 10. 14. may ſeeme to bee contradictory to this, where it is ſaid, *Saul* died for his tranſgreſſion, and becauſe hee ſought unto Wizzards and enquired not of the Lord: *Martyr* answereth well, that hee ſought unto God for formalities ſake and in hypocriſie, not in truth being compunct for his finnes, for hee was not moved with any repentance for them, and this was accounted by God as no ſeeking to him, and therefore hee refuſed to answer him. For how little Religion was in *Saul* appeared in that hee tooke no care of the Arke to remove it from a private houſe in *Kireath-jearim* to ſome better place, hee ſlew the Priests, and perſecuted righteous *David*, and by and by ſought unto a Witch. Wherefore, when he enquired, hee was neglected, as unworthy of any answer from the Lord. Note, that they, who beare no reverence to the Priests of God, but exerciſe their malice againſt them, ſhall not in the day of their diſtreſſe have any comfort by them, nor by any other meanes, that they can uſe, that all may feare to touch Gods anointed or to doe his Prophets any harme, ſeeing if they doe, the greateſt hurt will redound to themſelves in the end. To answer by *Urim* was by the high Priett, who did weare the coſtly Ephod with the *Vrim* and *Thummim* in it, but now the Priests being all ſlaine, except one, that was fled to *David*, and the Ephod with him, how could *Saul* enquire hereby? Some ſay, that hee made another Ephod, which was applyed by ſome other inferiour Priett, ſome that hee ſent to *Abiathar*, that was with *David*, to enquire for him. But it is not neceſſary to underſtand, that he enquired by the *Vrim*, but wanting this hee could have no answer thereby, hee enquired then of ſuch Priests as hee had, but God made him no answer: So *Martyr* and *Junius*, ſee Verſ. 15. Touching the answers made by the *Vrim*, I have already ſpoken upon *Exod.* 28. 30. and have there alſo ſhewed what was meant by the *Vrim* put upon the Breſtplate, viz. a writing prepared by the Lord of theſe two words, and given to *Moſes* and by him ſattned to the Breſtplate. But ſome thinke, that nothing elſe was meant hereby, but the pretious ſtones upon the Breſtplate there mentioned, which were of extraordinary brightneſſe, as being prepared by God, becauſe it is called ſometime the pectorall of judgement, *Exod.* 28. 29. and ſometime the *Vrim* of judgement, *Numb.* 27. 21. and to conſult by *Vrim*, and to apply the Ephod, was all one, 1 *Sam.* 23. 9. ch. 30. 7. But I have ſhewed ſome reaſon againſt this, *Exod.* 28. 30. and whereas ſome thinke, that the Priett having the Breſtplate on was inſpired to give answers, that is not probable, becauſe ſo the answering by *Vrim* ſhould not have differed from the answers made by Prophets, but this was plainly a way of answering diſtinct from that, as here appeareth.

Then *Saul* enquired for a woman, who had a familiar ſpirit, that hee might goe to her, and hearing by his ſervants of one at *Endor*, hee diſguiſed himſelfe and went with two men unto her by night. Here two queſtions in generall offer themſelves. 1. What it was to have a familiar ſpirit, and

what

V. 4. 56.

Peter Martyr.

Not.

Peter Martyr.  
Junius.

Ofander.  
P. Martyr.

V. 7.

Q<sup>n</sup>. 1.

Peter Martyr.

Ephes. 2.

Aug. in Ps. 77.

Q<sup>n</sup>. 2.August. Epist.  
ad Pelicianum.

what power such had. 2. Whether *Samuel* indeed were made to appeare, or an evill spirit in his likenesse? For the first, this woman is called *Babalath-Obb*, the mistresse or dame of a familiar, because the witch is by the devill called dame, and *Obb* seemeth to set forth such a spirit, as they thought had power to raise the dead. *Obob*, by which name familiar spirits are called *Levit. 19. 31.* signifieth bottles, because they spake by them, as out of a bottle from their nether parts being filled with wind, see *Levit. 19. 31.* The Greeks call this woman *Pythiassa*, by a name derived from *Apollo Pythius*, who was so called from the Serpent *Pythion*, which hee killed. Some thinke, that there are no devils, as the Sadduces and Peripateticks, and that the strange things, which seeme to bee done by them are done by the secret and strange operation of nature, or by the phantasie of man, or by the constitution and temperature of the body. But some things have beene done, which exceed all such power, as to goe invisibly, for a dead image to speake in divers languages without learning them; and the Scriptures doe plainly testifie that there are spirits both good and bad. Now for the power and knowledge of evill spirits, whom Witches use, they can doe many strange things, when God permitteth them; for the Devils who were in the man possessed, that kept amongst the graves, gave him such strength, that hee could not bee bound with chaines of Iron, and of such force they were, that they carried an heard of Swine of 2000. suddenly into the Sea. And the Devill being permitted, raised a tempest, whereby the house was blowne downe, wherein *Jobs* children were, and hee made lightning come downe upon his cattell to consume them. *Peter Martyr* saith, that there are certaine men in *Norway* called *Lapones*, who have three knots in their beards, of which one being loosed a great tempest followeth in the Sea, the second being loosed, it increaseth, and upon loosing the third it rageth so, as if heaven and earth would goe together: and because of his working thus strangely in the ayre, the devill is called the Prince of the aire. For hee worketh in the wicked, saith *Augustine*, *tanquam in propriis mancipiis*, but to the godly hee can do nothing, except he be by God permitted, as a man may use his owne beast as hee will, but not another mans, unlesse hee giveth him leave. *Tueria* a vestall Virgin by the helpe of the devill carried water in a Sive, and *Clandia* drew a ship to shoare that stuck in the sand, which no humane force can doe; hee carried the body of Christ and set him upon a Pinnacle of the Temple; hee can use creatures as his instruments to speake as the Serpent to *Evah*, and the Image of fortune spake amongst the Romans. Moreover hee hath power to assume a body and therein to appeare, and to delude the senses, and so to doe many strange feats. For their knowledge, they are so subtle and acute, and of such long experience and agilitie in moving to places farre remote, and then instantly to returne againe, as that they can foretell many things to come, as being by them scene before, or gathered by observation, and long experience, or seeing into the causes of things. 2. God doth many things by the ministry of evill Angels for the punishment of the wicked, which they knew before by reason of this Commission given unto them, as the plagues of *Egypt*. 3. Hee knoweth some things by the propheties of Scripture, as *Trismegistus* is thought by *St. Augustine* to have foretold hereby unto *Asclepius* the ruine of Idols, learning it from the prophesie of *Jeremiah*; yet *Satan* is ignorant of things to come, so as that hee can speake hereof onely by conjecture. 1. Because there may sometimes bee the same signes, and yet not the same effects follow. 2. Because God sometimes altereth the course of nature, or worketh supernaturally. Moreover he is ignorant of the thoughts of mens hearts, 1 *King. 8. 39.* these are knowne onely to God.

Touching the second question; Some hold that it was not *Samuel*, that appeared, but the devill in his likenesse, and some that it was *Samuel*. But the first is generally followed by Christian Doctors, the other by the Rabbins of the Jewes. *Saint Augustine* is sometime for the one opinion, and sometime for the other. For the first, that it was an evill spirit appearing in the likenesse of *Samuel*, he saith, that God would not answer *Saul* by any Prophet living, and

and therefore not by one dead, wherefore it was not the Prophet *Samuel* that here appeared and gave him answer, but a spectrun caused to appeare by the Devill. 2. This *Samuel* told *Saul*, that to morrow hee should bee with him, whereas he most probably dying desperately went to hell, and not to the place where true *Samuel* was. 3. Hee suffered himselfe to bee worshipped, which true *Samuel* would not have done. 4. If it were true *Samuel*, then hee must come forth either voluntarily, which it were inconvenient to affirme, because this would imply his consenting with the Witch, or against his will by magical power, but this cannot bee, because the devill hath no power over the Saints of God being dead. For the second, that it was the soule of *Samuel* indeed, hee saith, it might be so, either being brought by the devill, God permitting it for some hidden reason, as being permitted hee transported Christ to the pinnacle of the Temple; or being brought by God, the devill not being suffered at this time to worke, that he might foretell unto *Saul* his destruction at hand to his greater terrour now that he was dead, as hee had foretold his rejection from the Kingdome when hee was alive. And this is the more probable, because when *Balaam* went for an answer, God would not suffer the evill spirit to answer him, as *Lyra* saith: All Catholick Doctors hold, but a good Angell contrary to his and the will of *Balaam*, and yet nothing was herein done to credit the art magick, but to hinder the course thereof; so likewise, as the glosse hath it upon; *Esay* 29. *Samuel* was called forth by a divine power to give answer to *Saul* contrary to his will; and for proove of this, that it was *Samuel*, it is first said, that the sacred history calleth him *Samuel* divers times, which it would not have done, if it had beene an evill spirit in his likenesse, for great irreverence should thus have beene done to *Samuel*, so worthy a Prophet. 2. *Ecclesiast.* 46. 20. after his death *Samuel* prophesied and shewed the King his end, and lifted up his voyce in Prophesie. 3. He prophesied truly of the overthrow of *Sauls* Army the day following, and of his death and his sonnes, which the devill could not doe, for hee is a lyer and the father of lies. And to this doth *Lyra* most incline, answering the reasons brought against it, the first by saying, that although God would not answer *Saul* by any Prophet living, yet there was great reason of answering by *Samuel* who was dead, because *Samuel* was the onely Prophet, whom God had sent unto *Saul* both to make him King to direct him and to threaten him, so that having answer from him at this time, hee could not but bee out of all hope of escaping Gods judgements any longer, that if there were any grace in him, hee might prepare to die, and so not dye eternally, 2. *Samuel* did not meane, that *Saul* and his sonnes should bee in the same place where he was, the next day, by saying, to morrow thou and thy sonnes shall bee with mee, but onely that they should bee in the state of the dead: for although some went into the place of torment, yet *Jonathan* being a good man was undoubtedly saved, and therefore the place to which they all went, could not be meant. 3. *Samuel* did not suffer himselfe to bee otherwise worshipped, then the Prophet *Nathan* afterwards worshipped *David* when hee went in unto him. 4. It may bee gathered from that which hath been already said, that not the Witch, but God caused *Samuel* to come forth, when as the Witch called forth an evill spirit, whom God at this time prohibited to appeare. He answereth also to the argument brought to prove him to bee true *Samuel*: to the first and second, that an evill spirit in appearance like *Samuel* might be called *Samuel*, without doing him any wrong, as an Image is called by the name of him, whom it representeth. To the third, that the Devill can sometimes foretell things truly, viz. being revealed from God unto him, as this of *Sauls* death might bee. But that in *Ecclesiastes* true *Samuel* is meant is plain, and how Satan should come to have the death not onely of *Saul*, but of his sonnes also revealed unto him, I cannot see, and therefore I leave it still to be considered by the judicious, whether it was not true *Samuel*, not called forth by the Witch, but sent of God.

For this woman, to whom *Saul* sought, the *Rabbins* hold that shee was *Abners* mother, and therefore spared by *Saul*, when all other Witches were cut off, but

*Lyra.*

*Iohn.* 38.

*Peter Martyr.*



Iosh. 17. 11.  
H B Patriark  
travails.

Lyra.

V. 9, 10.

V. 12.

Pellican.

P. Martyr.

Lyra.

V. 13, 14.

P. Martyr.

Vatablus.

Josephus.

Lyra.

V. 15.

V. 16, 17.

but the contrary appeareth because she feared to be made knowne for the danger of being put to death, v. 9, 10. so that it was not through any partiality in Saul to wards her, that she escaped, but through the negligence of officers used to the rooting out of all such. *Endor*, where this Witch lived, was a City of the *Manassites*, on the other side of *Jordan*, foure miles from mount *Gelboas*. Hither Saul came disguised with two men onely, that is, say the Hebrewes, *Abner*, and *Amasa*, and he disguised himselfe, because otherwise the woman would have feared to exercise her diabolicall art, and because he would not have it knowne, that he went to such a woman. When he was come, shee recounted to him, how Saul had cut off all Witches and Wizzards, and therefore would doe nothing, till that he had sworne unto her to conceale her. But then having conjured, she saw Samuel and cryed out, that he had deceived her, for now shee knew him to be Saul. Whereas Saul desired her to bring Samuel to him, some thinke, that he did not beleve it to be in her power to raise up Samuel, but some likenesse of him, but I rather hold with those, that thinke Saul to have beene so blinded with error, that he beleved that shee could raise him up, for otherwise he would never have mentioned him; but some spirit, with whom he might have consulted, according to that, *scilicet cum superos nequeo, Acherontem movebo*. But how did the woman know him to be Saul now, which shee knew not before? The *Rabbins* generally say, that when any came up before others, they came with their feet forward, but when before a King, with their head first appearing for reverence, but *Lyra* and others thinke rather, that the party appearing told her that it was Saul. Then Saul asked her what shee saw, and shee said Gods ascending out of the earth, then he asking the forme, shee said, he was an old man covered with a mantle, whereby Saul knew that it was Samuel, and bowed before him to the ground. Hereby it seemeth that the woman onely did see the apparition, but Saul saw nothing; but this faith *Martyr*, was onely at the first, the Witch being above in a private chamber, for such will be alone, when they doe their feates, but by and by, Saul was admitted in, to conferre with Samuel and shee went out, as may be gathered v. 21. I thinke rather with *Vatablus*, that Saul onely heard Samuels words, but saw not, the Witch did see, but heard not, and Sauls servants neither saw nor heard, for if they had heard that which was said, they would have perswaded him to absent himselfe from that warre, and so to keepe out of the danger; he did reverence upon her relation, conceiving that Samuel was there, and if he had seene him afterwards being brought in, shee should not have needed to describe him unto Saul, but to bid him come in and see, neither can it be gathered from the words, v. 21. that he was in a chamber alone, when Samuel spake unto him, but somewhat remote in the same roome from the woman, that shee might not heare, shee was in *secretario* faith the Glosse, in a close place in the roome busie about her conjuration. Whereas shee said, shee saw Gods, the *Rabbins* saigne that Samuel and *Moses* also appeared, but this is contrary to the Text, of what forme is he? as speaking of one; the word *Elohim* in the plurall, then is used signifying Gods, to denote one excellent person. He was covered with a mantle, for this was proper to judges and prophets, although *Josephus* saith, it was a priestly garment, but without reason, seeing Samuel was no Priest. Hereby Saul conceived him to be Samuel, faith *Lyra*, because Religious men use to be buried in their habit, which they used living, and so it is likely was Samuel.

He comming forth first reproveth Saul for disquieting him, who excuseth it by the great straights, wherein he was, and because he could have no answer either by Prophets or dreames, for the Lord had forsaken him; where it is to be noted, that he speaketh not of the Urin, whereby is implied, that he inquired not by it, although it was before mentioned as one of the three wayes of Gods answering.

Then Samuel replied, why dost thou aske of me, seeing God hath forsaken thee, and v. 17. and the Lord hath done to him, as he speake by me, &c. Here because the person is changed, hath done to him, not to thee, a question may be made, whom Sa-

mmel

*muel* meaneth? *Junius* saith, he hath done to himselfe, that is, disposed of his counsell, as he spake by me. *Borrbem*, he hath done to him, that is to *Saul*, but the *Chalde* be it, he hath done to *David*, of the translating of the kingdome to whom he speaketh for further explanation in the next words, so likewise *Josephus*, the Vulg. Lat. going from the Hebr. hath it, *hath done to thee*.

Then he telleth him, that the Lord would deliver Israel into the hands of the Philistims, and that to morrow, he and his sonnes should be with him. Whereupon *Kimbi* gathereth, that *Saul* was saved because he could not otherwise be with *Samuel*, and *Josephus* praiseth him, as fighting for his country, when certaine death was before his face. But this was onely a civill vertue such as hath beene found in some heathens, as the *Decii* and *Curii* amongst the Romans. And touching the saving of his soule, as was said before, there can be little hope, considering the fearefull end that he came unto. For his being with *Samuel*, who was dead, and sleeping in the grave, nothing else was meant hereby, but that they should be dead, as he was. For it is nothing likely, that *Samuel* sent to fill *Saul* altogether with terrour for his wickednesse, should comfort him with so great a consolation, of being in heaven with him. For Gods delivering of Israel into the hands of the Philistims for *Sauls* wickednesse, it was just with God so to doe; because they did helpe him on in his wicked courses, as wee may see in *Doeg* and the *Ziphims*, *Nabal*, &c.

*Saul* hearing this, fell downe all along through feare and astonishment, and it is shewed, that he was the more faint, and so lesse able to beare this evill tidings, because he was fasting, he had eaten nothing all that day, and all that night; happily, saith *Martyr*, because such as came to enquire of witches were to come fasting, as God will be sought to by fasting and prayer. But feare chiefly tooke away his strength, the spirits and bloud returning to the heart, and so the Members of the body left destitute of all strength. And this is all the comfort, that they are like to have, that seeke to witches and wizzards in the time of their distresse.

The woman seeing him thus feeble offereth him food, but he refused to eate, yet upon the importunity of his servants joyning with her, after that a calfe was killed and made ready and bread, both he and they did eate. *Josephus* for this her humanity towards *Saul*, the utter enemy of all that were of her profession, doth greatly commend her: but she might be thus carefull about him, lest if he should have dyed there, shee should have been called in question for his death: So *Martyr*.

Morally we may note here, how *Saul* was punished in his kinde, he had often put *David* in feare by going out unjustly against him, therefore now the Philistims are brought against him, and put him in great feare, in what kinde a man sinneth, in the same let him expect to be punished. Againe *Saul* had men and munition to resist the Philistims, as at other times, when he did manfully against them, but now his courage faileth him, whence came this, but from his sinnes, and because he could by no meanes have any comfort from God? Men and munition then are nothing in the day of battle, if our sinnes rise up against us, and so the light of Gods countenance be turned away from us.

## CHAP. XXIX.

**N**OW the Philistims gathered all their Armies together to *Aphek*, and the Israelites pitched by a fountaine in *Jezreel*. Before in ch. 28. 5. it is said, that the Philistims, pitched in *Shunem* and Israel in mount *Gilboa*. Now *Shunem* was in the borders of *Issachar*, *Iosb. 19. 18.* and *Aphek* of *Asher*, *Iosb. 19. 30.* But these two Tribes lay the one next unto the other, and so these places were neare together, and neare to *Shunem* was *Jezreel*, being therefore named together *Iosb. 19. 18.* and neare to the valley of *Jezreel*, where this fountaine was, were the mountaines of *Gelboab*, *Junius*. Although then new places be named, yet there was no remove of the Armies, but because these places were contiguous, the Armies of the Philistims overspreading *Shunem*, and *Aphek*,  
and

*Junius.*  
*Borrbem.*

*Chald. Paraphr.*

V. 19.

*D. Kimbi.*  
*Josephus.*

1 Sam. 31.

*Lyra.*

V. 20.

*Peter Martyr.*

V. 21. 22. 23.  
24.  
*Josephus.*

*Peter Martyr.*  
*Note.*

V. 1.

*Junius.*

and the Israelites *Gelboab* to the valley of *Jezreel*, sometime one is named and sometime another.

V. 2, 3.

V. 4, 5.

*Lysa.*

*David* coming with his men with *Achish* in the rereward, the Lords of the Philistims were offended, and would not suffer the Hebrewes to goe with them to battle, although *Achish* pleaded for *David* and justified him against their jealousies, saying, that he had bene with him many dayes, &c. whereupon they that hold *David* to have bene onely foure months in the Philistims country, say that *Achish* spake of a longer time, then he had bene there, to pacifie the other Princes the more. It was not without a singular providence, that the Princes had *David* and his men in such suspition, for by this meanes, he was kept both from fighting against his country, and returned opportunely to rescue *Ziklag* in his absence invaded by the *Amalekites*, and got much prey, wherewith he made him many friends for the better obtaining of the kingdom of Israel after *Sauls* death. And thus also he destroyed the rest of the *Amalekites*, who had before escaped *Sauls* hands.

V. 6.

P. Martyr.

*Achish* being overcome by the importunity of the other Princes, saith unto *David*, *as the Lord liveth thou hast bene upright, &c.* He being sorry, that they had *David* in suspition, which he thought would be grievous to him to heare of, lenified the matter as well as he could, by professing that he thought exceedingly well of him, but the Princes favoured him not, and therefore he willed him to returne to his place. Thus saith *Martyr*, even Kings are forced oft times to doe otherwise then they would by their Subjects, as *David* afterwards to tolerate *Joab*, *Darius* to deliver *Daniel* to be cast into the Lions den, *Zedechiab* touching *Jeremiah* said to his Princes, that he could deny nothing unto them; and *Sylla*, *Cesar*, and *Marinus*, yeilded to many things against their wills at the importunity of their Souldiers: whereby he seemeth to have taken *Achish* to be King over all the other Princes, but they were indeed all *reguli*, or petty Kings, being sometime therefore called Lords, 1 Sam. 6. 4. 17. and *Gath*, of which *Achish* is said here to be King, is not named first, as the principall, but in the fourth place. But whereas *Achish* saith, *as the Lord liveth*, it may be demanded, how he being an Idolater, knew the Lord to swear by him, and specially to speake of him by the name *Jebovab*? *Ans.* This was no singular thing in him, for ch. 6. 2. the Philistims doe generally thus speak of God, and *Peter Martyr* thinketh, that they had the knowledge of this name ever since the time of *Abraham*, *Isaack*, and *Jacob*, who lived in that country, of whom they could not but heare him often spoken of. But although they had not the knowledge of this name so long agoe, they might learne it of the Israelites, and take up this phrase, when they would speake seriously of God after their manner, seeing they lived so neare unto them. Whereas *Achish* is said here to have remitted *David* to *Ziklag*, *Josephus* saith, that he sent him to defend his borders from the incursions of enemies in the time of his absence. But herein he was mistaken, for he went but to his place, v. 4. that is, *Ziklag*, the place by King *Achish* assigned unto him.

V. 8.

*Borrbans.*

*Osiander.*

P. Martyr.

*David* hearing this seemed to take it heavily that hee might not be trusted to goe with the King to fight against his enemies, wherein some justifie him, as if he spake as he thought, having it still in his minde, that he would doe, when hee came to the battaile, as God should direct him, either by not fighting or fighting: some, that he spake thus out of flattery to hold *Achish* his favour still, but justifying him, because he was now in such a case, that he was necessarily enforced to dissemble: Lastly some hold, that he sinned in thus dissembling for a worldly advantage. For my part, I dare not hold with them, that tax *David* as sinning in this, but rather with those that justifie him, for he submitted himself wholly to Gods guidance and direction, as before when they first set out, ch. 28. It was not necessary for him to discover the inward thoughts of his heart to *Achish*, that he had some hope all this while, that if it were displeasing to God, that he should goe to fight against his brethren, he would provide by some meanes to hinder his progresse, this he might without sinning keepe to himselfe, and now that he was hindered, how glad he was of this



this accident, and yet expostulate with *Achish* for not suffering him to goe forward, as if he suspected his fidelity, for if he had gone on, he meant not to be unfaithfull to him. Therefore when he saith, *that I may not goe to fight against the enemies of the Lord my King*, it was, as if he had further added, which I would have beene ready to doe, if it had beene Gods will that I should, which now I finde it is not, by reason of this obstacle, which could not have happened but by his speciall providence.

*Achish* replied, that *David* was in his sight as an angell of God, &c. so that we see, the heathen were not without all knowledge of God and of his messengers the holy Angels, whom they held to be excellent creatures, as we may gather from this that he likened *David* to an Angell, when he would most highly commend him, which sheweth them to be the more unexcusable in their Idolatry, as *Saint Paul* reasoneth *Rom. 1. 19*. He spake thus to comfort *David*, whatsoever the other Princes thought of him, and had him in suspicion, yet he did highly esteeme of him, as a man sent unto him by God, lest being discouraged he should thinke of leaving his country againe and going to some other place. But because the Princes favoured him not he bade him to depart with his Masters servants earely in the morning, lest happily they seeing him not gone should in wrath oppresse him with their forces, or lay any ambush for him in the way, so *Peter Martyr*. And he calleth them his Masters men because they were *Sau's* his Masters subjects.

Then *David* with his men departed into the *Philistims* country, and the *Philistims* went up to *Jezreel*, that is, to the place where the Campe of the Israelites lay, to fight with them, and by this meanes *David* was not amongst them when *Saul* was slaine, but retired to a more fit place for the Israelites to repaire unto him to make him King, as is shewed *1 Chron. 12. 19, 20, 21*.

## CHAP. XXX.

**D**AVID comming backe to *Ziklag* upon the third day found it spoiled and burnt with fire, and their Wives and Children carryed all away, but not one killed. Here *David* might plainly see the hand of God chastising him, saith *Martyr*, for offering to goe with *Achish* against Israel, but rather he might see the singular providence of God, in that he was caused so speedily to returne from an unjust warre that he was towards, to a just warre for the rooting out of the rest of the *Amalekites*, whom *Saul* had formerly not slaine, when he was sent against them. These *Amalekites* did beare a deadly hatred against the Israelites even from their first comming out of *Egypt*, for which cause *Saul* was sent against them to destroy them all, and slew all that he could come by, except *Agag* the King, and *David*, *ch. 27. 8*. made another destruction of them more lately, wherefore their malice being now much increased, they tooke this opportunity, when all the men were gone out of *Ziklag*, to come and doe these Israelites all the despight that they could. But whereas *David* had slaine of their people in those parts that he invaded every living soule, both of man, woman, and childe, they contrariwise slew none, a divine power certainly overruling them herein, in favour to *David*, that he might recover them all againe alive. But with them doubtlesse covetousnesse wrought herein, they preserved all with an intent to sell them.

When *David* and the men with him saw, what had beene done, they first wept exceedingly, and then the people were ready to stone him, because he had beene no more provident to leave some behinde to defend the City, but he comforted himselfe in his God. *David* was now in a great straight, by reason of his many enemies, *Saul*, the *Philistims*, *Amalekites*, and his owne men, but even now he shewed great strength of faith, he comforted himselfe in God, who he knew, would assuredly preserve him to raigne over Israel, as he had promised. And he called God his God, for the great experience that he in particular

V. 9, 10.

Peter Martyr.

V. 11.

V. 1.

Exod. 17.

1 Sam. 15.

V. 4.

Peter Martyr.

ticular had of his goodnesse, so Paul Rom. 1. 8. *I thanke my God*, Gal. 2. 20. and whereas the faithfull soule calleth Christ, *my well beloved*, in the Canticles,

*Bernard*, uniuersis fratribus dominum quodan sibi proprietate vendicat in dilectionem. Mirum hoc videtur sed verum, animam Deum videntem, haud secus videre, quam si sola videatur a Deo.

*Bernard* noteth, that she challenged the Lord of the universe by a certaine kinde of propriety for her beloved, which is wonderfull, but it is true, the soule seeth the seeing God no otherwise, then as if shee alone were seene of God. So particular is the faith of a true beleever against the doctrine of the Romanists, who take it for pre-

sumption to have a particular assurance of Gods grace and favour. In that *David* wept, note against the *Stoicks*, that passion is incident to wise men, and that such doe not upon any accident refraine from changing so much as their countenance, as they hold, for this 'twere to be a stocke without life, and sense, and not a man.

V. 7.

V. 8.

*David* being in this straight, consulteth with God by the Ephod and high-priest *Abiathar*; how this was done see *Exod* 28. 30. then the Lord answered, that he should pursue after the enemies and recover all, whereby it seemeth, that he answered by voice.

V. 9. 10. &c.

Then *David* hastened after them with his 600 men and came to the brooke *Besor*, where 200 that were faint, were left behinde, and he with 400 went on, and finding a young man an *Egyptian* almost dead with hunger, when by giving him to eate, he was revived, they were by him brought to the *Amalekites*, who were making merry with their great prey, and so suddenly destroyed by *David* and his men, coming unexpectedly upon them, all but 400, that escaped by fleeing away upon Camels, and all the prey was recovered, which they had taken both out of *Judah*, and from *Ziklag*, and they missed nothing of all that they had lost. v. 17. it is said, that *David* smote them from the twilight till the evening of the next day, he spent so long a time, saith *Lyra*, in slaying them, because many ranne away and some were hidden, so that they could no sooner finde them out. Whereas *David* is now said to have consulted with the Lord, but not before, when he came first to *Achish*, when he went out to Warre upon the *Amalekites* and *Gezites*, nor when he went with *Achish* to battle, *Martyr* noteth that till he was in great affliction he neglected his duty, and proceeded onely upon his owne head, but now in his distresse he was humbled and sought to God, and he answered him, when as he had refused to answer *Saul*, of which see the cause, *cb.* 28. 6. And in that being encouraged by the Divine Oracle he pursued after the *Amalekites*, and although in the way 200 of his men were spent so, as that they could goe no further, yet he proceeded thence onely with 400. that his faith was strong. For he doubted not even with these, seeing he had Gods promise to get the victory.

*Lyra.*

*Peter Martyr.*

Touching the servant, an *Egyptian* found in the way, it is said that his master left him, because hee was sicke, there to perish with famin; this was a cruell part in his matter, and contrary to that which in common humanity hee ought to have done. The Centurion having a servant sicke sought with all diligence to have him healed, and so ought this mans master to have provided better for him, and to have put him into some Waggon, wherein other things were carried, or upon some Beast, especially having time and leysure so to doe, seeing no enemy yet pursued after them. But for this his inhumanity hee went not unpunished, the servant thus cruelly dealt withall, and left not like a man, but a beast, became the overthrow of the whole Army: and let all masters, that deale cruelly with their poore Servants, not looke to escape Gods revenging hand, who is the Patron of the distressed, and hath shewed his care, that Servants should not be cruelly used by divers Laws made in their behalfe, *Exod.* 22. *Levit.* 25. 39. see also *Ier.* 34. Also the Roman Laws did much favour servants, as in *Digest. leg.* 2. let the servant, that is left of his master in his sicknesse goe out free, because hee is then forsaken, when hee ought specially to be helped, againe *lege ultima pro derelicto*, if any master denyeth food unto his servant and another supplyeth him with food, hee shall thence

*Mat.* 8. 5.

*Note.*

*Servus in gravi morbo dimissus a domino liber esto.*

*Si herus negaverit servo suo alimentum & alius suppeditet, sit occupatus.*

thence forth bee his servant. But it may bee doubted here, whether *David* did well in seeking to make a servant to become an instrument to betray his Master. *Sol.* He was now no longer the *Amalekites* servant, but *David*, who had taken him and saved his life, and by his old master hee was quite put off, wherefore hee might well use his helpe to effect that the more speedily, which God had promised him, as taking him to bee an instrument prepared of God in the way to direct him, who otherwise might have wandred with his men about uncertainly. For *David*s killing of all the *Amalekites*, and sparing none, he may seeme herein to have dealt too cruelly, especially seeing they had bene more favourable to their wives and children, and killed none of them. But forso much as the *Amalekites* were a people adjudged to destruction, he may well be justified in thus doing, and for their sparing of the Israelites wives and children, it was not done, as was shewed before, out of mercy, but covetousnesse to make money of them.

For the time, that *David* was killing and slaying, the Vulgar Latin hath it, *from the evening to the evening of the next day*, the Sept. *from the morning to the evening and so untill the next day*. *Hebr.* *from the twilight and unto the evening of their morrow*, that is, as *Pagninus* explaineth it, untill the evening of the day after these two twilights. *Iosephus* saith, it was but from dinner time, till the night of the same day, but that cannot bee, seeing it is said, *from the twilight, &c.* and I am sure they could not be said to bee at dinner so soone in the morning. *Iunius* most probably, *from the twilight of their morrow*, that is, the twilight of the day after that, wherein *David* and his men set forth to pursue them, till the evening, so that it was not two dayes together that they were making this slaughter (for neither could their strength have held out so to doe, neither would the darke of the night have permitted them) but one whole day. Whereas they are said to have bene found eating and drinking, it is to bee thought that this being so early in the morning was done riotously, they having continued banquetting and playing all the night, had not yet broken off, even when the day began to dawne the next day.

*David* did not onely recover all that was lost, as God had promised him, but tooke also the *Amalekites* flockes and herds and drove them, as it were, in triumph before their owne cattle, saying, this is *David*s prey, thus ascribing the victory to him to his greater honour, as before they had laid all the fault upon him, and were ready to stone him. If it bee doubted, whether *David*s fact in carrying the cattle of the *Amalekites* were justifiable or not, because *Saul* was reprov'd for sparing any thing alive of theirs; It is answered, that *David* had no charge to the contrary, but *Saul* had, which made it a sinne in him, but none in *David*. Moreover, these cattle had bene formerly taken by the *Amalekites* out of *Judab*, and therefore were stolne goods, wherefore *David* might well take them from the robbers, so *Pellican*: but if so, hee ought rather to have restored them, as *Abraham* did the goods recovered to the *Sodomites*. See here the difference betwixt the godly and the wicked, these begin in sorrow, as *David* and his men, but end in joy, and the greater his extremity was, for that even his owne men were against him, the more is the honour now done unto him by them to make him amends by intituling him to all the prey, that was gotten, but the wicked have joyfull beginnings, and end miserably, as the *Amalekites*, when they looked for nothing lesse.

*David* after this approaching towards the place, where he left the foresaid 200. men, they came out to meete him and to congratulate this great victory, and hee courteously saluted them, but some conspired not to let them have any part of the prey, yet the goodnesse of *David* was such, as that hee would have it divided amongst them also, because they stayed and kept the stuffe, and he made it a law in *Israel*, that it should alwayes after be done so, such as stayed by the stuffe, and carriages to keepe them, should have part of the spoiles taken, as well as they that went to warre. Which law although it was now first made, yet the foundation of it was laid long before in *Abraham*s time, who would have his confederates, *Eshol*, and *Mamre*, and *Aner* to take their parts, although

V. 17.

*Pagninus.**Iosephus.*  
*Iunius.*

V. 19, 20.

1 Sam. 15.

*P. Martyr.**Pellican.*Gen. 14.  
*Note.*

V. 21.



Lyra.

as it is thought, they were not in the battaile, but stayed to keepe his goods at home, and the like was done touching the spoile taken from the *Midianites*, *Numb.* 31. by *Moses*, and afterwards, *2 Maccab.* 8. 28. And equity required, that it should bee so, because they kept what they had before from enemies, that might otherwise have come and taken it away, whilst their brethren went to recover more, and they stayed not behinde, because unwilling to goe, but because they were faint and weary, yet it is not to be thought, but that they who went to the warre, had most as their paines were greatest, as was done, *Numb.* 31.

V. 26.

Peter Martyr.

Bortheus.

Pellican,

Junius.

Willet.

Then *David* sent a present of the spoiles, which he had taken, to all his friends in *Judah*, even to 13. severall places, where he and his men were used to haunt, *Josephus* saith, to all parts of *Judah*, but that agreeth not with this. To some parts he was much beholding for relieving him and harbouring him when hee lurked amongst them for feare of *Saul*, and therefore having now wherewithall to shew his thankfulness hee doth it by sending presents unto them; and by this meanes also their affections might bee so stirred up towards him, as that, when *Saul* should dye, they would be the more ready to bring him in to bee King, as indeed they did. And unto these *Pellican* addeth another reason, viz. because a great part of this booty was taken from the men of *Judah*, wherefore equity required, that some restitution should be made unto them againe. The places, to which, were 1. *Bethel*, *Junius*, the house of God, that is, to the Tabernacle in *Kireath-jearim*, which is called *Bethel* or the house of God, all others take *Bethel* for the proper name of a City here. *Willet* reasoneth for that of *Junim*, 1. Because it is not unlikely, that *David* would bee unthankfull to God. But first and chiefly send a present unto him, by whom hee had obtained this victory. 2. Because the word *Bethel* is thus used *1 Sam.* 7. 16. *ch.* 10. 3. Lastly, the City *Bethel* was not in *Judah*, but in *Ephraim*, *Josh.* 16. 2. and *David* sent onely to *Judah*, and *Kireath-jearim*, otherwise called *Kireath-baal*, belonged to *Judah*, *Josh.* 15. 60. For the City *Corbashaan*, *v.* 30. which, *Junius* thinketh, was *Hushan* mentioned, *Josh.* 19. 7. although it belonged to *Simcon*, yet it was a City of the Tribe of *Judah*. All the rest belonged to *Judah*, *Ramoth*, *Josh.* 19. 8. *Jattir*, *Josh.* 15. 47. *Haror*, *Josh.* 13. 16. *Siphmuth*, *Numb.* 34. *Eshtemo*, *Josh.* 15. 49. of the *Jerameelites*, see before *Ch.* 27. 10. of the *Kenites*, *Judg.* 1. 16. *Hormah*, *Judg.* 1. 17.

## CHAP. XXXI.

V. I.

Iosephus.

Nep.

Peter Martyr.

Romi 5.

1 Cor. 11. 32.

Lyra.

THE *Philistims* fight against the *Israelites*, and they flee before them and are slaine, the three sons of *Saul*, and all his servants, *v.* 6. and *Saul* being wounded and in danger killed himselfe, and after him his Armour-bearer. *Iosephus* noteth that this was done the same day, that *David* triumphed for his victory over the *Amalekites*, so that the godly persecuted was comforted & the wicked persecuter at length destroyed for his wickednes: which may serve to arme al the godly with patience, in their greatest sufferings, and to terrifie their wicked enemies. Touching the slaughter of *Jonathan*, who was a good man, happily saith *Martyr*, if he had lived, God saw that his heart might afterwards have bene turned from *David*, and therefore he suffered him to be cut off to prevent it, yet he being good, could not dye evill, and it is not to be doubted, but that although he lost this life, yet he was received to everlasting life. The sonnes of *Saul* are first slaine to aggravate his sorrow, and by this example wicked parents may see how they bring Gods judgements not onely upon themselves, but upon their posterity also, upon the best of whom God may justly bring his judgements, because all are sinners and so subject to death, but the godly being thus judged in this world are saved in the world to come. Touching *Saul* and his armour-bearer killing themselves, *Lyra* saith, it is commonly held, that his armour-bearer was *Doig*, whom all the Hebrewes judge to have dyed in hune, and so to have perished everlastingly, because he slew him-  
selfe

selfe, lest surviving he should come into *Dauids* hands, and so be put to a more ignominious death: but that *Saul* was saved, although he dyed corporally for his sinnes and lost his kingdome here, because although selfe-murther be damnable, when it is done out of a respect to a mans selfe to avoid a more ignominious or painefull death, or to be rid out of the miseries of this world, or inward troubles oppressing, yet if respect be herein had to Gods honour to prevent greater dishonour doing to him by the abuse of his servant living, it is no sinne, and so doth not indanger the soule everlastingly, for thus *Sampson* slew himselfe, and *Rafius* 2 Maccab. 14. and certaine godly women, of whom Saint *Augustine* speaketh, lest comming into the power of the barbarous they should be defiled to Gods greater dishonour, yet he justifieth them not from all fault herein, unlesse they did it by any instinct from God: and because *Saul* repented him of his sinnes, and patiently submitted himselfe to beare his punishment, they conclude that he was moved by an instinct in this killing of himselfe, and because he repented and patiently submitted to beare his punishment, he was saved. And as an argument of his patience they alledged his feeding to strengthen himselfe to goe to this battle and hastening thither, although he knew certainly that he should dye there, neither did he admonish any of his sonnes to withdraw themselves out of the danger, which argueth that he submitted not onely to beare Gods judgements in himselfe, but also in his children, and he had in killing himselfe respect to Gods honour, for he said, *lest these uncircumcised come and thrust me through, and abuse me*, which abuse he thought being done to him, who was by God made Captaine over his people, would have redounded more to Gods dishonour. Moreover they argue from the saying of *Samuel*, *to morrow shalt thou and thy sons be with me*, therefore in a blessed condition: and lastly because at the first *Saul* was commended to be good and elect, & that there was none better then he amongst all the people: thus the Hebrewes, but the common opinion of Christian Doctors, saith *Lyra*, is, that *Saul* was damned, because 1 *Chr.* 10. 13. it is said that he slew him for his transgression, and because he enquired of a Witch, and not of the Lord, whence it may be gathered, that all which hath been said to prove *Saul* repentant at the last is vaine. For if he sought not to the Lord, but to the Devil, he feared not, nor trusted in the Lord, and so could not by true repentance turne unto him to be saved. And whereas his patient submitting of himselfe to beare the judgement, which was denounced, is alledged, this was so farre from justifying him, as it concludeth him the more in fault, because it is forbidden not only to seeke to such as have familiar spirits but to beleieve them, and if *Saul* beleaved that which he heard by meanes of such a one, he did hereby increase his sin, and whatsoever he did hereupon could not be good, as coming from an evill cause, for that which is alledged of *Samue*'s speech unto him, it hath been already answered, and whereas before he was commended for good, see what hath bin said upon that passage, 1 *Sam.* 9. 2. For the examples brought of *Sampson* and *Rafius*, &c. who killed themselves, it is answered, that they did it by an instinct from Gods spirit, as may be gathered, because *Sampson* was often stirred up by the Spirit, and if at that time when he pulled downe the house he had not, it had beene impossible for him to doe it; and for *Rafius* and the godly women, that killed themselves, they were alwayes of a virtuous life, but *Saul* of a wicked, as *cb.* 14. whithersoever he went, he did wickedly, and in the law it is a maxim, *qui semel bonus, semper presumitur esse bonus*, and contrariwise, *qui semel malus, semper presumitur esse malus*, and therefore whatsoever may be said in the defence of them, the like cannot be said of *Saul*, he had long traded in abominable wickednesses, and therefore most probably the evill spirit, whereby he was carried at other times, wrought with him now also to make him commit this his last sinne of selfe-murther, thus *Borrbauus*, *Osiander*, and *Mar-tyr*. The Devil to whom he sought, through Gods just judgement, stirred him up to dye thus desperately, so *Mar. Antonius*, amongst the Romans, when he had first required his armour-bearer *Eras* to kill him, fell upon his owne sword. *Saul* had put the priests of God to the sword most unjustly and the

*Aug. de Civit.*  
*l. 1. cap. 17.*

1 Sam. 9. 2.

*Borrbauus, Osi-*  
*ander, Marayr.*

Pellican.  
P. Martyr.

Qu.

Willet.

Non recipio tales  
animas quæ me  
nolente exierunt  
e corpore

th e Gibeonites, and he sought by all meanes to kill *David*, therefore God left him and would not vouchsafe to direct him any more, and left him to Satan, by whose instigation he sought to a Witch, and so was driven by the same sword miserably to end his owne life. Wherefore it is strange that *Pellican* should speake of him, as offering himselfe up in sacrifice to God, *Martyr* much better, seeing his reprobation is not plainly determined in holy Scripture, leaveth it to his judgement, who alone shall judge us all. If it be demanded, whether there be any hope of their salvation, that in any case kill themselves: It is answered, that it is a fact altogether unlawfull in any case, except, as hath bene already said, a man be moved hereunto by the instinct of the Spirit, as *Sampson*. 1. Because it is expressly forbidden, *Com. 6.* for if the killing of another man be here forbidden, much more of a mans selfe, because this is more unnaturall. 2. A man by killing himselfe goeth out of his station without command from God, that set him here, and so committeth a capitall offence, as a Souldier that goeth out of his station, without order from his General, so *Plato*. Therefore *Hierome* well speaketh hereupon in the person of God, *I receive not such soules, as against my will went out of their bodies*. 3. Neither did our Lord bid his disciples to use any such meanes to ridde themselves out of their troubles, but when they were persecuted in one City to flee into another, neither did any holy man, that we read of in Scripture, ever use this meanes, as *Josiph*, *Moses*, *David*, *Job*, or *Josiah*. 4. The heathen *Athenians* did so abhorre from this sinne, that they made a Law, that such should lose all their goods and not be buried in the fields of *Athens*. And indeed it sheweth a great deale of pusillanimity and basenesse of minde, and not any valour, in that such have not the courage to endure the misery, or shame happening unto them; and the judgement of our Church touching them, may easily appeare in that they are not admitted to Christian buriall, nor in any private place, but in high-ways, the common receptacle of dead dogs, and other carrion. If it be demanded, whether those vertuous women, who killed themselves to prevent sinne, are not to bee thought to bee in any better case, as the Virgine *Pellagia*, so much commended by *Saint Ambrose*, and that godly Matron, who being in the hands of *Maxentius*, desired leave to goe aside and tire herselfe, but went and killed her selfe. It is answered, that through the grace of God working in them, they might repent after the deadly blow given, and so be saved. As for others who being wearied with the tediousnesse of temptation kill themselves, their case seemeth to be more desperate and dangerous, because through the instigation of the evill spirit they doe this last tragicall unnaturall act towards themselves.

V. 8, 9.

1 Sam. 54. 17.

Note.

*Saul* being dead and his body found by the *Philistims*, they cut off his head and sent to publish it in the house of their Idols, amongst the people, and they put his Armour in the house of *Asheroth*, and fastened his body to the wall of *Bethshan*. His head was not onely carryed about, but put in the Temple of *Dagon*, 1 *Chron.* 10. 10. as his armour in the house of *Asheroth*; there it is, in the house of their Gods, but the word *Asheroth* is plurall, and therefore may so be rendred, see *Judg.* 2. 13. This was done partly to be revenged for the cutting off of *Goliath's* head by *David*, and partly in way of ascribing this victory to their Idols, as *David* set up *Goliath's* head in *Jerusalem*, thus ascribing his victory to God, and his armour it seemeth was put in the Tabernacle of the Lord, *ch.* 21. 9. Thus an Idolatrous people triumpheth now over God, as it were, and his chosen one, as if their Idols had bene more potent, and God suffered this dishonour for a time, that he might punish *Saul's* horrible sinnes: where-by wee may see, how he is set upon the punishment of sinne, that wee all may bee deterred from sinne hereby.

For these words, and fastened his body to the wall of *Bethshan*, the Vulg. Lat. hath it, *hanged his body on the wall of Bethshan*, 2 *Sam.* 21. 12. He and his sons are said to have bene in the street of *Bethshan*, and howsoever his body onely is here spoken of, yet it is to be understood, that his sonnes bodies were so served also, because in this *ch.* 2. 12. the men of *Jabesh* are said to have taken

away



away not onely his body but also the bodies of his sonnes from the wall of *Bethshan*. Some thinke that they were hanged in the street neare the wall, but it is more probable upon the wall, because in the street it could not so conveniently have beene done for troubling the passage, and yet it might well afterwards be said that they were taken from the street of *Bethshan*, because the wall was an appurtenance of the street. Thus the greatest ignominy was done to Saul and his sonnes that might be, deservedly indeed on *Sauls* part, but spightfully, and blasphemously, even towards God, on the Philistims part, which was not suffered long to goe unrevenge, as we shall afterwards see in *Dauids* raigne. This *Bethshan* was a City in the lot of *Manasseh*, *Judg.* 1. 17. but not yet gotten out of the Philistims hands. Touching that which was said v. 7. that the Philistims went and dwelt in the Cities, out of which the Israelites fled for feare, it is to be understood, saith *Lyra*, that they dwelt no otherwise in them, but by garrisons in their strong holds to keepe the Israelites still under.

When the Inhabitants of *Jabesh Gilead* heard what the Philistims had done to *Saul*, all the valiant men of the m came by night to *Bethshan* and tooke his body and the bodies of his sonnes and burnt them, and put their bones under a tree at *Jabesh*, and fasted seven dayes. The men of *Jabesh* had beene delivered by *Saul* from *Nabash* the King of the Ammonites, and therefore they above all others sorrowed for his death, and bestowed this honourable buriall upon him. They burnt their bodies with sweet aromaticall stuffe, as the manner then was to doe to the dead bodies of Kings, whom they honoured, for thus it was done unto *Aza* 2 *Chr.* 16. By their fasting seven dayes they shewed the greatnesse of their sorrow for him, so *Lyra*. But whether did the men of *Jabesh* well in honouring him thus, whom God would have dishonoured for his wickednesse? *Peter Martyr* answereth, they did thus not to crosse God in his judgements, but to shew a gratefull minde for their past deliverance, and to performe a duty of piety towards their King, by vindicating him from that great ignominy, to which he was put amongst the uncircumcised, and therefore *David* hearing of it, approved and applauded it, and seconded it, 2 *Sam.* 21. 12. and he was a man guided by the spirit of God. The wickednesse of a King then freeth not their Subjects from duty, as the Pope excommunicating a King absolveth his Subjects from their obedience, for *Ambrose* excommunicating *Theodosius* did not thus, and the son of a wicked father is still bound to a filiall duty towards him, as *Jonathan* obeyed his father and followed him to the warre, notwithstanding his great wickednesse. Touching their burning of these dead bodies, it may be thought to have beene done partly because the flesh was corrupted, and therefore they burnt that from the bones with a fire made of sweet things, and partly lest the Philistims should come to fetch away their bodies againe and abuse them anew. For it was no generall custome to burne the dead amongst the Jewes. For their bones, which are said here to be put under a tree, 1 *Chron.* 10. 12. they are said to have beene buried under an Oake, or a tree called *Terebinthus*, for they had not then any publicke burying places. For their fasting seven dayes, so did *Jobs* friends, when they came and saw him in so great misery, as pierced their hearts with sorrow; these men of *Jabesh* were so full of griefe not onely for the death of *Saul*, but for the generall calamity of the commonwealth; and it is not to be doubted, but that unto their fasting they joyned prayers, yet not for the reliefe of the dead, as is used in the Church of Rome, for they goe immediately to their place, neither can they be removed any more to a better, as appeareth in the parable of *Dives* and *Lazarus*, but to pacifie Gods wrath, which then was great against Israel. Some thinke that in their seven dayes fast they had respect unto the seven dayes given them by the King of Ammon, ch: 11. within the compasse of which time *Saul* came and rescued them.

Willr.

V. 7.

V. 11, 12, 13.

1 Sam: 11.

Lyra.  
Peter Martyr.2 Sam: 2. 5.  
Note.

Job, 2. 13.

Bottham.

A

A  
COMMENTARY  
UPON THE  
SECOND BOOKE  
OF  
SAMUEL.

CHAP. I.

V. 1, 2, 3, 4

Glossa Ordin.

Gen: 36.

P. Martyr.



After *David's* returne from the slaughter of the *Amalekites* to *Ziklag*, a man came unto him and brought him tidings of *Saul's* death, saying, that at his owne request hee had slaine him, when his case grew desperate, but herein hee lyed unto him, as may appeare by that which was said before of the manner of *Saul's* death. Hee did that thinking to winne *David's* favour, but hee rewarded him as a wicked lier deserved with present death. The Hebrewes think that this was *Doeg's* sonne, and whereas it may seeme to make against it, that *Doeg* is said to have bene an *Edomite*, this man an *Amalekite*, it is answered, the sonne of *Eliphaz*, the sonne of *Esau* or *Edom* was called *Amalek*, and the race comming from him *Amalekites*, although they were *Edomites* also, all the *Amalekites* then saith *Martyr* were *Edomites*, but not contrariwise all the *Edomites* *Amalekites*. And whereas, *vers. 10.* hee brought with him *Saul's* Crowne and Bracelets, they say that his father tooke them from *Saul* after hee was dead, before that hee slew himselfe, willing him therewith to repaire to *David* thus to winne his favour. But *Martyr* thinketh rather, that hee was some *Amalekite*, whom *Saul* had formerly spared, and if so, it was by a just judgement of God if hee had slaine *Saul*, that hee preserved him to his owne destruction. But this conjecture is without ground, seeing none were saved alive but *Agag*, and if hee had slaine him being in that extremity, it had bene to his benefit. This man came with his cloaths rent and earth upon his head, that is, dust, to shew exceeding great sorrow, see the like done by *Jobs* friends, *Job 2:12.* they rent every one his mantle, and sprinkled dust upon their heads, and *1 Sam. 4:12.* the renting of garments used in those parts served to shew the inward passion of the heart to the rending thereof, and dust or ashes upon the head and body, making them to looke squalidous, to shew their extreame sorrow and misery, causing them to neglect themselves, as being in no better case, then the dead now ready to bee laid into the ground, and to have earth put upon them, that the Lord seeing such spectacles of misery might bee moved to shew mercy. For the Crowne which hee brought with him, and the Bracelets

ved to shew mercy. For the Crowne which he brought with him, and the Bracelets, saying, that he tooke it off his head: *Hugo* saith well, it is not probable that *Saul* did then weare his Crowne, but as the Ensigne of his kingly dignity it might by his Armour-bearer be carried with him into the field, or upon his Helmet there might be some costly worke representing the Kings Crowne, and so called by that name. But he saith, I took the Crown that was upon his head; but this he saith, is to be understood, which used to be upon his head, although he had it not on then.

*David* having heard his tale, rent his clothes, both he and all the men with him, and mourned and fasted till even for *Saul* and *Jonathan* and for all *Israel*. There was great reason of sorrowing for his deare friend *Jonathan*, and for the people of God, but how he could truly sorrow for *Saul*, doth not so easily appeare. For much good came of his destruction. 1. An end was put to tyranny, under which the commonwealth could not but groane. 2. *David* was ridde of his deadly enemy who alwayes sought his life. 3. The expected time now came of fullfilling the promise made to *David*, and the prophecy of taking the kingdom from *Saul*: yet it is not to be thought that *David* dissembled this great sorrow even for *Saul*, because although *Saul* hated him, yet he loved *Saul*, as we are bidden, *love your enemies*, especially being his King and father in law, and therefore it could not but greatly grieve him to heare of his ruine so lamentable, and to thinke how the Philistims would hereupon triumph and blaspheme the God of *Israel*, as unable to save him, whom he had chosen. These things therefore comming first to his thoughts he sorrowed truly, and not onely hee, but all his company, we read of none, that rejoiced to heare of the taking away of this tyrant amongst them all. For the good that followed hereupon, that, as *Martyr* saith, proceeded from the goodnesse of God, who can turne evill into good, but in themselves these things related were evill, and so able to make a stony heart to relent in every one that was a member of the same Commonwealth, now so much weakened and brought under.

Then *David* said unto him, *Whence art thou, &c.* It may seeme strange, that *David* hearing him say before that hee was an *Amalekite*, *Vers. 8.* should now aske this question. But it is answered, the present astonishment at the newes which hee brought, made *David*, that hee tooke no heed at the first unto it. And they that thinke hee was *Doeg*s son to this objection, then *Saul* should not have needed to ask him who he was: Answer, that either *Saul*s fight began to faile him through the losse of much blood, or although his father followed *Saul*, yet he being young had not yet come at the Court to be known unto *Saul*, and to the campe it seemeth by his speech, *Vers. 6.* that he came but accidentally, and was not there as a Souldier, for he saith, *As I came by chance.*

*David* said unto him, *How wast thou not affraid to stretch forth thine hand to destroy the Lords anointed?* then he bade one of his young men to slay him. *David* feared to slay *Saul* when hee was in his power for this reason, because hee was the Lords anointed; for hee that killeth a King, is guilty of a double sin, as the King beareth a double Image of God, one as hee is a man, and another, as his Vicegerent upon earth for his supreme power. Wherefore having found a man, that had committed so horrible a sin, hee presently caused him to bee put to death. But it will bee said, How can this bee justified in *David* to doe execution so suddenly, when as indeed the man was not guilty? *Ans.* Hee tooke his owne confession as a sufficient testimony, as it is indeed when it commeth voluntarily, and is not any way extorted, the signes also being shewed, that made it the more probable, *Saul*s Crowne and Bracelets, which hee brought with him. And therefore although there is a Law, that the Judge shall not condemne a man meerey upon his owne confession, yet when it commeth voluntarily without compulsion, the Law provideth, that it shall bee counted a sufficient testimony to condemne. Againe, hee that giveth false testimony in the case of bloodshed, must die for it.

*In ff. de questionibus lege. 1. para. confessio reorum non habenda est pro explorato crimine, nisi approbatio alia iustitiae religionem cognoscentis.*

*Ob.* But *David* was no Judge

V 10.

*Hugo Card.*

V. 11, 12.

*Peter Martyr.*

V. 13.

V. 14.

V. 15.

Qu.



Peter Martyr.

Judge as yet, and therefore hee ought not to have given sentence. *Sol.* he was long agoe anointed King, and although hee was not yet in actuall possession, hee was a Judge in *Ziklag*; and lastly this man being an *Amalekite*, and so by the Lord adjudged to death, hee might justly kill him: Thus *Martyr*, who also addeth, that in case a confession bee drawne from one by torments against himselfe, it is unlawfull hereupon to put him to death, except there bee some other evidencce. And whereas the Law requireth, that there should bee two witnesses at the least to take away any mans life, hee saith, that it is not meant there should bee another besides a mans selfe, for a mans own testimony against himselfe is more then two witnesses. Here was a just reward for a fawning and flattering Hypocrite, that whereby hee thought to curry favour with *David* was turned to his ruine. Againe note, that it is murther to kill another, or to helpe him out of the world, when hee is neare death, although it bee desired, for this is a thing to bee left unto God onely, who gave life.

Note.

V. 16.  
Hugo Card.

And *Dauid* said, *thy blood be upon thine head*, that is, saith *Hugo*, thy damnation to die commeth worthily upon thee, and thou art the cause of thy owne blood-shed, so that none shall bee guiltie of blood by putting thee to death: or the punishment of the blood which thou hast shed bee upon thee. He sinned three wayes. 1. Because hee was a traytour to kill the King. 2. Hee lyed unto *David*. 3. Hee came flatteringlly unto him.

V. 17, 18.

Then *David* lamented over *Saul* and *Jonathan* with this Lamentation. Also hee bade them teach the children of *Judah* the use of the bow, behold it is written in the booke of *Jasher*: the vulg. Latine, in the booke of the just: this of bidding them teach the children of *Judah* the use of the bow is interlaced before the lamentation to shew, that hee made this use of this great overthrow given to the people of *Israel* by the *Philistims*, hereupon hee commandeth the Art of shooting to be taught and practised, because *Saul* was said to be wounded by the Archers that they might hereafter be the better able to fight against their enemies. For the booke of *Jasher* or the Just, some thinke it to bee none other, but these booke of the Kings, so called, because many just persons are herein written of, as *Samuel*, *David*, *Nathan*, *Elijah*, &c. Some as *R. Solomon*, the booke of *Genesis* for the same reason, and because therein mention is made by *Jacob* of his Sword and his Bow, whereby hee got one parcell of ground from the Amorite, which hee gave to *Joseph*, and *Genesis*, Chap. 49. Vers. 8. it is said of *Judah*, *Thy hand shall bee in the neck of thine enemies*, which was not till *Dauids* time, when *Judah* having learned the use of the Bow grew renowned for divers victories. Some by the Booke of *Jasher* rendering it *justorum*, as in the Vulgar Latine, understand judgements, and so will have the booke of *Exodus* meant hereby, as wherein the judgements of God are most set forth, and his Lawes called his judgements, shewing what is just and right to bee done, and it was just and stood with good reason, that they should learne the use of the Bow, it being of so great force in battell. *Comeffor* saith, that the meaning is according to some, that the art of shooting should bee preserved as that which is written in the booke of judgements. Lastly, some thinke, that it is a booke not extrant, but burnt long agoe by the *Babylonians*, as also all other sacred books, but some being againe repaired by *Esdras*, this was not, neither the booke of the warres of the Lord, nor the Songs of *Solomon* said to bee 5000. nor all his parables being 3000. nor his Booke of the nature of things, Trees, Hearbs and Plants, also of *Nathan*, *Abiah*, and *Ido*: so *Hugo* and *Lyra*. But of this booke see before upon *Job*. 10. 13. *Peter Martyr* maketh these words part of the lamentation, saying, that *David* was not then so oppressed with sorrow, but hee considered what was needfull for the Commonwealth, and to animate them, to whom this funerall Song should come, who might bee ready to despair, that State now being brought to such misery, he cited the booke of *Jasher*, that is, of *Genesis*, wherein it was prophesied of *Judah*, that their heads of that Tribe should bee upon the necks of their enemies. *Junius* rendreth it, whereby hee taught the children of *Judah* the Bow, that is, by the words of this lamentation, and I

I Sam 31. 3.

Hieron. de  
Hebr. quæst.  
R. Solomon.  
Gen. 48. 22.Hugo Cardin.  
Lyra.

Numb: 21.

I King: 4.  
2 Chron: 9.  
Peter Martyr.

Junius.

see

see not, but that it may well bee rendred, and hee spake it to teach, &c. being in Hebrew וַיִּאֲמַר לְלִמְדוֹ for the very words of these Verses tend to the putting of them on to exercise themselves in shooting, because Jonathan had so greatly prevailed hereby, *Vers. 22.* so that if the whole Tribe of Judah consisting of so many valiant men would practise it, as hee did, they might bee in hope to gaine to prevaile against their enemies. I do not hold then, that these words are any part of the lamentation, but set before it by the writer of this booke, as a Preface to it, and the next words, *Behold it is written in the booke of Jasher* serve onely to shew, where else these funerall Verses might bee found, viz. in some compend, which was then in every mans hands, wherein were briefly comprised things most memorable touching the children of Israel, happily being called the booke of Jasher, in allusion to the name of Ieshurun, by which is meant Israel, *Gen. 32. 15. Chap. 33. 5.*

*The beautie of Israel is slaine upon thy high hills, how are the mightie salne?* Comestor saith that this Lamentation was made at the first in meeter: Peter Martyr, that it was written in Elegiack Verse in way of an Epitaph, which Josephus also saith that hee had read: and Jerome exercised himselfe much in this kind, and the Prophet Jeremy upon the death of Iosiah. Funerall orations also have beene anciently used to bee made in praise of the dead amongst the Romans and Grecians, which may well bee done, so that it bee not in flattery. 1. To stirre up people to sorrow for so great a losse. 2. By setting forth their vertues, and giving them their due praise to draw others to an imitation of their vertues; but the maine end of all must bee the praise of God. The scope of David here was as hee was moved by the spirit of God, to bring the people to a consideration of Gods anger against them, because it was not wont to bee so with them, for Saul and Jonathan used alwayes in times past to prevaile against the Philistims, but now they were overthrowne before them, and that in their owne countrey, and in a place of greatest advantage, an high mountaine, and so most inaccessible, that they might bee moved with repentance and turne from their evill wayes. And hee composed it rather then any other, because hee was nearest to Saul, being his sonne in law, and Jonathan was most deare unto him, and hee to bee successour to Saul in the Kingdome. The vulgar Latine rendreth these words. Consider (O Israel) of these, that are dead being wounded upon thy high places, the most renowned of Israel are slaine upon thy mountaines, Peter Martyr, *O beautie of Israel hee was slaine in thy high places, how are the mightie, &c.* and Junius, *O the beautie of Israel, how are the mightie ones slaine* being wounded in thy high places? and by beautie hee understandeth God, who was the beautie or glory of Israel. But Hebrew the word rendred slaine is of the singular number, according to Martyrs translation, and therefore I rather with him understand Saul as the chiefe that was slaine, and by the beautie of Israel, the land of Israel spoken unto by a Prosopopeia, and so called because so greatly adorned and renowned above all other lands: and from the singular hee proceedeth to the plurall, *how are the mightie salne*, meaning Jonathan and all the rest of the valiant men slaine together. And hee speaketh to the land that he might be the more pathetically, and so it is as if hee had said, O Land, why are they slaine in thee, whom thou shouldest rather have preserved?

*Tell it not in Gath, nor publish it in Askelon:* These were chiefe places of concourse in the Philistims countrey, to which a rumour comming might easily be spread all over the Land. But it was already divulged, and therefore it seemeth unreasonable now to forbid it. David herein spake as one full of griefe, shewing that the desire of his heart was, if it had beene possible, that it might not have beene published there, because by the Philistims triumphing in the Israelites misery, it was much more encreased. But why doth hee adde, *Let the daughters of the Philistims rejoyce?* Answ. Because victory being obtained the women were wont in songs to extoll it, as wee read before of the women of Israel, *chap. 17.* Thus Lyra, but Hugo following him in other things differeth in this, that hee saith, David knew, that this great victory so publicly

H h

gotten

V 19.  
Schol. Historia.  
Peter Martyr.

Junius.

Peter Martyr.

V. 20.

Lyra.

Hugo Cardin.

F. Martyr.

gotten could not bee concealed, but happily they knew not in the Philistines countrey the manner how *Saul* fell, and this is that, which hee would have concealed from them. *Peter Martyr* followeth *Lyra*, saying, that hee did rather by these words shew, how hee detested that, which was done, then forbid the doing of it.

V. 21.

*The mountaines of Gelboa, let there bee no dew nor raine upon you, nor fields of offerings, &c.* hee wisheth the place accursed, where *Saul* and *Ionathan* fell, and so a perpetuall monument of this misery, and of this sad and heaveie time, for as mourners are clad in black, so the ground wanting raine in stead of greene, which sheweth a comfortable state, is covered with a withered and darke mantle, shewing a dolefull condition, and where it is thus nothing groweth, of which the first fruits may bee brought as an offering to the Lord, and therefore hee addeth, *nor fields of offerings*: the Vulgar Latine with more expreffion, *nor fields of first fruits*. Some, saith *Hugo*, affirme that the toppes of these mountaines were alwayes barren, and that it never rained upon them, some that they were fruitfull before, but by this cursing of *David* made barren, and some, that this cursing was propheticall and tooke effect in the time of *Elias*, when there fell neither dew nor raine in three yeares and six moneths, but that was generall to all the Land, and followed upon the prophesying of *Elias* for the wickednesse of those times: and that of barrennesse following upon this cursing is but conjecturall, neither did *David* himselfe, as is probable, then thinke of any such effect to follow, but onely hee spake thus pathetically to shew his indignation at every thing about this disastrous accident. Unlesse wee shall with *Rabanus* hold a myssicall meaning by these mountaines, the pride of the Jewes hearts being set forth, amongst whom because the Lords anointed, his Christ was slaine, they have ever since bene dry of all dew of grace, and their Land stricken with barrennesse. By first fruits understand not onely those of corne, but also of cattell feeding in the fields: for *there the shield of the mighty was cast away*, that is, was as a thing good for nothing but to bee cast away, or was indeed cast away, that they who were overcome might make more hast in fleeing away: so *Lyra*.

Hugo Card.

Rabanus.

Lyra.

V. 22.

*From the blood of the slaine, from the fat of the mighty the Bow of Ionathan returned not, &c.* The vulgar Latine joyning the first words here to the former verse, thus, *there the shield of the mightie was cast away, the shield of Saul, as if hee were not anointed with oyle, from the blood of the slaine, from the fat of the mighty*, that is saith *Hugo*, for the blood of the Priests slaine by *Saul* in *Nob*, who used to offer blood and fat to the Lord: or by men of no base condition were they slaine, but by the most valiant, yet hee confesseth, as it is indeed, that Hebrew hath it joyned with the words following, as in our translation, and so the meaning is plaine that they were wont to kill and destroy the greatest of their enemies, and to pierce them to their inward parts.

Hugo Card.

23.

*Saul and Ionathan were lovely, &c.* For *Saul* had bene such when hee was chosen King, for it is said, that amongst all the people there was none better then hee, and hee was a godly man of stature; and for *Ionathans* goodnesse *David* could speake experimentally of it, and it is most probable that he was for personableness not much unlike his father: touching that, which is added, *they were swifter then Eagles, and stronger then Lions*, it is hyperbolically, serving to set forth their wonderfull great strength and celeritie, and that these two being both so valiant and so good should fall together at one time, as they had lived and gone out to warre together sundry times, was most lamentable: so *Lyra*. And this of their not being divided in their life, *Peter Martyr* saith, was spoken to purge *Ionathan* from the suspicion of being against his father.

Lyra.

Peter Martyr.

V. 24.

*The daughters of Israel weepe over Saul who clothed you with Skerlet, &c.* The women are called upon to act their part in making lamentation, as they had bene the instruments to celebrate his victories with songs of praise, his cloathing them so richly was by distributing the spoyles taken from the enemy amongst his souldiers, who carried them home, and gave such as served for ornament to their wives and daughters, and these use not to bee a little esteemed



esteemed of by women, for which cause hee speaketh of these especially, that they might bee the more affected with sorrow at this losse.

For the rest of his lamentation, it is made for *Jonathan* in particular, whose love hee saith towards him passed the love of women, that is, either understanding it passively, the love wherewith women are beloved of men which is most fervent, or actively, the love wherewith women love such men as they are affected to, which is oft times exceeding great. Vers. 27. *How are the mightie falne, and the weapons of warre perished?* not onely the Captaines were slaine, but the people were disarmed, the *Philistims* taking their armes away, as is the manner of victors, for so *David* had served *Goliath* before, and this made the case the more lamentable.

## CHAP. II.

**H**ere *David* first asketh counsell of the Lord, whether hee should not goe up to *Judah*, and being directed to go to *Hebron* in *Judah* he went up, and thither came to him the Elders of *Judah* and anointed him King over *Judah*. In this relation is omitted the flocking of many to him to *Ziklag* before this, of which wee read, 1 *Chron.* 12. as first some valiant and mightie men of *Benjamin* *Sauls* owne Tribe, as *Abiezer*, *Joash*, the sonnes of *Shemaah*, &c. to Vers. 7. which is commemorated to the praise of *David*, and the justifying of him and the condemning of *Sauls* tyranny, in that so many of his owne kindred forsooke him, and fled unto *David* to helpe him. Secondly, some mighty men of *Gad*, who came unto him before, when hee kept himselfe in holds, that is, in the Wildernesse of *Maon*, where hee hid himselfe from *Saul*; they were eleven, and were swift as Roes, and had faces like Lions, the least of them being over 100. and the greatest over 1000. that is, afterwards, for as yet *David* had onely 600. men, Vers. 8, 9, &c. to Vers. 15. as *Lyra* noteth. Thirdly, some men of *Judah*, to whom others of *Benjamin* joyned themselves, that *David* might the rather receive them, and not have them in suspicion, when hee was secured touching their true heartednesse towards him by those of his owne Tribe and kindred. Wherefore hee first required some assurance, that they came peaceably to helpe him indeed and not to betray him, and the spirit came upon *Amasai*, the chiefe of the Captaines, who was also called *Amasa*, *David*s sisters sonne, the spirit comming upon him was not to prophesie, but of boldnesse and courage to speake, so *Lyra*: yet happily the spirit certified him of the true meaning of all these men, that hee might speake confidently thereof to *David*, Vers. 16, 17, 18. Fourthly, many of *Manasseh*, of whom seven Captaines of thousands are reckoned up, and these came unto him at his returne to *Ziklag* from the *Philistims* army, and helped him against the rovers, that is, the *Amalekites*, who roved about to divers places and tooke great booties, and specially to *Ziklag* in *David*s absence, as is shewed, 1 *Sam.* 30. Vers. 19, 20, 21. Fifthly, many others came day by day unto him, untill that hee had a very great host, like the host of God, Vers. 22. For speaking of God, *Job* 25. 3. it is said, *is there any number of his armies*, so that hereby is noted an innumerable company. Whereas in speaking of those of the Tribe of *Gad*, Vers. 15. hee saith, *these are they, that went over Jordan, when in the first moneth it overflowed all her banks*, this shewed their courage and magnanimitie that would adventure in so dangerous a time to passe over *Jordan*, and they put to flight all them of the valleys towards the East and West; that is, people of those nations appointed to bee driven out, who still inhabited in the Land of *Canaan* given to the children of *Israel*, so that hereby their great strength and valour might bee gathered. Now *David* by this great concourse of forces being strengthened, and *Saul* being dead, so that the Kingdom by Gods donation belonged unto him, hee would not yet attempt the taking of it, but referred himselfe wholly to Gods good will and pleasure, seeking by him to bee directed. How hee asked counsell is not said, but it is most probable by the Ephod, as at other times. The divine Oracle directed him to goe to *Hebron*, because, saith *Lyra*, the foure principall patriarchs were

Hh 2

buried

V. 25.

V. 27.

V. 1, 2, 3, 4.

1 *Chron.* 12: 1, 2, 3, 4.1 *Chron.* 12: 8, 9, 10, 11, &c.*Lyra*.1 *Chron.* 12. 16, 17, 18.1 *Chron.* 12. 19, 20, 21. V. 22.1 *Chron.* 12. 15.

Peter Martyr.

H.B. Patriark  
travailes.  
V. 2, 3.

2 Sam. 5.

Lya.

Peter Martyr.  
The Myſtery.V. 4, 5.  
6, 7.

V. 8.

Note.

Peter Martyr.  
Note.

buried there, as was ſhewed, *Gen. 23.* and for this cauſe *Caleb* went thither before to pray unto God, *Numb. 13. Joſh. 14.* and God would have the kingdome of *David* therefore to begin here, ſo likewiſe *Martyr*, here were *Abraham*, *Iſaac*, and *Jacob* buryed, to whom that land was promiſed, and that Kings ſhould come of them, wherefore *David* muſt begin his kingdome in this City. *Caleb* was a moſt ancient City built before *Zaan* in *Egypt*, and it was given to *Caleb* and to his poſterity, it was one of the Cities of refuge and of the *Levites*, being diſtant from *Hieruſalem* as *Hiero* ſaith 20 miles, and as *H. B.* 16 miles from *Ziklag*, it was a Metropolitan City in *Judab*.

*David* according to the direction given him, goeth to *Hebron* with his Wives, and his men and their families, and dwell there and in the townes belonging to it. Then the men of *Judab* came and anointed him King over *Judab*. This was done, ſaith the ſame authour, 10 yeares after his anointing by *Samuel*, he being now 30 yeares old. He was anointed once more after this to bee King over all *Israel*, from which *Lya* draweth this allegory, hereby was ſignified, that every good Chriſtian hath three anointings, firſt, internally by the Spirit in his heart to beleefe; ſecondly, externally with his tongue to confeſſe; thirdly, in his workes to adorne his Chriſtian profeſſion. The tribe of *Judab* in anointing *David* King without the conſent of the other Tribes, did but follow the revealed will of God, who long agoe by the mouth of *Jacob* had aliigned the Scepter to *Judab*, and more lately anointed *David* by *Samuel*; and the other Tribes, who conſented not with them herein, ſinned againſt the ordinance of God. *David* in his three anointings, ſaith *Martyr*, was a type of Chriſt, who was anointed, 1. By the Spirit comming upon him in his baptiſme. 2. By the power of miracles. 3. When he roſe againe from the dead. And his being held under perſecution ſo long, before he could attaine to the kingdome, and then he attained not to the whole neither, till ſeven yeares after, ſerved to figure out the adverſities to be endured by ſuch as are appointed to the kingdome of heaven, under which wee muſt therefore bee patient, being aſſured, that at length wee alſo ſhall attaine to our kingdome.

Then it was told *David* that the men of *Jabeſh* had buried *Saul*, and hee ſent to commend them for ſo doing, and to promiſe them favour; with what mind this was told unto *David* is uncertaine, either it might be to exasperate *David* againſt the men of *Jabeſh*, or that he might beware of them, as open favourers of *Saul* and of his houſe. But hee like a moſt virtuous King commendeth that, which was well done even towards his enemy, contrary to the manner of other Princes, *Sylla*, *Marinus*, *Antony*, *Octavius*, who proſcribed all ſuch, as had ſhewed any favour towards their enemies. Where *Jabeſh* was ſee before 1 *Sam. 11.* namely on the other ſide of *Jordan* in the land of *Gilead*.

When *David* was anointed King over *Judab*, *Abner* the Captaine of *Saul*'s hoſt tooke *Iſhbobaſeth* the ſonne of *Saul*, who yet ſurvived, when three other of his ſonnes, who followed him to the warres, were ſlaine, and made him King over *Israel*. It ſeemeth by his not going to warre with the reſt, that either hee was not ſo able or fit for the warre, or that he was left at home to governe in his fathers abſence, and by this meanes eſcaped, when his brethren were ſlaine. How ſoever he remained to be ſet up againſt *David*, and to breed him more trouble, before that he could come to the full poſſeſſion of the whole kingdom. Yet *Abners* ſetting of him up, being againſt Gods Ordinance, was ſoone turned into his ruine, and his owne alſo; ſo vaine is it for any to ſtrive againſt God. But his dividing of the kingdom into two for a time, upon the next occaſion offered, tooke effect againe to divide it betweene *Reboam* the ſonne of *Solomon* and *Jeroboam* for the finnes of *Solomon*, ſo that they were never more reunited in the houſe of *David*. Thus God turned *Abners* wicked reſuſting againſt his decree, into an occaſion or preparative to the puniſhing of ſinne in *David*'s poſterity, for the glorifying of his juſtice, ſo he makes all things to worke for his glory. As *Judab*, by whose making of *David* King ſaith *Martyr*, this ſchiſme came, yet was herein without fault, ſo they that abhorring the ſuperſtitious and idolatries of the Church of *Rome*, doe ſeparate themſelves, cannot be blamed for this

this schisme, because they follow the revealed will of God, but such as see and cannot but acknowledge these corruptions, and yet will not separate, are greatly to be blamed. And as *David's* cause might seeme not to bee good, because he met with such opposition, yet it was certainly iust and good, and after a few yeares it was approved by the successe, which he had in comming to raigne over all Israel: so we must not thinke the proceedings of those, who stand for the truth & against Popish superstitions, to be the more disallowable for the ill successe at the first, but comfortably expect a good issue, when all opposition shall cease, and men shall joyne in one to promote the same truth. So *Martyr*, who also noteth the place, to which he caused *Ishbosheth* to go to be made King, viz. *Mahanaim*, which was on the other side of *Jordan* according to *Junius*, in the Tribe of *Gad*; the inhabitants of which parts, he was specially carefull to bring to acknowledge him for their King, because *David* had sent messengers to the men of *Jabesh Gilead*, as he thought, to insinuate unto them, and others of the land of *Gilead*, which might make it suspicious if he sought not to prevent it, that they would be drawne after *David*. Wherefore to make them sure, hee brought *Ishbosheth* thither, and so hee was received for King over all *Gilead*, and *Assuri*, and *Isreel*, and *Benjamin*, and all *Israel*. The Vulg: Lat: he carried him about the tents, for *Mahanaim* signifieth tents, but it is the proper name of a place, which was most strong, so called, because there the Angels of God appeared to *Jacob*, pitching their tents about him, and here *Ishbosheth* remained in greatest safety, whilst *Abner* and the host went out to fight against *David's* Army. *Assuri*, by the Vulg: Lat: rendred *Gessuri*, is held by *Lyra*, and *Hugo*, to be *Asber*, and *Junius* rendereth it accordingly, *super Asbercos*, and *Isreel* or *Jazree*, he saith was the middle region of *Zebulun*, *Issachar*, and *Nephthali*, and in naming these the whole latitude of the country from the sea to *Jordan* is described, then to shew the full extent of his kingdom it is said over all *Israel*.

*Ishbosheth* was 40 yeares old, when he began to raigne, and hee reigned 2 yeares. He was unjustly set up thorough the ambition of his cosen *Abner*, and therefore not like to continue long, for not only *David* had the right by Gods speciall appointmeat, but if they would make one King by succession, *Mephibosheth* the sonne of *Jonathan*, had most right of all *Saul's* posterity, but *Abner* surely thought *Ishbosheth*, a man of no worth, fittest for his owne turne to be advanced to the royall dignity, that he might rule all, as he pleased. For the time of his reigning, viz: two yeares, it may bee doubted, how *David* was kept reigning over all 7 yeares and 6 months, as is said v: 11. if the time of his raigne were so short. Some saith *Martyr*, hold that 5 yeares passed after *Saul's* death, before that *Ishbosheth* was made King, because some were for *Mephibosheth*, but at length *Abner* seeing, that they would not come to any agreement about one of them, hee taketh *Ishbosheth* and maketh him King. Some againe thinke that after *Ishbosheth's* death, there was an interregnum of 5 yeares before that the Princes of Israel resolved upon *David*. Lastly some, that much time passed after *Saul's* death, before that *Ishbosheth* was made King, and much time after his death before *David* was accepted of, *R: Levi* saith, that by these two yeares all the time of *Ishbosheth's* raigne is not set forth, but the time that passed before the battle, that was fought betweene his men and *David's* men, v: 12, 13. &c. and this *Martyr* thinketh the most probable, and I thinke without doubt it is so meant, because the like phrase is used touching *Saul*, 1 Sam: 13. he reigned 2 yeares, that is, to that time, for he reigned indeed many more, as there hath beene shewed: and after this it is said, there was warre a long time betweene the house of *Saul* and *David's* house, ch: 3. 1. And I will not here omit the conceit of *R: Solomon* related by *Lyra*, that God in his providence directed it thus, that *Ishbosheth*, the sonne of *Saul* of the Tribe of *Benjamin* should be made King, that the prophesie made unto *Jacob* Gen: 35. might be fulfilled, Kings shall come out of thee, when as all his sonnes were already borne except *Benjamin*, and now *Ishbosheth* being made King also, as his father *Saul* had beene, it was verified, for thus two Kings came of *Benjamin*,

Hh 3

thus

Note.

V 10.

Junius.

V. 10.

Qu.

R. Levi.

P. Martyr.

R. Solomon.



thus hee, but although there had not beene two Kings of Benjamin, that promise had beene abundantly fulfilled, seeing the Lord said not, there shall yet one come of thee, from whom Kings shall spring, but Kings shall come of thee, which was fulfilled, when they came of some of his posterity, whether borne after or before this oracle.

V. 12.

And Abner and Ishboseths servants went out of Mahanaim to Gibeon, and Joab and the servants of David met them &c. Ishboseth being set up against David, now at length Abner thought to try by warre, to subdue Davids part and to bring all the kingdome to Ishboseth, but it fell out contrary, as here appeareth. Josephus saith, that Abner being angry with the men of Judah for anointing David King, went to fight against Judah. David would not in all this time by

Peter Martyr.

force of arms seeke to obtaine all the kingdom, but expected till God who had promised it, should bring him to it, and herein he was a type of Christ, the subjects of whose kingdome are onely volunteers, for so many Nations are not subdued to him by force, but willingly yeilding themselves to his obedience. Moreover he had sworne unto Saul not to destroy his seed, and therefore he would not attempt it, but onely sought to defend himselfe. Gibeon, the place

1 Sam. 24. 23.

to which they came together, was a Metropolitan City in the Tribe of Benjamin, and it was all one with Gibeon of Saul often spoken of before. In the place where the armies met was a fish-pond, on the one side of which, one army pitched, and the other on the other side; then Abner said to Joab, let the young men rise and play before us, and then 12 of Benjamin, and 12 of Davids servants went forth and slew each other, till they all dyed. But Josephus saith, that the 12 men of Benjamin onely were slaine, how truly, let the Reader judge. The word translated play, saith Lyra, signifieth also to kill, and so it is here to be understood, that they should rise and shew their valour in fighting hand to hand and killing one another. But I cannot finde, that the word

V. 14.

Lyra.

קח here used, hath any other signification, but to play, or to mocke. Although then he meant they should kill one another in tryall of their fortitude, yet this not being intended to be done, as the duel of Goliath and David, to spare the armies from fighting, that side which was overcome, yeilding to the victor, it is rather to be thought, that Abner would have them to combat together to make their spectators sport, as oft times hath beene done amongst the heathen Romans, as Florus saith, that Brutus at the funerall of his father put together 22 paire of sword-players to fight and kill one another; and Theodosius being requested to shew the people the like sport, he answered, it becometh a godly Prince not onely to raigne, but to use clemency; and in Athens the like being desired by the people, Demouras answered, that first the altar of Mercy must be demolished, before that any such cruelty were publicly admitted. It was a barbarous and wicked thing then in Abner to propound this, and in Joab to consent unto it. So Martyr, and from hence the place, where these fell together, was called Helcatb Hassurim, that is, the field of the strong or valiant, but this was madnesse rather then true valour.

P. Martyr.

V. 17.

After this followed a great battle, and Abner and the men of Israel fled before Joab. Now there were three sonnes of Zeruiah, Joab, Abishai, and Asahel, and Asahel was most swift of foot, it is said that he could out-run horses, and therefore pursued hard after Abner to take him prisoner, because he being the chiefe Captaine, he thought it would bee a great glory and benefit to him, if he could take him, but Abner forbade him to pursue after him, willing him to turne rather after one of the young men and to take his spoiles, that is, when he had overcome him, for such an one was fitter for him to contend with; whereby is intimated that Asahel was very young, so Hugo; and when he would not, he willed him againe, saying, that otherwise he would smite him, but if he did, he knew not how to lift up his face to his brother Joab: which he spake, because he thought, that David at length would prevaile, and then it would make much against him to have Joabs displeasure, who was Davids chiefe Captaine. Asahel notwithstanding this warning pursued him still, till that hee turning strooke him through with his speare and hee dyed. For he was of

Lyra.

farre

farre more valour then *Asahel*, although *Asahel* be reckoned for one of *David's* worthies, *1 Chr. 11. 26.* because *Asahel* was young and not yet come to his full strength, nor of that experience, but *Abner* was both valiant, and *Miles veteranus*. That, wherewith *Abner* smote him, is said to be the hinder part of his speare, the Vulg. Lat. hath it *aversa hasta*, his speare being turned away, whereupon saith *Lyra*, some gather, that hee slew him with the wooden end of his speare, but that cannot bee, because the speare went through his body, and therefore hee saith, it is to be understood, his speare being turned against him. The Hebr. may indifferently be rendred, he smote him with the hinder part of his speare under the fifth ribbe, or he smote him behinde with his speare under the fifth ribbe, for the words are *ויכהו באחרי החנית* *Veiaacchehu Beachbari* *bacanith ell hocomeffo*. *Asahel* being very swift in running went before his brethren in pursuing *Abner*, till that he came so neare unto him, that *Abner* saw himselfe to be in danger of being slaine by him, as he fled with his backe towards him, wherefore when he could by no meanes perswade him to diuert and pursue after some other, he turned and slew him. But hereunto he was unwilling, because hee knew that *Joab* his brother would seek to revenge it, and happily hee hoped after this some peace might have been concluded, which by the killing of *Asahel* would be hindered; so *Martyr*: who also saith, when *Abner* bade him pursue after some young man, and take his spoiles, that hee meant, hee should seek to get him glory by taking the spoiles of one like unto himselfe, and not attempt this against him, lest that hee too late repented it. In *Asahel's* fall wee may see, that sometimes excellency in some thing, is turned to a mans owne overthrow, as *Asahel's* swiftnesse of foot was to him; and *Milo's* his strength to him, when hee having cleaved a tree by his great strength, was held in it closing together againe, till hee became a prey to the wilde beasts, that the strong may not glory in his strength, nor the swift in his swiftnesse, but give all glory to God alone. Again note, that enemies fleeing are not too hard to bee pursued, but with great care, that no advantage bee given them, lest their case seeming desperate, their feare bee turned into rage and resolution, to the destruction of their pursuers. For the onely health of those that are overcome, saith one, is to hope for no health, that is, desperately to recoyle upon their enemies; and *Lucanus* saith, *vincitur haud gratis iugulo qui provocat hostem*, Hee is overcome to his cost, who provoketh his enemy by his throat.

But *Joab* and *Abishai*, *Asahel's* brethren, pursued after *Abner* still, untill that the men of *Benjamin* gathering themselves together upon an heape unto *Abner*, made a stand upon the top of an hill, intending doubtlesse to fight with them, if they ceased not from pursuing them. Then *Abner* called unto *Joab*, saying, *shall the sword alwayes devour, knowest thou not, that it will be bitternesse in the end?* He used three arguments, saith *Martyr*, to breake off this warre, 1. Because the sword had devoured enough people already, warre is not good in it selfe, but that enemies being suppressed we may live in peace, and therefore it ought not when it is begunne to proceed without end: *bellum* warre hath the name from *bellua*, a beast, because it is the manner of beasts to goare and to teare one another, wherefore men are to proceed no further in warre, then needes must. 2. Because it would turne to bitternesse in the end, that is, for the slaughter, that would bee made on both sides, if by *Joab's* pressing still upon them, they were provoked to renew the warre, for thus many valiant mens lives would be endangered and so advantage given to the common enemy against them all. 3. Because they were all brethren, and therefore should be loath to destroy one another, and if they did, even the victors might have bitter sorrow for it in the end, as when all the other Tribes fighting against *Benjamin* had almost quite rooted that Tribe out, they lamented it. In a battle fought by *Pompey* against *Cinna*, and *Marius*, it is reported that one by chance killing his owne brother, and when he came to striphim to take his spoiles, seeing that it was his brother, he slew himselfe for sorrow.

Then *Joab* answered, *As the Lord liveth, if thou hadst not spoken, the people had returned*

*Peter Martyr.*

*Note.*

*Vna salus viliis  
nullam sperare  
salutem.  
Lucanus.*

V. 24.

25.

26.

*Peter Martyr.*

*Judg. 10.  
Aug. de Civit.  
l. 2. c. 25.*

V. 27.

Lyra.

Junim.  
P. Martyr.

V. 28.

Note.

V. 30, 31.

Iosephus.

Lyra.  
P. Martyr.The mystery.  
Rabanus.

turned in the morning each one from pursuing his brother, the Vulgar Latin, if thou hadst spoken in the morning, the people had returned, &c. that is, saith Lyra, if thou hadst spoken thus sooner, even when the fight began in the morning, after that 12 and 12 had slaine one another in proote of their valour, there had beene no more blood shed, the Hebr. *Unlesse thou hadst spoken, even from the morning, the people had returned, &c.* that is, unlesse by bidding, that the young men should rise and play before us, thou hadst given occasion to this fight, we had returned againe without battle, so Junim and Martyr, and the Hebrew expositors. Now Iosephus saith, that Abner did not onely speake so unto Joab, as was before said, but also excused to him the killing of Asabel, his brother, then Joab caused a retreat to bee sounded, and their men being multered on both sides, it was found, that onely 20 of Davids men were loit, but of Ishbosheths 360. Thus he that bearing himselfe upon his great numbers, provoked first unto the fight, was humbled, and forced to seeke for peace, and to yeild the victory to Joab, and so often times have others done through the iust judgement of God, as Joash 2 Chr. 25. 17. and Josiah 2 Chr. 35. 22. Wherefore let none be so forward to warre, but decline it, and seeke peace, wherewith God is best pleased, unlesse when he calleth to warre, as the Israelites against the Amorites and Amalekites. What warres be lawfull, see upon Deut. 20.

This warre being ended, Abner hasteth to his King Ishbosheth at Mahanaim, beyond Jordan, and Joab having buried his dead brother Asabel in Bethlehem, to his King David in Hebron, going all night, till he came thither with his men, which is not to be understood of the same night, that Abner fled to Mahanaim, for Iosephus saith, that Joab kept his station that night, where the battle was ended, and next day having buried Asabel, ceased not to travaile all the night following, till he came to David to Hebron. Yet Lyra and Martyr also thinke, that Asabels buriall was deferred, till they had returned to Hebron, although it be mentioned before, but of this their opinion, I see no reason, but of the contrary, because both the buriall precedeth in order, and it is not probable that they would carry a dead body about to Hebron, and then to Bethlehem, to be buried, and it agreeth not with the victor to flee from the field in the night, but to the vanquished, the victor staying to view the number of those that were slaine. But Hebron, saith Martyr, was now in the possession of the Philistims and therefore it may seeme strange, that they should permit them to come and bury Asabel there, or that they tooke not the opportunity of this division to prosecute their victory against Israel, but in this the singular providence of God over his people is to be admired, who, when wicked Saul was punished by them, overruled them so, that they stirred no more, till that David had obtained the whole kingdome, and so was of greater strength to deale with them.

Mystically by Davids going to Hebron, which signifieth marriage with his two wives, may be understood Christs entring into marriage with two sorts of peoples, Jewes and Gentiles. The men of Judah signifying praise, that came hither to anoint him King, set forth the elect, that ascribe unto Christ the kingdome and glory, when as the reprobate and proud contemne him. Ishbosheth signifying the sonne of confusion, that reigned over the other Tribes, setteth forth the error of confusion, that reigneth in all others except those that by faith cleave unto Christ.

## CHAP. III.

V. 1.

HAVING hitherto set forth one battle betweene Davids men and Ishbosheth, now it is shewed, that there was long warre betwixt them, that is, most probably all the time that Ishbosheth lived, except some few dayes, wherein Abner, his Captaine fell from him and inclined to Davids part, and in the time of these warres, Sauls house waxed weaker and weaker, and Davids stronger and stronger, which is further here declared, 1. Because he had many children



children, *Verf. 2, 3, 4, 5.* 2. Because *Abner* fell from *Ishbosheth* unto him, *Verf. 6, 7. &c.* His eldest sonne was *Amon*, the second *Cheliab*, signifying like the father, happily so called, as *Martyr* hath it, because hee came of *Abigail*, the wife of *Nabal*, lest hee might bee thought to have been his sonne, hee is also called *Daniel*, *1 Chron. 3. 1.* and this saith *R. Solomon* was his name at the first, but then there being some scoffers, that sayd hee was *Nabals* sonne, his face was changed so as that. hee looked most like unto *David*, whereupon hee was called *Cheliab*, but this smelleth of the *Rabbinical* forge: the third *Absolom*, who is said to have come of *Maacah*, the daughter of *Talmzi*, the King of *Geshur*; shee is thought by *Martyr* to have beene one taken captive by *David*, when dwelling in *Ziklag* hee roved into divers parts about and tooke the spoyles of the enemy, for then it is said, that hee invaded the *Geshurites*, *1 Sam. 27. 8.* but then hee saved neither man nor woman alive, *Verf. 11.* wherefore it must bee at some other time, that hee either tooke her and so made her his wife, or after that invasion the King of *Geshur* might give him to her to wife, that hee might not warre upon his countrey any more. If it bee doubted how hee could marry with a woman of another Nation, seeing marriages were forbidden with the *Canaanites* for their idolatry? it is answered, although the people of other nations were Idolatrous also, yet marrying with such was not altogether forbidden, for in case of taking a faire woman of theirs captive, after shee had shaved her head, pared her nailes and changed her garments, and bewayled her father a moneth, he that had taken her, might marry her. But if *David* took *Maacah* to wife, whilst hee dwelt in *Ziklag*, hee carried not two wives onely with him, as was said before, when hee went to *Hebron*, but three. *Answe.* Although hee had her in his possession, yet it is most probable, that hee married her not, till a moneth after, following the order of the foresaid Law, and so not till his comming to *Hebron*. Howsoever, hee had cause afterwards to repent him of this marriage, when the sonne of this woman, *Absolom* usurped his kingdome, and by his other children, *Amon* and *Adonijah* hee had much affliction, to shew that when a man abounds with children, it is no happinesse, unlesse they bee sanctified, that all parents may alwayes pray instantly for this. The fourth son was *Adonijah*, the fifth *Shephatiah*, the sixth *Ibream* by *Eglah* *David's* wife. Here because this woman onely is called *David's* wife, a question ariseth, why it is so said of her singularly? *Lyra* answereth, that shee was his first wife, the daughter of *Saul*, otherwife called *Michal*, and therefore dearest unto him, and shee was called *Eglah*, an heifer, according to the phrase used by *Samson*, if yee had not ploughed with my beifer; all the rest were his wives also, but the first specially. *Peter Martyr* saith, that some by *Eglah* understand one of meane parentage, who having no alliance to grace her was hereby graced, by being called *David's* wife: others, that shee was more excellent then any of the other, and so preferred, as if shee had beene his onely wife, to bee *materfamilias*: others againe, that shee had beene *Saul's* wife, seeking to approve this by the saying of *Nathan*, *2 Sam. 12.* God gave thee thy masters wives, but that this cannot bee understood that they were given to bee his wives, appeareth because he was *Saul's* sonne in law, and so it was unlawfull for him to marry his mother in law: it is onely meant then in that place, that they were given into his power. And that *Eglah* cannot bee *Michal*, hee proveth, because shee was barren to the day of her death, unlesse it shall bee thought there to have been spoken of the time to come, that shee had no child after that time, but there is another thing that maketh against her being *Michal*, viz. that shee was not restored to *David* after that *Saul* had given her to another, till after this, *Verf. 14.* and therefore hee could have no child by her in *Hebron* borne there as all these are said to have been. *Ibream* the sixth sonne of *David* is by *Iosephus* called *Nathan*, but hee is spoken of, as borne afterwards, *Chap. 5. 14.* For *Eglah* I thinke, that shee was one most beloved of *David* of all his wives, and therefore singularly so called, and *Rachel* sometime is by *Jacob* singularly called his wife.

Hitherto the strengthening of *David* by having many children borne unto him

V. 3, 4

Peter Martyr.

R. Solomons

Deut 21. 11,  
12, 13.

Note.

Lyra.

Iudg. 14.  
Peter Martyr.

2 Sam. 6. 23:

him hath been spoken of, now followeth that of *Abners* revolt unto him, Verſ. 6, 7, 8, &c.

V. 6, 7.  
*Lysa.*

There was a concubine of *Sauls* nation *Rizpah*, for going in unto whom hee was reproved to make *David* King of all *Israel*. Some, ſaith *Lysa*, think that *Abner* went into *Rizpah*, as having taken her to wife, that thus he might withall take the Kingdom, as *Adonijah* asking *Abishag Davids* Concubine to wife is censured by *Solomon* as in effect ambitiously seeking the kingdome: some that he onely committed fornication with her, and this is most agreeable to the text. And therefore hee was worthy to bee reproved, although God secretly wrought by his providence to turne this into an occasion of fulfilling his promise to *David* touching the kingdome of *Israel*, when *Abner* being exasperated by this reproofe revolted unto *David*, so doth God make all things to serve for the effecting of his will for the good of his faithfull servants. *Abner* is enraged at *Ishbosheths* reproofe, and ſaith, *am I a dogs head, &c.* that is, either vile and abominable as a dog in the account of *Judah*, or for barking as it were, against *David* and *Judah*, and opposing them to keepe the kingdome to thee; or as *Comeſtor*, am I the head and Prince of dogs, as it were to lead them in barking against the Lords anointed? Thus they fall out, who a little before joyned together to stop the proceedings of the Lord; and so shall all they doe, that combine in wickednesse, the league betwixt them shall not last alwayes.

Note.

*Abner* ſaith, that hee would doe to *David*, as the Lord had promised him, whereby is discovered, that hee was not ignorant of *Davids* right all this time, and so did against his conscience in all that hee did for *Ishbosheth* hitherto, and thus doe many more, impugning the truth, which their conscience telleth them, that they should receive, but let them beware of Gods judgements at the last to cut them off by this example. This great boldnesse in *Abner* thus to threaten the King to his face, shewed, that hee was pusillanimous and slothfull, and so unworthy to reigne, and to this inconvenience doe slothfull Princes bring themselves often-times, that they are awed by their servants. And it is to bee noted, that *Abner* would fulfill the promise of God to *David* in spleene against *Ishbosheth*, and so some doe good with an evil mind, for which they shall have no thanke at Gods hand, for respect unto whom they are not moved unto it, but for their owne ends.

Note.

Note.

Then *Abner* sent messengers to *David*, saying, *Whose is the Land, &c.* that is, hath not God promised thee that thou shouldst bee King thereof, so that of right it belongeth to thee, and hee spake thus by messengers, that having *Davids* answer a way might bee made for him, before that hee went to *David* himſelfe, make covenant with me, the Covenant which hee would have him to make is not here expreſſed, but *Josephus* ſaith, that it was that *Abner* should bee in the ſame place of honour with *David*, that hee had been in with *Saul*, v. 13. *David* agreed to this motion, but firſt hee would have *Michal* his wife reſtored, when *Abner* came unto him, and for this cauſe ſending messengers to *Ishbosheth*, because *Abner* could not reſtore her without him, hee by the perſwaſion of *Abner* took her from her husband *Phaltiel*, and ſent her away, her husband following her weeping, but this ſay the *Rabbins*, was for joy, that hee had kept her as a ſiſter, and not lien with her being another mans wife, or for ſorrow, as *R. Solomon* hath it, that ſhee was taken from him, who was the exerciſe of perfection to him, in that hee having ſo faire a Lady in his power, yet refrained from touching her. But it is ealie to feigne any thing, it is moſt probable, that because ſhee was nobly deſcended and faire, it grieved him much to part with her.

Note.

V. 12.

*Josephus.*

V. 13.

V. 14, 15, 16

The place to which hee followed her weeping was *Baburim*, and then *Abner* ſent him back, this was in the Tribe of *Benjamin*, Chap. 19. 16. And yet wee read not, that *Abner* went himſelfe with her to *David*, but firſt going amongſt the Elders of the people hee dealt with them to make *David* King of all *Israel*, and afterwards hee went in perſon unto *David*. In dealing with them hee ſaith, that in times paſt they deſired to have *David* for their King, which moſt probably was when *Saul* was dead, for they were generally well affected

V. 17, 18.

*Peter Martyr.*

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affected to *David* long before, and many men of valour of divers Tribes being *David's* subjects at the first did doubtlesse sollicite those of their owne Tribes for *David*, whereby hee had many friends and well-willers, but hitherto *Abner* had resisted them by preferring *Ishboseth*, now hee professeth not to hinder them any longer from *David*, but to joyne with them in setting him up. And hee addeth, that the Lord had said, by *David* I will deliver *Israel* from the *Philistines*, &c. This wee no where read of, but *Josephus* saith, that *Samuel* spake thus of *David*, and now it was commonly knowne, and by these words it seemeth, that they were easily perswaded, but because it seemed more hard to bring *Saul's* owne Tribe to *David*, viz. *Benjamin*, hee further dealeth with the men of that Tribe in particular, and then going to *David* relateth to him, how forward they all were to make him King. *David* having received him and his good newes made him a feast, which used commonly to bee done of old in making of leagues, and so *Abner* departeth to gather all *Israel* unto *David*, so powerfull was hee by reason that hee was Generall of the Army, that hee could easily incline the people to what side hee pleased. But when hee was thus sent away by *David* in peace, *Joab* and his men comming home with great booties heard of it, and hee first exulted with *David* for letting *Abner* so to goe away, and then immediatly sent after him, and when hee was returned back, hee spake peaceably to him, but by and by hee slew him unawares for the blood of *Asabel* his brother. The place from whence *Abner* was brought back was the well *Syria*, so called saith *Lyr*, because it was in the way, that leadeth to *Syria*; *Junius* rendreth it the Cisterne of *Sisira*, the Vulgar Latine, the Cisterne *Syra*. It is likely that *Joab* sent in the Kings name, as if hee had something more to say to *Abner*, for otherwise hee would have been suspicious. *Josephus* saith, that *Joab* spake so to *David* against *Abner* to make him to change his mind, and to send to have him brought back againe, that hee might kill him, and when hee could not prevaile, hee sent messengers, as from *David* after him. And indeed *Abner* having a covenant from *David*, how could he now be suspicious that hee or any about him would attempt to doe him mischief? But *Joab* called him to speake with him in secret, as about the Kings businesse, and then hee suspecting nothing was slaine. And whereas hee gave it out, that hee did it for the blood of his brother *Asabel*, that could bee no reason, seeing *Asabel* was slaine altogether through his owne default, but the true reason, as most conjecture, was for feare lest *Abner* should by *David* bee promoted above him to bee next unto the King. For this was plainly the reason why hee afterwards killed *Amasa*, Chap. 20. *David* had promised to make him Capitaine in *Joab's* stead. From this wicked and treacherous fact of *Joab*, saith *Martyr* came three good things. 1. Hee was deservedly punished for his wickednesse, although *Joab* did it altogether out of envie. 2. *David* came a fairer way to the Kingdome then hee should have done, if *Abner* had lived still. 3. The danger that might have been in *Abners* too much greatnesse was prevented, whereby *David* might otherwise have been put to further trouble, hee being so gracious and bearing so much sway with the people: yet hee saith, that *Joab* who slew *Abner*, was as bad or worse then hee, and therefore was at the last by *Solomon* cut off also: for hee both dealt treacherously with *Abner*, as *Abner* with *Ishboseth*, conspired with *Adonijah*, as *Abner* with *Ishboseth*, and consented to the murder of *Vriah* and others unjustly to please *David*, as *Abner* had unjustly persecuted *David*. And he might have added further, that he brought discredit upon the King by his treachery, and shed the blood of *Amasa* in the time of peace.

Wee may by this example see, saith *Josephus*, what great danger there is in envie, when one great person cannot endure another to bee preferred before him, great trouble and danger commeth to the State hereby.

And when *David* heard it, hee said, I and my Kingdome are cleare from the blood of *Abner*, let it rest on the head of *Joab*, and of all his fathers house, and let there not faile a man that hath an issue in the house of *Joab*, or that is a Leaper, or that leaveth on a staffe, or that falleth on the Sword, or that wanteth bread; *Josephus* saith, that *David* stretching out his hands to heaven professed thus his owne innocency,

V. 19.

V. 20, 21.

V. 22, 23,

24, 25,

26, 27.

Lyr.

2 Sam. 19. 13.  
Peter Martyr.

Note.

V. 28.

Josephus.



Hugo Cardin.

Lyra.  
Schol. Hifter.

P. Martyr.

Note.

V. 31.

cency, that all men might know him to bee guiltlesse of this blood, and it concerned him much to cleare himselfe, lest the people of *Israel* hearing of it should have their hearts alienated from him, and thinke him for so foule a treachery unworthy to reigne over them, wherefore hee imprecateth him, that committed this murther, and his posteritie, which imprecation saith *Hugo* was made by way of prophesying. Now amongst the evils foretold to come upon his family, that which in our translation is rendred, leaning upon a staffe, is by the vulgar Latine, *sum tenens*, and this *Lyra* and *Comestor* expound holding a spindle, as a woman that is effeminate, *Hugo* either so, or holding a white stick, as the leprous were appointed to doe, to shew, that they were uncleane by Leprosie, that others might take heed of them. And if it bee thus understood, here are but foure things, wherein the curse of *Joabs* house stood, whereas *Lyra* and the ordinary glosse, and our translation make them five. But as *Martyr* noteth the word **77** here used signifieth both a staffe and a spindle, for so it is used, *Prov.* 31. 19. and if wee take it for a staffe, which is the most proper signification of the word, then the meaning is, that there should be some gouty, or paralyticall, or otherwise infirme and not able to goe without the helpe of a staffe. And touching every of these particulars he sheweth them all to be most grievous judgements, for the issue made the body to pine away, and the Leprosie loathsome, and both uncleane, so as that hee might not come into the Congregation, the Gout or Palsie made a living man as if hee were dead, to fall by the sword of the enemy is a lamentable judgement, and to bee sterved to death through want of food much more. The *Rabbins* say that *David* was too much carried by passion in thus imprecating not onely *Joab*, but all his fathers house, and therefore all these evils fell upon some of his owne posteritie. *Rehoboam* had an issue, *Uzziah* was a Leper, *Asa* was pained in his feet, *Joash* fell by the sword, and *Joachim* wanted bread. But because the same *David* in divers of the *Psalmes* doth likewise imprecate the wicked, wherein hee was certainly moved by the Spirit of God, it is not to bee thought, that hee was moved by humane passion at this time, but by the same spirit of prophesie. And touching *Joabs* fathers whole house here imprecated, it is so spoken, because not onely hee, but *Abishai* his brother also had an hand in *Abners* murther, as is intimated, *Verf.* 30. where it is said, so *Joab* and *Abishai* his brother slew *Abner*, which *Josephus* saith was done thus, whilst *Abner* was held in talke by *Joab*, *Abishai* slew him, but I rather thinke that *Abishai* did helpe in this murther by going with some of *Joabs* men for *Abner* to fetch him back, that *Joab* might slay him, which hee knew well that hee would doe. Now because in these two was the whole family of their father for ought wee read, seeing *Asahel* was dead before, and there were no more, but these three, *David* imprecateth all *Joabs* fathers house, meaning these two onely and their posteritie, as the issue of shamefull murderers. That which is recorded here, or elsewhere touching *David*s cursing, is not to bee imitated by us, who are commanded to blesse and not to curse, but onely in case that God directeth so to doe.

Then *David* said to *Joab* and to all the people, Rent your clothes and mourn for *Abner*, and gird you with sackcloth, &c. It is strange, saith *Martyr*, that hee should bid *Joab* also to doe thus, would hee have him dissemble sorrow for that which hee was glad of? hee answereth, the cause why *David* bade *Joab* to come and mourne also was to honour the funerall of *Abner*, not onely with the presence of other Captaines and Tribunes, but also of *Joab*, who was the chiefe of all, and if *Joab* had any grace in him, hee might by this meanes have been brought to repentance, which no doubt was the meaning of *David*, because hee being compelled to bee amongst so many mourners that wept and sorrowed, hee might hereby bee affected with sorrow and shame, who was the actour of so great a mischief bewailed by so many, and by the King himselfe. And King *David* followed the Beer to honour *Abner* the more, a thing never used by Kings, for whosoever is carried forth to the buriall, the King never goeth after him in any Country; this then shewed,

how



it, but the sonnes of *Zeruiab* be too hard for me. To the 4, Christ used gentleness in administring his spirituall kingdome, but this was noe warrant to him, that administers a politicke kingdome. To the 3 and 1, it was too long a delay to put it off to his death; and to the 2, he had God with him, whose power was above all, therefore he should not have feared the weakening of his kingdome, yea the doing of execution upon *Iaob* would have given content to more in Israel, with whom *Abner* was gracious, then the sparing of him. Besides this lenity, what encouragement might it give to other men of might, to commit the like horrible murders, seeing the law was likely now to lay hold onely upon the inferiour sort? yea wee see two wicked men, *Rechab* and *Baanab* presently animated hereby to goe and kill *Ishbosheth*, and *Iaob* afterwards to kill *Amasa*. A judge must be a man of courage, not respecting the persons of the rich or poore.

## CHAP. IV.

V. 1.

2.

3.

V. 5, 6.

V. 4.

R. Solomon.

**I**SHBOSHETH hearing of the death of *Abner* was troubled, and so was all Israel. But there were two Captaines of Bands *Rechab* and *Baanab* belonging to *Ishbosheth*, who were of *Beroth* in *Benjamin*, but lived hitherto, as Exiles in *Gittim*, to which place they had fled. They now came into *Ishbosheth* house when he was sleeping in the heate of the day, and slew him, and cutting off his head carryed it to *David*. And by the way here is inserted something touching *Mephibosheth*, how he being 5 yeares old, when *Saul* and *Jonathan* his father were slaine, his nurse fled with him, and in fleeing fell with him, whereby he became lame. What the cause of *Rechabs* and *Baanabs* fleeing to *Gittim* was, or when they fled, is not said, but *R. Solomon* saith, that they tooke part with *Mephibosheth*, the sonne of *Jonathan*, as being the sonne of the elder brother, and so one, that had more right to the kingdome, then *Ishbosheth* *Sauls* yongest sonne, and when they saw that *Ishbosheth* was set up by *Abner* to be King, they fled, wherefore mention is made together of *Mephibosheth*, with whom they had taken part. But this seemeth not to be so, because they are said to bee *Ishbosheths* men, which they were not, seeing according to this relation they never came in unto him, but rather were *Mephibosheths* men. Others therefore hold, that they were Captaines of Theeves and Robbers, and when *Ishbosheth* would have punished them therefore, they fled, and continued in *Gittim* untill this time, and this seemeth most probable, and the Hebr. will beare this reading, *Captaines of Robbers*, as the Vulgar Latin hath it, seeing the word גִּדּוּדִים *Gedudim* here used signifyeth both Armies and Robbers. But why is mention made with all of *Mephibosheth*, if they were no partakers with him? Some say, that now *Abner* being dead they came and solicited *Mephibosheth* to take the kingdome upon him, but he being a good man refused it, and signified it to *Ishbosheth*, whereupon they fled for the present, but ere long returned and slew *Ishbosheth* being asleepe. But this agreeth not with the Text, which saith, that they were sojourners in *Gittim*, till this day, that is, till the newes came of *Abners* death, so that they did not after this flee thither, but had continued there sometime before, and *Mephibosheth* was but yet a childe of 12 yeares old. *Lyra* therefore better saith, that mention is made of *Mephibosheth* in this place, he being about to tell of the death of *Ishbosheth*, to shew that now there was none of *Sauls* house left to be made King against *David*, seeing *Mephibosheth* alone was left alive, and he was lame of both his feet, and so unfit for that high dignity. *Gittim*, to which *Baanab* and *Rechab* fled, was a City of their owne Tribe, *Benjamin*, *Nehem*: 11. 33. where they lurked, till this time. But now it is said, that they came to *Ishbosheths* house as if they would fetch wheat, that is, disguising themselves, as if they had beene Merchants, and came to buy wheat, that they might not bee suspected, for the King happily had a great revenue of wheat, which he sold unto Merchants. The Vulgar Latin hath it, bringingeares of wheat, that is, say *Lyra*, *Comestor*, and *Hugo*, as if they brought some first fruites unto the King to honour him, but *Lyra* confesseth, that Hebr. it is, they came as though they would fetch or buy wheat.

Lyra.

Schol. Histor.  
Hugo Cardin.



wheat, which is the best, because first fruits were not brought unto the King, but to the Priests. Comming thus into the house they found *Ishbosheth* asleepe, and slew him, and then the manner how he lay more particularly being described, v. 7. he lay in the bed-chamber, for in hot countries, when the sun is at the highest, men commonly went into their chambers after dinner to sleepe a while: and having slain him they cut off his head, and tooke it away with them in token of the murther committed. *Ishbosheth*, saith *Martyr*, was worthy thus to be cut off, and by a more grievous death, because he fought as it were against God, after the manner of the *Titans*, in seeking to hinder *David* from the kingdome, which God had assigned unto him. And well he was slaine in his sleepe, who had bene sluggish, and done nothing like a King all his time, but all by *Abner*: and by his death in his sleepe in his owne house, wee may see, to what dangers we are subject, when wee may seeme to be most safe, that we bee never secure, and lying downe to sleepe, remember, that we know not, whether ever wee shall rise up againe or no. *Plutarch* in the life of *Lucullus* saith, that hee was saved by sleeping in the heat of the day: for *Ortacus* sent by *Mithridates* treacherously to kill him under a pretence of friendship, when hee could not bee admitted to speake with him, because hee was asleepe, fearing lest by delaying his treason should bee discovered, he returned againe without slaying to doe that bloody act. Now although *Ishbosheth* was worthy to dye and God secretly wrought by his providence to take him out of the way, that *David* might no longer be hindered from the kingdome, yet this excuseth not the wickednesse of these two men who slew him treacherously, partly to bee revenged upon him, whom they feared and hated, and partly hoping to receive a great reward at the hands of *David*. And therefore he dealt with them according to their deserts, when he put them to death therefore. Yet they come unto *David* with a most plausible oration, *the Lord hath avenged my Lord the King this day of Saul and of his seed*, thus making God a party in their murther, when as this was not the end that they aimed at, to fulfill Gods will herein, or to doe any good to *David*, but at other ends of their owne, as was said before. In the like case such as have bene led onely by the light of nature, have delivered the treacherous to be put to death, although they pretended their good in thus conspiring against the life of their owne Lords, as *Fabritius*, who signified to *Pyrrhus* the treachery of his Physitian, who would have poisoned him being his King to gratifie *Fabritius*, and the Romans sent the schoolemaster of the *Faliscii*, that would have betrayed their City unto them, backe to be punished, and *Cesar* lamented the death of *Pompey* his enemy, and put to death the murtherer.

*David* cleane contrary to the expectation of these two men, told them most seriously, how he had put to death one, that brought tidings to him to *Ziklag* of *Sauls* death, thinking to be well rewarded for his labour, and therefore giveth sentence against them, that they were much more worthy to dye, and so he commanded them to be slaine. But whereas in speaking of their fault he saith, they had slaine a righteous man in his owne house, it is to be understood, that he doth not meane one simply righteous, for so *Ishbosheth* was not, but comparatively, for he was more righteous then they, and so *Judas* is said to have justified *Samaris* in her wickednesse, because shee was more wicked. By this severity towards these men, *David*s innocency was manifested to the winning of mens hearts unto him. And as they had cut off the head of *Ishbosheth*, so he caused their hands, which committed that murther, to be cut off, and their feet, that carryed them to it, and hanged them up over the poole in *Hebron*, to be a spectacle to all men, that others might feare to commit the like wickednesse. If it shall seeme not justifiable to adde this to their punishment, it is answered, the Magistrate, as he seeth cause, may adde to the punishments prescribed in the law of God, but diminish them he may not, so the *Rabbins*, and thus *David* afterwards, when *Nathan* had told how a rich man tooke the Lambe of a poore man, vowed, that he should dye and restore it fourfold, whereas by the law restitution only was appointed. And the head of *Ishbosheth*

V. 7.

Peter Martyr.

Note.

Plutarch.

V. 8.

V. 9. 10.

2 Sam. 12. 5.

Hugo Card.  
The Morall.

hee caused to be buried in *Abners* Sepulcher, so in all things he sought still to honour the house of *Saul*, and to shew his affection towards him, who was his utter enemy, that we might learne to doe likewise.

Morally *Hugo* saith, by these two, that slew *Ishbosheth*, wounding him under the fifth ribbe, wee may understand gluttony and drunkenesse slaying the soule by destroying all grace in the heart, whilst a man sleepeeth surely herein.

## CHAP. V.

V. 1, 2, 3.

1 Chron: 12. 23

Peter Martyr.

The Mystery.

1 Chron. 12.  
V. 38.

Note.

1 Chron. 12. 39

**T**HEN all the Tribes of Israel came to *David* to *Hebron*, and anointed him King over all, and he made a league with them, that is, with their Elders who led the rest, and therefore of the Elders it is said, that they anointed him, 1 *Chr*: 12. 23. they of every Tribe, that came to *Hebron* to make *David* King, are particularly numbered, of the Tribe of *Judah* 6800, for of them needed no greater number seeing they had already received him for their King; of the Tribe of *Levi* 4000, of *Simion* 7100, &c. And by all the Tribes that came to *David* here these are meant, who came for all. The league, that they made with *David*, the *Rabbins* say, was, that hee should not punish any of them, for taking part with *Ishbosheth* against him, but *Peter Martyr*, that hee should rule according to justice and equity over them, and that they would bee loyall and true obedient Subjects unto him: for thus all Kings, when they come to their royall dignity, doe commonly sweare to rule according to the lawes of the land, and not as they lust. And this league is said to bee made before the Lord, both because they sweare by the Lord, and happily before an altar that was there, being of old built by *Abraham*. For that they used still to offer sacrifice here to this day it appeareth, by *Absoloms* desire to have leave to to goe and pay his vow in *Hebron*, *ch*: 15. 7. Touching all the Tribes comming to *David* to make him King, see also 1 *Chr*: 11. 1, 2, 3.

In this voluntary comming of the Tribes unto *David*, *Christ* was notably figured out, who subdued not Peoples and Nations unto him by force of arms, but raigeth over them, that willingly submit themselves unto him, with whom hee entereth into a firme Covenant of Grace and Mercy for ever, and they are, as the Tribes here say to *David*, *flesh of his flesh, and bone of his bone*, *Eph*: 5. This being the difference betwixt him and other Monarchs of the world, not onely the *Assyrians*, *Persians*, *Greekes*, and *Romans*, but also the *Truke* and *Pope*, who by strong hand have sought to bring all under their obedience, hereby shewing, that their kingdoms are not divine, but humane, tyrannicall, and devillish, and so shall perish againe. Now besides all those that came to *David*, it is said, all the rest, who came not, were of one heart to make *David* King. 1 *Chr*: 12. 38. so that their subjecting of themselves to *Ishbosheth* all this time, was in a manner enforced by *Abner*, for their owne consciences told them, that they did not well herein, as it is not to be doubted, but that inforceth with many of the Church of Rome at this day. By this time then *David* saw how constant God was in his word, to performe so fully and freely all that he had promised him, although by the way he met with many things that might make him doubtfull, and so it shall be done at the last to all Gods faithfull people, wherefore let us alwayes patiently wait upon him, and not waver through unbelife in the most evill day. Lastly it is shewed, that all those, who came unto *David*, continued with him three dayes eating and drinking, and lest any man should doubt how provision could bee made for so great a multitude in one City, for they were betweene 300000 and 400000, it is said, that their brethren, that dwelt nigh, of *Zabulon*, *Issachar*, and *Nephthali*, brought in provision abundantly, both of bread, flesh, and figges, &c. such a universall joy there was at this inauguration of King *David*: so amongst those that consented together to set up *Christ* for their King, there was great joy, *Act*: 2. and abundant bringing in of worldly things for the reliefe of the multitude, *Act*: 4.

David

David was 30 years old, when he began to raigne, at the very age, that Christ began his ministry, and he reigned 7 yeares and 6 months in Hebron over Judah, and 33 in Hierusalem, &c. But the whole time comming to bee summed up, it is said to be 40 yeares together, whereas indeed it is 40 yeares 6 months. The reason, saith R: Solomon, why the 6 months are left out, is either because he fled 6 months by reason of Absalom, who usurped the kingdom so long, or because he was 6 months sicke in Hebron, which is not therefore put into this summe. But I thinke rather, that it is so put, because hee reigned onely 40 yeares compleat, and the sacred history doth not use to reckon upon months, see 1 Kings: 2. 11. Ch: 11. 42. Ch: 13. 22. &c. He was first made King over Judah, saith the Glosse, and then over Israel, to figure out Christ received by two peoples, the Gentiles and Jewes at severall times, and he reigned 40 yeares, which is foure times ten, signifying perfection, to shew, that Christs raigne should bee a perfect time even for ever and ever.

And the King went with his men to Jerusalem to the Jebusites, who inhabited that land, and they said unto David, except thou takest away the blinde and the lame, thou shalt not come in hither, thinking David cannot come in. The inferiour part of Jerusalem, saith Comestor, was delivered to David by Ornan the Jebusite, but the upper was held still by the rest of the Jebusites, and there a Tower was so strong that it was thought impregnable, thus he; but all the rest of the City standing upon Mount Moriah, Mount Acra, and Mount Bezetha was in the Israelites hands before, and onely Mount Zion, which was highest, held by the Jebusites, Josh: 15. 63. By the blinde and the lame, some thinke, that such were meant, as were set to defend this Tower, and this impotent crew was set to defend it in derision, because they thought, that with the weakest defence, that might be, it was safe enough against all his power: some by the blinde and lame thinke, that they meant Images set up there, which have eyes and see not, and feet and walke not, for even those Images, which were able to doe nothing, were in their judgement a sufficient defence against him. Lastly some, that they meant themselves, because the Jewes accounted the blinde and lame uncleane, and so the Jebusites being an uncleane people, were held by them to be as the blinde and the lame, touching whom, because the keepers of the Temple would not suffer such to come in, saying that the blinde and the lame should not enter, it grew into a proverb, the blinde and the lame shall not enter, when they meant any uncleane persons: that the blinde and the lame might not enter into the Tabernacle, see Levit: 21. Or they called themselves the blinde and the lame, because David thought them as unable to defend themselves against his power, as blinde and lame persons. Thus also Hugo, but Lyra following R: Solomon, after the first opinion commemorated, saith, that two Images, the one blinde and the other lame, representing Isaac and Jacob, were placed upon the wall, in remembrance of the Covenant made of old by Abraham with Abimelech the King of the Philistines, whose posterity these Jebusites were, there being engraven upon them the oath taken by Abraham to Abimelech, and in saying, that he should not come in, except hee tooke away the blinde and the lame, they meant, except he would bee perjured by breaking that oath; and whereas the blinde and lame are put in the plurall number, hee saith although there was but one blinde and one lame, it might bee so said, for of the golden Calf which was but one it is said, *these bee thy Gods*. Now for David, that hee might, notwithstanding the foresaid league lawfully invade the Jebusites, which Joshua in his time could not doe, whereby it came to passe, that although this City were given to the Tribe of Judah and Benjamin, yet it could not be gained wholly from the Jebusites till this time, it is proved, because the time, that the league was to last, was now expired, the posterity of Abimelech being all dead. This is by Martyr suspected as a fable and confuted, and the like see before upon Josh: 15. 63. the Chald Par. except thou takest away sinners, thou shalt not come in. That the Jebusites themselves cannot all be understood by the lame and the blinde, according to the second opinion is plaine, because it is said, *who so smiteth the Jebusites and the lame and the blinde,*

V. 455.

Lyra.

Glos: 2<sup>da</sup>.

V. 6.

Schol. Hist.

Lyra.

Exod: 32.

Josh: 15. 63.



by which words the lame and blind are distinguished from the *Jebusites*, neither can it bee understood of their Idols, for they would never bee so unreverent towards them to call them by so vile a name, no not according to the opinion of others, and it agreeth not to Idols to bee smitten but to bee broken downe, wherefore the words are literally to bee taken; and yet I doe not thinke, that lame and blind persons were set in derision to defend the walls, as *Josephus* and *Theodoret* will have it, as *Theod.* also saith, that the *Tyrrians* sometime set *Pygmies* in scorne to defend their Citie against the enemy; but that such poore people were confined to some place neare the entrance of the Fort, and not suffered to dwell amongst others, and of these the *Jebusites* spake in scorne to *David*, except hee cut them off, who were least able to relift him, which they thought hee could not possibly doe for the great strength of the place hindering any power from comming at them, hee should never bee able to deale with them, or to hurt them, who had both their sight and their limbes, and so were better able a great deale to keepe them out. But notwithstanding this brag, *David* tooke the strong hold of *Zion*, and called it the Citie of *David*, for it was a spacious place, viz. 2000. Cubits long, and 2000. Cubits broad, so that it might well beare the name of a Citie. *Junius* differing from all others rendreth it thus: *Thou shalt not come hither alive, but when some one hath taken thee away, the very blind and the lame saying, David shall not come hither*, and the Hebrew may well beare this reading, for it is *יְרוּשָׁלַם כִּי* but thou being removed, that is, by death, whereby was meant that if hee attempted to enter, hee should die for it, and the very blind and lame insulted over him, whereby hee was so much exasperated against them, as followeth. Then hee said, *Who so getteth up to the gutter and smiteth the lame and the blind hated of Davids soule, hee shall bee Captaine*, but these last words, *he shall be Captaine, or chiefe* are not in the Hebrew, but are left out to bee understood, being supplied, *1 Chron. 11. 6.* where it is also said, that *Joab* smote them, and for these words, *hated of Davids soule*, Hebr. it is, *Davids soule* hating him or them, but in the Margin, *hating Davids soules*, and so the vulgar Latine readeth it: if it bee taken this last way, it is to bee understood, that hee meant, they were his greatest enemies, and haters, because they so petulantly upbraided him, and did him such a despight; if the former, that hee had them in greatest abomination therefore. For these words *who so getteth up to the gutter*, *Junius* hath *quisquis pertingens ad illud emissarium*, *Martyr* expoundeth the getting up to the gutter or water-pipes of the breaking of them off. *Josephus* saith, that the neather Citie being taken, but the tower holding out still, *David* promised to him that could first get up into the Tower by the valley under it, that hee should bee Captaine; it seemeth that there was some secret way, by which a man might with great difficultie ascend to this high Fort, viz. a gutter whereby the water used to run downe, and by this way *Joab* first got up thither, wherefore they said, *the blind and the lame shall not come into the house*, the Vulgar Latine, it became a proverb, the blind and the lame shall not goe into the Temple, these words, *they said*, being as much as it became a proverb. But the Temple is ill put for the house, as if now first the blind and lame were kept from comming to serve there according to *Levit. 21. 18.* for this cannot bee, seeing it was so ordained long before, but in remembrance of this affront given unto *David*, and this notable victory here obtained, hee made a decree, that none either blind or lame should come into his house in *Sion*, and hereupon the proverb arose, as a monument of so noble a victory to continue throughout all ages. In other Kings Courts of the Nations, such as were deformed any way were kept from comming into the sight of the King for good lucks sake, but from *David* onely the blind and lame, and not thus superstitiously, but onely for a remembrance tending to thankfulness: So *Junius*. But *Martyr* thinketh rather, that this proverb was used in case of that happening to one, which hee expected should have befallne another. I subscribe rather to *Junius*, for it was a most memorable thing, and worthy of some monument, that the strongest place

*Joseph. Antiq.  
lib. 7. c. 2.*

*Junius.*

*Peter Martyr.*

place in all the Land of *Canaan*, and the chiefest and most hely, destined to bee the peculiar place of Gods worship, being hitherto invincible, and therefore in all the time of *Sauls* reigne not once attempted, should bee at the first taken and subdued by *David*, and in this was *David* a type of *Christ*, before whom none could take and possesse the Kingdome of heaven, typified by mount *Sion*, and bring in his people thither: And as *David* went from his inauguration to *Sion* to expell the *Iebusites*, so *Christ* from riding on an Ass, when to inaugurate him they cryed *Hosanna*, went immediatly to the Temple and expelled the buyers and sellers. For this great exploit now done by *David*, hee tooke the opportunitie of having such great Forces together ready armed to enure them to warlike affaires at the first, and to make them have the greater hopes of subduing other places, this most strong place being once gotten, and to terrifie the enemy the more. Now for the order of the history, although it bee first said, that *David* tooke that strong hold, and then that hee propounded the reward to him, that could first get up to smite the blind and the lame, yet it is to bee held, that this proposition was first made, and therefore *Iunius* renderth it well, *David* had said, by the preterpluperfect tense, for which and the preterperfect the Hebrews have onely one and the same word. The ordinary Glosse saith, that the Citie *Jerusalem* was first built by *Melchisedeck*, or *Melchisalem*, and called *Salem*, then by the *Iebusites* inhabiting there, *Iebus*, which two words being put together, one letter being changed make *Jerusalem*, and in *Solomons* time, an addition being made from his name it was called *Ierusalem*. And for the Mystery, saith *Rabanus*, in *David* expelling the *Iebusites* out of *Sion*, *Christ* was figured out, who expelled the contrary powers out of mens hearts that are faithfull, for hee did not onely get himselfe a Trophee of glory by destroying all the power of the Devill by his Crosse, but also gave power to his faithfull over all such power, for which cause hee saith, behold I give you power over Scorpions and Serpents; and by his dwelling in *Sion*, and calling it *David*s Citie, when hee had cast out the blind and lame, *Christ* dwelling in the heart by faith was set forth, all blindnesse of mind, and vice which is as lamenesse to the soule being expelled, for hereof it is said, *lest that which is halting bee turned out of the way*. His taking of the high Tower of *Sion* signified *Christs* taking of the primacy of the Church, the Scribes and Pharisees who were as the blind and lame, being first cast out. Thus the Glosse, saying also, that they are spoken of as hating his soule, because through hatred they sought to have him crucified: but it vices bee understood by the blind and lame, *Christs* soule truly hateth them, and all such as live and trade therein.

And *David* built round about from *Millo*, and inward; *Millo*, saith *Lyra*, was a certaine vorage or deepe pit before the Tower of *Sion*, betwixt which yet and that Tower there was a space of ground to build upon, and thus also *Hugo*, who addeth, that his building was of a wall round about the Tower within the gulf, and another without, so as that it was compassed with a double wall, but *Lyra* is for the building of a Citie in this place, which hee saith, was afterwards called by the name of *Millo*, but the Glosse expoundeth it also of a double wall. *Peter Martyr* saith, that some will have *Millo* indeed to bee a great deepe gulf, but filled up in *Solomons* time, and hence called *Millo* by anticipation, for *Millo* signifieth filling. *David Kimbi* saith, that *Millo* was a spacious place before the Tower, to which the people assembled, when any speech was publicly to bee made unto them, and because it used to bee filled with people at such times, it was called *Millo*. *Ben. Gerson* saith, that it was a place alwayes full of water, and therefore thus called, 1 *Chron.* 11. 8. *David* is said not onely to build the munition about, but also the Citie, and *Ioab* the rest of the Citie, which hee built not; next here is a capitulation made of *David*s worthies, 1 *Chron.* 11. 10. which followeth in this book, Chap. 23. 8.

Then *Hiram King of Tyrus* sent messengers unto *David*, and Cedar Trees, and Carpenters, &c. *David* being settled in his Kingdome at *Jerusalem*, now prepar-  
reth

Glosa Ordin.

Rabainus.  
The mystery.

Heb 12

Lyra.

Hugo Cardin.

Peter Martyr.

V. 11.

Peter Martyr.

reth to build him an House fit for a King; and because in the Kingdome of *Tyrus* was the greatest plenty of the best timber, viz. of Cedars, which never rotteth, and so the best workmen for building; hee had such timber and workmen sent him from thence by *Hiram* the King, with whom hee was in amity. *Tyrus* was a City in an Island inhabited by the *Phenicians*, who dwelt before by the Red-sea, but being driven from thence by earth-quakes, they built and inhabited here; the City was but meane at the first for Fishermen to dwell in, but afterwards it grew great and sumptuous, and from thence sprung divers others, as *Caribage*, *Leptis*, *Utica*, &c. and in this Countrey were both cedars and stones, and most expert workmen, which were wanting in the land of *Israel*. So that it was not of small availle for *David* to be in league with a King so mighty and usefull for him to supply him with necessaries.

Glos. Ord.  
The Mystery.

The Ordin. Glosse applyeth this mystically to Christ, for whom Doctors amongst the Gentiles, as workmen doe build an house, that is, the Church.

V. 12.

Lyra.

V. 13.

And *David* knew that God had establisht him for King; that is, partly by the successe which hee had, and partly by the inward certification of his spirit; as *Lyra*. Then hee tooke him more concubines and wives of *Jerusalem*, &c. and hee had more sonnes and daughters borne unto him. It being before shewed, how *David* strengthened himselfe by the friendship of a foraine King; now it is shewed, how hee strengthened himselfe by contracting affinity with the Princes and Lords of that part of his Kingdome which hee last obtained, which hee did not through any distrust in God, but because hee would use the meanes of confirmation. His concubines were his wives also, but called by another name, to intimate that they were secundary wives, and not the principall, see 1 *Chron.* 14.

Clos. Ord.

3. And it was then tolerated to take wives and concubines for a mysticall signification, as *David's* wives signified more Churches of Jewes and Gentiles joyned by faith unto Christ, when hee commeth to reigne over all; and his concubines sects of Heretiques in these Churches; and more children borne unto him, more now converted to the Faith: and their names agree, *Samua*, boldnesse; *Sobab*, turning; *Jabzar*, hee hath chosen, &c. so the Glosse: but now to have more wives is not tolerable. *Peter Martyr* maketh a question whether it were tolerable for *David* to take so many, for besides eight wives, wee see afterwards that his concubines were ten; where it is noted, that *Abshalom* went in unto them, because the King is forbidden by the Law of God to multiply wives, and that which hee did now swallow downe with so great pleasure, hee was made to vomit up againe, when *Abshalom* having gone in to his concubines, hee shut them up, and would never company with them any more; neither could this great company of wives and concubines satisfie him, but hee committed adultery with the wife of *Uriah* also. For the word concubine, hebr. פלגש in Latin *pellex*, yet it is rendred *concubina*, because such were wives also, but of an inferiour rank, and servants to the wives, neither did their children inherit. Between *pellex* and *concubina*, some make this difference, amongst humane Writers, that *pellex* was of a married man, *concubina* of a single. Yet *Suetonius* contrary to this, saith, that *Vespasian* after the death of his wife, when he was now not married, took unto himself, *multas pellices*. For the names of his children, two more be, 1 *Chron.* 14. 4, 5. viz. *Noga*, and *Elpalet*, and *Beliada*, for *Eliada*, but those two happily were borne unto him afterwards, and one might bee called either *Eliada*, or *Beliada*. *Kimbi* thinketh, that here the children of his wives are reckoned, but there, of his concubines, but why then are no concubines there spoken of, but wives onely?

P. Martyr.

Deut. 17. 17.

Jurisperit.

V. 17.

Hugo Card.

Peter Martyr.

Then the *Philistines* hearing that *David* was anointed King, they came to seeke him, and hee went downe to the Hold. The cause of their comming against *David*, saith *Hugo*, was for that they feared now, hee being King, that they should lose their Tribute in *Israel*, which is not improbable, because when they fought against *Saul*, and overcame him, the *Israelites* were made subject unto them. *Peter Martyr* saith, that having been quiet all the time that there were warres between *David's* house and *Saul's*, for they thought then that they would not meddle with them, but suffer them to consume one another, which



if they should have stirred against them, they would not have done, but rather being forced hereunto, joyned together against the common enemy. But now seeing them to agree together to make *David* King over all the Land, they thought it high time to renew their warres against them, lest they should grow too mighty. And herein the providence of God wrought singularly in bringing them out, that they might reape the just reward of their former insolencies, when they had gotten the victory, in that they vaunted so much of it, and ascribed it to their Idols, who were also now taken by *David*, and burnt, as followeth, v. 21. There was also a Providence, that *David* made not warre first upon them, lest hee should have seemed ungratefull for his entertainment in times past amongst them. Touching the Hold that hee went unto, when hee heard of their coming, it was either the Tower of *Sion*, or some other, whither hee went, not for feare, but to stay till hee had direction from the Lord in so weighty a businesse, thus *Martyr*: but it cannot bee the Tower of *Sion*, to which *David* now went, seeing it is said, hee descended; and by the description of an adventure made by three of *David*s mighty men; 1 Chron. 11. 15. it may bee gathered particularly, that this Hold was the cave of *Adullam*, not farre from *Jerusalem*, neare unto which was the valley of *Rephaim*, because it is said there, that the *Philistims* were then in the valley of *Rephaim*, and *David* in this Hold, thirsting for some water at *Bethlehem*. *Junius* saith, hee descended out of the strong Hold of *Sion*, to the foot thereof, and stayed there till hee had inquired, and the words will beare this reading, *Hee descended out of the Hold*, for the particle *hæ* here used, doth not onely signifie *ad*, but sometimes *de*; but I preferre the former. Here *David* inquiring of the Lord, received answer, that hee should goe against the *Philistims*, and they should bee delivered into his hands; and then going to *Baal-Perazim*, hee smote them there, but this name is given to that place by anticipation, for it was before called the valley of *Rephaim*, being about 3 miles from *Jerusalem*, and in the way to *Bethlehem*; it was thus first called by *David* in remembrance of this victory, that the name might bee a monument of his continuall thankfulness, *Baal-Perazim* signifieth the Plaine or field of divisions, because the enemies were there forced to flee divers wayes when they were overcome, as before in coming to the warre, they had been united in one body. And *David* in giving this name, saith, That God had divided them as waters, to shew, with what facility this was done, even as waters are easily divided.

And there they left their Images, and *David* and his men burnt them. 1 Chron. 14. 12. they are called their Gods; and it is said, that *David* gave a commandement that they should be burnt there. They brought them with them to the battail, saith *Lyra*, hoping by their help to get the victory. The Vulg. Latine hath it onely, *David* and his men tooke them, but *Lyra* confesseth these words, *they burnt them*, to bee in the Hebrew, and therefore in expounding it, supplyeth them. *Hugo* will have this place *Baal-perazim* so called from those Idols, because *Baal* is the name of Heathen gods, from which they were now divided. But because *David* himselfe who gave this name, rendreth the former reason, it is to bee preferred. *David* in burning these Idols did according to the Law, *Deut.* 7. which commanded it, and that no use should be made of the gold and silver of them, and so *Moses* burnt the golden Calf.

And the *Philistims* came again to the valley of *Rephaim*, &c. having gathered new forces, and strengthened themselves more, they now made account of better successe; but *David* againe inquiring of the Lord, was bidden to fetch a compasse, and to hide himselfe and his men behinde them, behind the Mulberry trees that grew there, and when hee heard a sound upon the tops of the Mulberry trees to come upon them, for hereby hee might know that God was gone out before him to destroy them, that is, saith *Lyra*, by his Angels. Some say, that the sound was of winds raised up to terrifie the *Philistims*: *Ben Gerson*, that a noise was thus made, that *David* coming upon them with his Army might not bee heard; but it is plainly said, that it was the signe of the Lords going out before him, for it was the sound of one going upon the trees, so that

Junius.

V. 19, 20.

Lyra.  
Peter Martyr.V. 21.  
1 Chron. 14. 12

Lyra.

Hugo Cardin.

Exod. 32. 10.  
V. 22.

H.B. Patriarchs  
travailes.  
1 Chr. 14.  
15, 16.

Glossa Ordin.

Lyra.

that the Angel of the Lord went and smote the Philistims, and so they fell from *Geba* unto *Gazar*, the first of these places being neare to *Kireathjearim*, the other 18 miles off. *Junius* saith, that *Geba* was *Gibeon* in *Benjamin*, and thus it is called, 1 *Chron.* 14. 15. and it is further added, that *David* now grew famous in all lands, and they were afraid of him v: 16. The Vulgar Latin, for Mulberries, hath Peare-trees, *pyrorum, vel flentium*, as Gloss: Ordin: and that it was called the place of men weeping, because they had left their Idols there, which Idols doe give to such as serve them nothing, but occasion of sorrowing and weeping, when as expecting helpe from them they finde none, and they bring them to everlasting weeping in Hell. This double overthrow of the Philistims by *David*, saith *Lyra*, doth morally signifie the double overthrow of the *Jewes* by Christians, first in their owne, then in other Countries.

#### CHAP. VI.

V. 1, 2.

1 Chron: 13. 1.

**D**AVID having assembled together 30000 chosen men of Israel goeth with them to fetch the Arke of God from *Kireathjearim*, to the City of *David*, &c. The history is set forth 1 *Chr.* 13. before his two victories over the Philistims, for they follow *ch.* 14. and it is there more full, he consulted first with the Captaines of thousands and hundreths, and with every leader, and then spake to all the Congregation, about the bringing of the Arke from *Baalab*, which is *Kireathjearim* in *Judah*, but here it is said onely, that they went to bring it from *Baal of Judah*, and v: 4. they brought it from the house of *Abinadab* in *Gibeah*, which was another name of the same place, or may be taken appellatively, as it is by *Junius*, rendering it the hill, and there also *David* is brought in saying, that they enquired not at the Arke in the dayes of *Saul*, which is here omitted. But betwixt that relation and this there may seeme to bee a manifest difference, because here onely 30000, who were all the chosen men of Israel were assembled to conduct the Arke with honour, there all Israel from *Siber* of *Egypt* even to the entring in of *Hamath*, v: 5. that is, from the uttermost part of the land from the South to the North. But this is easily reconciled: for at the first 30000 onely were assembled of the chiefe, then all the rest, to call whom together messengers were sent out into all parts. And for the difference in the time, happily so soone as the *Jebusites* were expelled out of the strong fort of *Sion*, he entered into consultation with his Commanders about this bringing of the Arke up thither, and it being agreed upon, that after preparation made for it, viz: a Tabernacle built to place it in, of which see, v: 17. those warres with the Philistims might happen in the meane season, and so soone as they were ended, according to this history, these things were done, but consulted about before, according to 1 *Chr.* 13. for which cause, that consultation being mentioned, that which followed is also there related together by anticipation. By this care, which *David* had about the Arke, so soone as he had gotten the place, which he knew by the Spirit, that the Lord would choose to set it in, his great piety appeared, farre beyond that of *Saul*, who set his minde upon no such matter, that all Kings might learne by his example, and in that hee would not doe this without the advise of his Lords, he set downe a right way of proceeding in matters of Religion, viz: the councill of all the States of the Land being herein used, contrary to which is the manner of the proceeding of the Church of Rome, which excludeth Emperours and Kings and Princes from being of the Councell, or being such, as that their consent is necessary to the constitutions made therein.

Peter Martyr.

Note.

V. 2.

In speaking of the Arke he calleth it the Arke of God, whose name is called by the name of the Lord of hosts, that dwelleth betwene the Cherubims, 1 *Chron.* 13. 6. the Arke of God the Lord, who dwelleth betwene the Cherubims, whose name is called on it, thus our new translation: But the Vulgar Latin more agreeably to the Hebrew, upon which the name of the Lord of Hosts, who sitteth betwene the

he Cherubims, is called. For thus the Hebrew, upon which the name, the name of the Lord, &c. and thus there is no difference from that, 1 Chr. 13. 6. and the meaning is, according to *Maryr*, that the Arke was called by the name of the Lord, because it was an holy sacrament or signe representing the Lord, (see the like saying, *Iosh. 3. 11. the Arke of the Covenant, the Lord of the whole earth*, so likewise saith he, the Altar set up *Gen. 17.* is called by the name of God, and *Gedeons Altar*, and *Hierusalem*, *Ezek. 18. August. ad Bonifacium Epistola*, saith, that sacraments doe commonly beare the name of the thing represented hereby. *Cyprian Serm. de cena Domini*, the same name is common to the signes and to the thing signified. *Cyril: lib. 4. in Johan: cap. 10.* the fathers did eate Christ when they eate Manna, which was so called, and *Theodore* and other Fathers speake to the same effect, which maketh against them, that will have no trope in these words, *this is my body*.

And they set the Arke of God upon a new cart, &c. Thus the Philistims had sent the Arke home before, 1 Sam. 6. wherefore it displeased God, that his people should doe after the manner of those heathens, and not carry it upon mens shoulders, as was appointed by his law, and therefore he smote *Uzzab* that he dyed, when the Arke being shaken he put forth his hand to touch it. For the Hebrewes doe generally hold, that not his touching of the Arke was the cause of this judgement, but the manner of carrying it. Whereas it may seeme otherwise, because he was not smitten, till he touched it, it is answered, that then first the error appeared in setting it upon a cart to be drawne, when it was shaken, which had not happened, if it had beene carryed upon mens shoulders. If it be further objected, then *Abio* one of the guides of the cart should have beene smitten as well as his brother *Uzzab*. Answer: *Uzzab* was the principall that would have it thus carryed, and therefore he onely was made an example, thus *Lyra. Jerom in tradit. in Paralip:* saith, that *Abinadab* bade *Uzzab* carry the Arke, but hee despising his command set it upon a cart. *Comestor* saith, that the Hebrewes affirme, that he lay with his wife the night before. *Iosephus*, that he was smitten because he touched the Arke being no Priest: but *Comestor*, that when hee touched the Arke, his armewithered, wherewith hee should have carried it, and so hee dyed. *Peter Martyr* also speaketh of this, as the cause, why *Uzzab* was smitten, and hee applyeth it allegorically to the Church, which the Bishops should beare, as it were, upon their owne shoulders, whereas they contrariwise cause it to be carryed by substitutes, who are many of them, as stupid and ignorant, and sensuall, as brute beasts, they themselves in the meane season living in idlenesse and pleasure, but God will surely judge them also therefore, and not onely them, but all others that eate the fat of the flocke by getting the best benefices, but expose the Arke of Christs Church to danger, by committing it to weake and vicious curates. *Hugo* indeed, because he was a Bishop, applyeth it otherwise, by the Arke understanding a Bishop, being as that, all golden within, which is when hee is without all scruple of conscience, and without, when hee is without scandall of life: againe the Bishop should have within him, as the Arke, the Tables of the law, and *Deuteronomy*, which is, when hee hath the knowledge of the old and new Testament, the rodde of *Aaron*, by modest, discreet and profitable discipline, and the pot of *manna*, that is, consolation. This Arke is drawne in a cart, when the Bishop is provoked to wrath by the murmurings of his subjects, and *Uzzab* stretcheth out his hand unto it, when any of the Bishops subjects proudly reproveth him, who is not, as *Gregory* saith, to be smitten with the sword of the mouth, no not when he doth things worthy of reproofe; but this favours of the pride of Rome. *Et si Papa innumeras animas secum in gehennam trahat, nemo audeat dicere, Domine Papa cur ita facis?* *Lyra* recounteth also another opinion of some, that *Uzzab* was smitten, because hee touched the bare Arke with his hand, but this he sheweth is improbable, seeing the Arke was never wont to be carryed, but being first wrapped about with cloathes by the Priests. I rest in the first, which is the more confirmed because *v. 13.* it is the next time carryed by men, 1 Chr. 15. 15. And here I cannot omit

Peter Martyr.

V. 3.

Numb. 4. 15.

7. 9.

Lyra.

Schol. Histor.

P. Martyr.

An allegory.

Hugo Card.

Lyra.



Glos: Ord.  
The Allegory  
of Abinadab.

mit another allegory of the Ord: Gloss: holding, that the Arke was a figure of the Church, the abiding thereof in private in *Abinadab's* house along time setteth forth the true faith and Church being long within the family of *Abraham*, and this was the same faith of the Church, which is now preached, being then embraced by the followers of *Abraham*; and it was in an hill, because of the high example of vertue given by those beleivers. But when *David*, that is, Christ, came to raigne under the Gospel, it was brought forth with great joy by 30000 chosen, setting forth the elect amongst the Jewes, but afterwards they shall all come to the Arke of faith, and so all Israel accompanieth it, to set forth which also, the Arke had two bringings out, 1. to the house of *Obed Edom*, 2. sometime being interposed to the City of *David*. The musicke with divers sorts of instruments made before the Arke, when it was carryed out upon a new cart, figured out the divers graces of the Spirit given to divers when the faith was first published, a new right of baptizing being instituted, filling them with wonderfull joy: the comming of it to the threshing floore of *Nahor*, that is, prepared, where the Oxen shaking it, *Uzzab* put forth his hand, &c. the Churches going forward by increasing, untill it came to the Gentiles, who were as a floore purged, according to that, *hee shall thoroughly purge his floore*, at what time the preachers of the Gospell shook the arke by speaking freely against the rites of the Law, as Circumcision, Sabbath keeping &c. expounding all mystically and spiritually, whereat the Jewes being offended, sought so eagerly to uphold them, that they fell into the judgement of infidelity to their owne destruction.

Gregory.

Gregory from the three examples of *David* humbling himselfe to play and dance before the Arke, *Michal* despising him proudly for so doing, and *Uzzab* rashly putting forth his hand to the Arke, faith, that morally humility is commended, because humble *David* had soone after a promise of the perpetuity of his kingdom in Christ, that should come of him; pride is condemned, because *Michal* was punished with barrennesse; and rashnesse in putting forth the hand

*Hic intuentum est, quantum delinquit, qui ad corpus domini reus a c. dit, si ille morie multatur, qui arcam, corporis Domini figuram, minore, quam debuit veneratione corripuit.*

to receive the Lords body by the unworthy judged, and such are they, that presume to come unprepared, because *Uzzab* was smitten with death for rashly touching the Arke, and the same is affirmed of unworthy receivers 1 Cor: 11. 30. Again he applieth the fact and fall of *Uzzab* to such, as not understanding the actions and speeches of the learned, presume rashly to judge them, saying, oft times the doings and sayings of the better displease the worser, but they are not rashly to be reprov'd of them, which they cannot understand. For this is with *Uzzab*

*Levites adjuvans manum extendit sed delinquens vitam perdidit, quia dum infirmi fortium facta corripunt, ab ipsa viventium forte reprobantur.*

rashly to reach out the hand to the Arke, seeming to him ready to fall, and so as he, thinking to helpe, lost his life, the infirme reprove the doings of the strong, and are cut off from the land of the living, for what is the minde of the just, but the Arke of the Testimony, seeing it is therein contained? And thus onely doth *Gregory* speake against a mans presuming to reprove the Bishop, when hee seemeth to him to erre, but indeed doth not. Upon this carrying of the Arke from place to place in state, the Papists ground their pompeous carrying about of the Hoast: for when the Pope, saith *Martyr*, goeth out of Rome, it is carryed in a pike upon a most white horse, and on either side are men appointed with wax candles and bells, and the horse is so instructed, as that when hee is led to the Temple, he goeth up to the High Altar, and there kneeleth downe upon his knees, untill the Hoast bee taken off againe and there placed, intolerable idolatrous madnesse. For the Arke was by Gods commandement to be carryed in state, but the bread in the Sacrament onely to be received and eaten, and not to be carryed about. Much honour indeed may seeme by this circumgesation, to bee given unto it, but it is besides the ordinance of our Lord, and therefore to bee condemned as well as this new device of *Uzzab*, to carry the Arke upon a new cart, which the Lord never appointed.

Peter Martyr.

And

And when they came to the threshing floore of Nacbon, 1 Chron. 13. 9. the threshing floore of Chidon, another name saith Junius and Lyra of the same thing: Martyr thinketh, that it was so called because there Joshua had lifted up his speare, and Nacbon, because there the Levites were prepared of God, and endued with new strength to carry the Arke, but these hee passes over as not worthy the standing upon, here the Oxen were disordered in their going, it being Gods will that it should bee so, to teach men their errors by the brute beasts, as Balaam was taught by his Ass. And hee saith, some of the Hebrewes thinke, that Uzzab was smitten, because hee beleaved not that God was able to uphold his owne Arke from falling without his helpe, but hee resteth upon these two causes, touching which an expresse charge is given, Numb. 4. 15. 1 For that they did not carry it upon their shoulders. 2 Because hee touched it, which was forbidden upon paine of death. And to carry it upon mens shoulders was commanded, lest if it were carried otherwise, it should sometime fall, and so a conceit come into the peoples mindes of impotency in God. How Uzzab was smitten, it is not said, some thinke with a Thunder-bolt, some as Jerom following Josephus, so as that his arme and shoulder withered. August. his breath being suddenly stopped, as by an Apoplexy. It is not to bee thought yet but that Uzzab was a good man, although he erred at this time, for even the holy fathers of the Church have had their errors, that wee may take heed of following any man in every thing. The Pope applied this once against the Emperour seeking by his edicts to reforme some things that were amisse in the Church, threatening him with destruction, as it befell Uzzab; but herein hee grossly erred, seeing Hezekiah, Josiah, Theodosius, Arcadius and Honorius, godly Kings and Emperours, did the like and were commended. Thus the Donatists, as August. sheweth tooke it ill, that their controversies should come to the knowledge of the civill Magistrate, but hee upon Psal. 2. Bee wise yee Kings, serve the Lord, &c. sheweth, that they cannot serve him better, or more, then by helping and restoring the Church of God.

Then David was angry, because God had made a breach in Uzzab, &c. Hee was not angry saith Martyr with God, who punished, but because the Levites had erred from the prescript rule of Gods Law, whereby hee was provoked to this severitie, and happily at his owne sinne, who had suffered the Arke so to bee carried, and that others might for ever after bee warned by this example to goe in every thing about holy matters according to rule, and feare to follow their owne phantasies, hee gave the place a new name, Perez Uzzab, that is, the breach in Uzzab. And David feared the Lord in that day, &c. that is, he was afraid that this judgement might proceed further, even to him also, and to his Citie in Zion, if the Arke were carried thither, as sometime the men in Bethshemesb were destroyed for the Arkes sake. And hee feared and was troubled the more without doubt, because the people might now begin to thinke, that hee was not in so good grace with God, in that at the very first he was so crossed in that, wherein hee thought to have gotten him the greatest credit, viz. in shewing to have a care of Religion and to further that, and to honour the Arke of God all that hee could. Lyra also saith, that David was not angry with God, but for the error of these men, but this is assigned for the cause of his anger, because God had made a breach, and not because the Levites, under whose charge the Arke was, did so rashly, wherefore I thinke rather, that David sinned here of infirmitie, as any holy man might doe, and that great discontent wrought a while with him to make him desist from his enterprise of carrying the Arke into his Citie, and to place it by the way in the house of Obed-Edom the Gittite. Thus also Peter Martyr, who saith, that either David knew certainly from God, that the Arke was to bee removed to his Citie at that time, and if so, hee could not bee free from fault, in that he proceeded not, or else hee attempted this of his owne head without any warrant from God, and then he sinned, because hee did it without faith. Now for his causing of the Arke to turne aside into the house of Obed-Edom; hee also inquireth whether it bee justifiable in him, to expose him by meanes of the

Junius.  
Lyra.  
Peter Martyr.

Note.

Aug. Contra,  
Donatistas.

V. 8.  
Peter Martyr.

V. 9.

Lyra.

Peter Martyr.

Arke to the hazzard, which hee himfelfe declined, and answereth, that this man moſt probably being a good man and full of faith, deſired that it might bee brought to him, nothing fearing any ſuch danger, but accounting it an happineſſe to receive ſo holy a thing into his houſe. This *Obed-Edom* was a *Levite*, as appeareth *1 Chron. 16. 5.* but whether *Abimadab*, in whoſe houſe it was before, were a *Levite* or no, is uncertaine, but it is to bee held rather, that hee was, and ſo it hath been held by all antiquitie; yet when I conſider *1 Chron. 15.* where *David* calleth the *Levites* to carry the Arke, acknowledging an error to have been committed before about it, I cannot but thinke it juſtly a queſtion. And a *Gittite* hee is ſaid to bee becauſe as *Lyra* hath it, hee lived a baniſht man in *Gath* of the *Philiftims* country, as being one, that fled thither to *David*. *Peter Martyr* ſaith, hee might bee called ſo either becauſe hee was borne there, when the *Philiftims* ruled over *Israel*, or hee might by them at that time bee ſent for and placed there for the execution of ſome office, *quod vix credo*.

Here the Arke continued three moneths, and God bleſſed *Obed-Edom*, &c. The Hebrews, ſaith *Comestor*, will have this bleſſing to bee in proliferation, his wives and concubines all conceiving, and his cattell bringing forth Twinnes, but this is uncertaine, onely it is certaine, that hee began ſuddenly to encreaſe extraordinarily in worldly things, ſo that his neighbours perceived it, and told *David* of it: ſo *Laban* was bleſſed, when hee had *Jacob* in his houſe, and *Potiphar*, when hee had *Joſeph*; God will not bee an unprofitable gueſt to ſuch as entertaine him, the widow that entertained *Elijah*, his ſervant, was hereby preſerved in *Famin*, and the *Shunamite* that entertained *Eliſhab* was bleſſed with a ſonne; to give entertainment to ſuch is to give harbour, as it were, to the Arke of God as *Obed-Edom*, and ſo to bee in the way of receiving a rich bleſſing.

*David* hearing how greatly *Obed-Edom* was bleſſed by reaſon of the Arke, after that it had aboad there three moneths, hee fetcheth it with joy to his owne Citie. In theſe three moneths ſpace, *Martyr* thinketh that *David* had thoſe other ſignes of Gods favour, which are related betwixt his firſt attempt to remove the Arke unto him, and this, *1 Chron. 14. viz.* *Hiram* ſending unto him Cedars and workmen, and the two great victories over the *Philiftims*, whereby hee being more confirmed put away all feare and brought the Arke home unto him. And whereas theſe things are in this booke ſaid to have been done before any mention made of the Arkes remove, hee thinketh, that order is not herein kept. But it ſeemeth rather to mee, that order is kept in this booke, but not, *1 Chron. 13. 14.* becauſe it is not likely, that *David* immediately after the great feare and trouble of mind, into which hee was caſt upon the death of *Vzzab*, would reſolve, that God had now eſtabliſhed the kingdom unto him, and multiply his wives, as is ſaid *1 Chron. 14. 2.* and neither in this booke nor in *Chronicles* is it ſaid, that his great victories were any motive in part to bring the Arke unto him, but onely Gods bleſſing upon the houſe where it was. How that in *Chron.* may bee reconciled with this for order, ſee before upon Verſ. 1. And *1 Chron. 15. 1.* that which is briefly here ſpoken, that *David* tooke the Arke out of the houſe of *Obed-Edom* and brought it into his owne Citie, is more fully ſet forth thus. A place being prepared for the Arke of God, and a Tabernacle made, hee ſaid, none ſhall bring the Arke but *Levites*, &c. and here it is to bee underſtood, that hee did not now firſt make a Tabernacle, but this was done before his firſt attempting to bring the Arke home unto him. Wherefore *Comestor* ſpeaketh of this before the Arkes firſt remove, ſaying, that *David* made a Tabernacle for the Arke neare his owne houſe, and tooke for it ſome of the old Curtaines, and reſerved the former Tables, Pillars, and Baſes, although the making of this Tabernacle bee not here ſpoken of, till Verſ. 17. where it is mentioned notwithstanding, as made before, for they are ſaid to have put the Arke in the Tabernacle, which *David* had made. This, as *Lyra* admoniſheth, was not the ſame, which *Moses* had made, but another, for that ſtood ſtill at *Gabaah*, being a long time diſjoynd from the Arke, and happily being now too old to bee removed *David* made another

Lyra.

Peter Martyr.

V. 11.  
Schol. Hiſtor.

Note.

V. 12.  
Peter Martyr.

1 Chron. 15. 1.

Schol. hiſtor.

Lyra.



another for the Arke. Then hee assembled all the *Israelites* againe to *Jerusalem*, &c. and the sonnes of *Aaron* and these *Levites*, of the sonnes of *Kobab*, *Uzziel* and his family 120. &c. then *David* said unto the chiefe, Sanctifie your selves to carry the Arke, for because wee did not so at the first, the Lord brake in upon us, &c. And the *Levites* bare the Arke upon their shoulders, that is, saith *Theodor.* not some going before and some behind, for so the backs of those that went before should have beene towards the Arke, but going with their sides one against another and the Arke in the midst. This gathering together of so great a multitude was both to carry the Arke to his place with the greater honour, and also as *Martyr* noteth, that all being present before the Arke might bee quickened the more to devotion, and by their presence shew, that they would bee obedient in their severall rankes and orders to God, a signe of whose presence the Arke was, both *Levites*, souldiers and other people, as at the inauguration of *Kings* a great multitude of their subjects from all parts must come and attend in token of their subjection, yet the way was not farre, that the Arke was now carried, for *Obed-Edoms* house was, as *Lyra* saith, in the suburbs of *Jerusalem*, for which cause the people were gathered thither together, and are not said to have gone to any other place for it, whereas the *Levites* are said to beare the Arke, *Verf. 15.* *Sallianus* contendeth, that these *Levites* were Priests, herein following *Josephus*: for when the Arke at any time was carried with greatest honour, it was done by Priests, as over *Jordan*, about *Jericho*, and into *Solomons* Temple, neither doth it make against it here, that the children of *Levi* were said to carry it, because the Priests also were the children of *Levi*, and whereas it was committed to the *Levites*, that came of *Kobab* to bee carried, *Numb. 4. 7.* hee saith, this was meant commonly in the Wildernesse from station to station, but when it was to bee carried in more state, the Priests were the men, that must carry it, as *Deut. 31. 9.* they are spoken of, the Priests that beare the Arke of the Lord. Whereas in bidding them to sanctifie themselves and their brethren, of the Priests onely *Zadok* and *Abiahar* being named, but of the *Levites* many, it is to bee understood that there were notwithstanding many Priests more, but these two were the chiefe, for 1 *Chro.* 24. they are distinguished into 24. orders.

And when God helped the *Levites* that bare the Arke, they offered seven Bullocks and seven Rammes: When they that bare the Arke had gone six paces, hee sacrificed Oxen and Fatlings; the vulgar Latine, they sacrificed an Oxe, and a Sheepe, and a Ram, and this helping of the *Levites* who carried the Arke *Lyra* understandeth according to some *Rabbins* in making it to feele so light, that they which carried it seemed to themselves as carrying nothing. But this is rejected by *Tostatus*, and some others, holding that God helped them by giving them alacritie in this worke extraordinary, even when they first began to take the Arke upon their shoulders. *Pellican* saith that God helped them, when hee shewed them mercy and smote none of them, as hee had done *Uzzab* before, and some *Rabbins*, that *Uzzab* had beene smitten, when hee had gone but six paces, therefore they now being all safe at the sixth pace make a stand and offer sacrifice. But to let this passe as a conjecture, it is to bee thought, that by Gods helping the *Levites* at this time is not onely meant his sparing of them, or giving them alacritie, but extraordinarily strengthening them in this worke, so as that by reason of their great strength, or because a divine power invibly supported the Arke together with them, it seemed light unto them. At which signe of Gods speciall presence thus giving approbation to this enterprise, they were so moved, that they stood still, till sacrifices were offered unto God in way of thanksgiving. But whereas they are said to have sacrificed seven Bullocks and seven Rams, but according to the vulgar Latine, 2 *Sam. 6. 13.* a Bullock and a Ram; *Sallianus* the Jesuite saith, that this difference may bee reconciled thus, there was a Bullock and a Ram sacrificed in every company of the *Levites*, which were seven; of the sacrificing of one of which companies onely it is taken, 2 *Sam. 6. 13.* but of all, 1 *Chron. 15.* and this hee groundeth upon the vulgar Latine also, wherein it is said immediatly before, there were with *David*

1 *Chron. 15. 3.*

V. 12.

P. Martyr.

Lyra.

Sallianus.

1 *Chron. 15.*

26.

2 *Sam. 6. 13.*

Lyra.

Tostatus.

Pellican.

Sallianus.

seven companies and the sacrifice of a Calfe, but this, as *Lxx* well noteth, is not in the Hebrew, but hath beene by some ignorantly inserted, although hee bee therefore taxed by *Sallianus* for greater rashnesse in putting it out, then the inserters for ignorance in putting it in. But cleaving to the Hebrew, wee shall not need any such device to reconcile the histories, seeing in that tongue there is no difference. And truly this is but a poore one; for if seven sacrifices were at one time offered in seven companies, there must needs bee seven Altars, whereas certainly there was but one altar of the Lord before the Arke.

V. 14.  
1 Chron. 15. 27

And David danced before the Lord with all his might, being girded with a linnen Ephod, David was clothed with a robe of fine linnen, and all the Levites which bare the Arke: His Kingly robes being put off, hee arrayed himselfe now like one of the Levites out of his great humilitie. Now although there were some Ephods of linnen for the Priests which were holy, and therefore not to bee worne by any but Priests, yet it was free for any man else to make him such an upper garment of linnen, and to weare it, and it was commendable in ministring about the Arke so to doe. For even the Levites voluntarily in imitation of the Priests did weare Ephods, and not by vertue of any precept of the Law; wherefore *Theodore* saith, there were Priestly super-induments and there were common, and without doubt David being a godly King would not dare to put on the Priestly but the common.

Theod. in  
1 Chron.

V. 17.

And they brought the Arke and set it in his place in the midst of the Tabernacle that David had pitched for it: what Tabernacle David had made for the Arke is not said before, but that hee built himselfe an house, Chap. 11. 12. it must therefore bee understood, that it was within his owne palace, yet in such a place there, as that the people might from all parts freely resort unto it. For that it was within the limits of his owne habitation appeareth, because hee had before said, *how shall I bring the Arke to me*, Chap. 6. 9. *Tostatus* thinketh, that this place was a great Palace with a large Hall, and Porch before it, and lodgings about it for the Priests, Singers and Porters that served there. But why did hee make a Tabernacle or Tent for the Arke and not an house? *Peter Martyr* answereth, that hee knew that the Arke must bee removed againe, and hee had it then in his mind to build a Temple, wherefore in the meane season hee thought it best to place it in a Tent, as *Moses* at the first had done.

Peter Martyr.

V. 19.

And David blessed the people, and dealt to every one, both men and women, a cake of bread, a piece of flesh, and a flagon of wine; this blessing was by praying for them, as *Solomon* afterwards did, and this munificence was more, then wee read of to have been done at his inauguration to the Kingdome, shewing, that he was more joyfull for the Arke of God brought home unto him, then for his Kingdom; and this bounty tended greatly to the reconciling of all his subjects minds unto him, who had been before divided, and therefore hee did most wisely herein. Some say that his blessing of the people, was not onely a praying for them, but also a praising of them for their chearfull attendance about this service in transporting the Arke, as wee are said to blesse God when wee praise him. Now before the dismitte of the people mentioned at the end of v. 19. it is further shewed at the same time, 1 Chron. 16. 4. that David appointed Levites and Priests by name to minister before the Arke by singing and musick, and blowing of Trumpets, delivering to *Asaph* the Psalmes to bee sung continually in praising God, verse 7, 8, 9, &c. and the Priests and Levites that should serve at the Tabernacle in the High-place at *Gibeon*, ver. 39, 40, &c. But when or how the Tabernacle was brought to *Gibeon*, is not recorded. It was set up in *Shiloh* by *Ioshua*, and there it abode till *Elies* death, from thence wee read of no more remove made thereof, but doe gather that it was removed after that the Arke was taken by the *Philistims*, from 1 Sam. 21. where the High-priest and the Shewbread are spoken of, as being at *Nob*, and therefore the Tabernacle. And happily before that it was carryed to *Mizpeh*, for thither the people by *Samuels* direction assembled to seek the Lord, and to make *Saul* King.

Sallianus.

1 Chron. 16. 4.

V. 39. 40.

Ioshs. 18.

King.

King, and from *Mizpeh* to *Gilgal*, where they met to renew the Kingdome, and many sacrifices were offered, and from thence to *Nob* where it is next found, and from *Nob* to *Gibeon*, as here appeareth; and in this place what Priests and Levites should attend to sacrifice, and to doe other service required by the Law, *David* now directeth, and what at the place newly erected for the Arke to praise God daily there. So that from henceforth to the building of *Solomons* Temple, it seemeth, that there were two places for publique adoration, but the sacrifices were offered at the Tabernacle, for which cause *Solomon* is said there to have offered a thousand burnt-offerings. And this might well bee, whilst the Arke and Tabernacle were disjoyned, because either of them was made to bee an holy signe of Gods presence, and the Law against sacrificing in divers places, was not hereby transgressed, sith the meaning was to avoid the worshipping of false Gods, of which there could hereby bee no danger, whether sacrifices were offered at the Tabernacle, as they were daily, or before the Arke, as they were also sometimes, 1 *Chron.* 16. 1. Touching the Psalm of praise henceforth to bee sung continually before the Arke, the first part taken out of *Psal.* 105. unto these words, *Touch not mine anointed*, say the Hebrews in *Seder Olam*, were sung in the morning; and the other part beginning with these words, *Sing unto the Lord all the earth*, taken out of *Psal.* 96. in the evening. These things being thus ordered, the people departed, and *David* returned to blesse his owne house, that is, to pray for a blessing upon them of his owne house in particular, as hee had done for all in generall, and with them to praise God and to feast, and make them good chear, for so *Abigail*, when she brought some good refreshing to *David*, prayed him to take that blessing.

Then *Michal* came out to meet *David*, and said, *How glorious was the King of Israel to day, who uncovered himselfe, &c.* It was said before, that shee saw him leaping and dancing before the Arke, and despised him in her heart, v. 16. *David* to expresse his joy in the Lord, would needs bee one amongst the Levites, that should play upon an Instrument and dance as the Arke passed on, thus shewing his great humility. But *Michal* his wife most bitterly upbraided him by it, as not becoming a King. Indeed amongst the Romans, *Nero* and *Caligula* Emperours, are both blamed for dancing publiquely, and it was counted a cursed thing to be a dancer amongst them, and a certain Noble woman is accused by *Cicero*, because shee could sing and dance elegantly. Yet *Livy* saith, that *Salii* were the Priests of *Mars*, who indeed were Senators, and by the institution of *Numa*, they went through the City carrying heavenly armes, singing and dancing, and herein chiefly stood their solemnities, when they sacrificed. But howsoever it was amongst the Heathen, *David* being rapt with heavenly joy, made these expressions unblamably before any; but *Michal* swelling with pride, and mad by reason of her Royall blood, as *Gregory* speaketh. Yet shee hath found some to joyne with her in blaming *David*, as *Tostatus*, who saith, that *David* was worthy to bee blamed for two things: 1. Because hee leaped and danced, which was a point of childish levity, and not of grave manners. 2. Because hee put off his Kingly apparell and put on an Ephod, and therefore *Michal* was in a manner justly angry with him; and *Cajetan* expoundeth his making of himselfe naked by his being uncovered his armes, his legs, and his sides, which was undecent, for the Ephod covered not these parts. And *Theodoret* and *Procopius* say, that *Michal* was a good woman, neither was her barrenness laid upon her for this, but because if shee had had a childe by *David*, it is most likely that the people would have stood for him to bee King, who did shine on both sides with the glory of his stock, whereas the Lord would have none to reigne any more of the seed of *Saul*. But all other Expositors, although they acknowledge *Michal* otherwise a good woman, and a good and most loving wife to *David*, for shee adventured her owne life to save him from *Saul*, preferring rather her love to him, then to her father, yet they do herein altogether justifie *David*, as committing no indecorum, and blame her for thus bitterly deriding him. Shee thought indeed that it did not become his royall Majesty to consort thus with the common sort, but that hee should

1 Sam: 7.  
1 Sam: 10. 17.  
1 Sam: 11. 15.

1 King: 3. 4.

Seder Olam.

1 Chron: 16.  
43.

1 Sam: 25.

2 Sam: 6. 20.

Suetonius.

Cicer: pro Mar.  
Livius 1. 1.

Gregor. Mor.  
l. 27. c. 27.

Tostatus.

Cajetan.

Theodoret.  
qu. 11. 2 Reg.  
Neque enim  
propter hoc  
mansit sterilis,  
sed ut nullus  
regnaret ex eo se-  
mine, est enim  
verisimile po-  
pulum praela-  
rum eum qui u-  
trinque generis  
claritate fulge-  
ret.



Lyra.

V. 23.

have gone in his Royall ornaments in state at this solemnity, and that to doe otherwise was a great dishonour to him. And this made her to despise him in her heart, and to hasten to meet him returning home, that shee might upbraid him by it; and shee said, hee uncovered himselfe in the eyes of the handmaids of his servants, as a vaine fellow. *Lyra* thinketh, that by these handmaids, shee meant his Concubines, and whereas hee answereth, that amongst them hee should bee had in more honour, hee understandeth it, because they should bear him children, which would make for the honour of his house, whereas shee should never more bear him any. But because shee speaketh of the handmaids of his servants, it cannot bee so understood, but of women of a servile condition; and of women shee speaketh rather then of men, because, as it is more shamefull for a woman to doe any thing ridiculous and undecent before men, so it is for a man to doe thus before women. *David*s answer to her was, as shee well deserved, most bitter, for that hee remembered to her, Gods rejecting of her fathers house. Touching her going without a childe to the day of her death, it is ridiculous which the Rabbins deliver, that shee had a childe, but dyed the same day that shee brought forth: neither is it of more credit that others say, that shee had children before by her other husband, or by *David*, but after this none; for it is plaine here that shee never had any, and yet the words of the text doe not imply, that for this mocking of *David* shee was punished with barrenesse, for although it bee in our translation, *therefore to Michal was no childe borne*; the Hebrew may as well be rendered, *and to Michal, &c.* shee was barren before, and happily for the reason brought by *Theodores*, and the continuance of her barrenesse is here commemorated, as comming for this sin against her husband.

## CHAP. VII.

V. 1, 2.

Deut. 12.  
Lyra.Tostatus.  
Tornellus.  
2 Sam. 8.Hieronym. in  
tradit. Hebr.

V. 3.

**V**hen *David* had rest from all his enemies round about, hee said to *Nathan*, I dwell in an house of Cedars, but the Ark of God within Curtaines. By these words hee intimated, that hee was desirous to build an house for the Arke of God, not for any precept which the Lord had given to build one, for hee had onely spoken of a place which hee would choose, whereby yet *Lyra* gathereth, that *David* understood an house to bee meant, and that not without cause, for v. 10, 11. it is said when they should have rest from all their enemies, God would choose him a place, and this time he thought was now come; but *David*s motive was the indecorum that seemed to bee in it, that hee should dwell in a stately Palace, and the Arke in a Tent, a like speech unto which is afterwards used, *Haggai* 1. 4. And it was great piety in *David*, that hee purposed thus to doe out of thankfulness to God, who had so highly promoted him. For the time, it is generally thought to have been soone after the bringing of the Arke into this City, if it bee said, hee had warres after this with the *Philistims*, *Moabites*, *Syrians*, and *Edomites*: *Tostatus* answereth well, that when it is said, hee had rest from all his enemies, it is not meant, that hee had no warres with any enemies more, but after the double overthrow given to the *Philistims* which was before mentioned, all his enemies did so feare him, that none durst fight against him any more, but hee went and fought against them, and subdued them, and enlarged his Kingdome more then all that went before him could doe. Touching the Prophet *Nathan*, with whom hee consulted, some thinke that hee was *Jonathan* the sonne of *Semmai* the brother of *David*, one of *David*s worthies, being otherwise called *Nathan*, but it agreeth not to a military man to bee a Prophet; wee read no more of him, but that hee was a Prophet, and very familiar with *David*, but of what kindred hee came, as *Gad* also, is uncertaine.

*Nathan* said to *David*, Doe all that is in thine heart, for the Lord is with thee: thus hee said at the first by humane conjecture, and not by inspiration, as a Prophet, and therefore hee was sent againe the next day to reverse it. Whence

Martyr

*Martyr* noteth, that even a Prophet may erre, if hee speaketh any thing of himselfe, and not by the direction of Gods Word. So *Samuel* erred, when hee thought *Eliab* the eldest sonne of *Isbail* to bee the Lords anointed, but the true Prophet is soone made to see into his errour, and to recant. So *Nathan* the same night was better informed, the Lord deferred not to let him understand his will herein, because *David* was so earnestly set upon this worke, that it was not likely that hee would long deferre the going about it, unlesse hee were soone warned to the contrary, especially upon *Nathans* encouragement, making a vow without delay to provide a resting place for the Arke, as *Psal.* 132. so *Martyr*. But according to *Junius* it is rather to bee held, that hee made that *Psalme* when hee brought the Arke into the Tabernacle, which hee had prepared in *Zion*, and therefore hee speaketh not of an house, but of a Tabernacle, v. 5. and of bringing the Arke from *Kireath-jearim*, v. 6. yet, as *Lyra* saith, the Lord knowing *David* to bee very forward, made haste to restrain him from building a Temple, because the time of building it set by God, was not yet come; and something there is in that *Psalme* intimating it to have been made now, as v. 12. where the promise of God concerning *Dauids* sonne is recited, which was not made till this time. The reasons against his building now were: 1 Because the Lord never spake word to any of the Judges of *Israel* about building him an house, nor yet to *David*, but was content to walke in a Tabernacle; and till such time as the Lord giveth order for the building of a Temple, no man ought to attempt it. 2 Which is not mentioned here, but 1 *Chron.* 22. 11. Because *David* had fought many battailes, and shed much blood, in the speech of *David* to *Solomon*, and in the speech of *Solomon* to King *Hiram*, 1 *Kings* 5. 3. because hee made many warres against his enemies round about; which two places being compared together doe shew, as *Tostatus* gathereth, that *Dauids* many distractions by reason of his continuall warres, were the cause why hee could not build this house, especially because as is added, 1 *Chron.* 22. 9. *Thou shalt have a sonne who shall live in peace, whose name shall therefore bee Solomon, hee shall build mee an house*; so that meerly his shedding of blood in battaile was not the cause hindring him from this worke, for God himselfe directed him to fight these battailes, and fought for him, and shed this blood, but because a most peaceable time was necessary to goe about it. If it bee said, God could have given *David* certain yeares of peace if it had pleased him wherein hee might have built: It is true, but it seemed good rather to him to respite the building of his house, till the reigne of one, all whose time should be peaceable, to intimate the universall peace which should be in the world when *Christ* should come, who was figured out by the Temple, and the peace of conscience coming by him. And accordingly it fel out, for he was born in the dayes of *Augustus Caesar*, in whose time there was peace 40 yeares, and being justified by faith in him, wee have peace with God, who is therefore called the Prince of Peace. For the omitting of this reason here, it was left out to bee afterwards supplied, and therefore all the words now spoken by *Nathan* to *David* are not here set downe. Now in prohibiting *David* to build him an house, lest he should bee discouraged, as thinking himselfe therefore not so much favoured by God, he addeth further a most gracious message to him, telling him, how much he had done for him, in raising him from a shepheard to be a King, destroying his enemies, and giving him a name according to the names of the great ones upon earth, that is, not of *Abraham*, *Isaac*, and *Jacob*, as some thinke, but of great Kings reigning farre and wide, and bringing under their obedience many peoples: for so *David* came to have a name by subjecting his enemies. And this the Lord spake not by way of upbraiding *David* by his benefits, but to enflame his heart the more with his love. And to shew this, he promisseth in the next words to appoint a place for his people to resort unto for divine worship, and that they should be settled in their country, and not be afflicted againe, as in former times, and in the dayes of the Iudges, which, as *Martyr* hath it, is to bee understood partly, that for a long time, viz. during the reigne of *David* and *Solomon* his sonne, they should bee

Peter Martyr.

V. 4.

Junius.

Lyra.

V. 5, 6.

Tostatus.

V. 9.

V. 8, 9.

V. 10.

Peter Martyr.

bee free from their enemies tyranny, so as they never had beene before in the time of al their judges, and partly upon condition of being obedient unto him, for if they had continued to walke in his law alwayes, they should never have beene removed, as for their disobedience they were in the Babylonish Captivity, &c. And that *David* might not thinke this motion of building God an house displeasing unto him, although hee was not permitted so to do, it is said 1 King: 8. 18. *Whereas it was in thy minde to build me an house, thou didst well*, which is here omitted, the Lord approved it expressly as a pious intention in *David*. And lastly because he bent his minde to the building of an house for God, the Lord promisetb to requite him with the like, and to build him an house, as it is said he did for the Midwives of *Egypt*, he built them houses, and v. 16. that his house should stand for ever, and that his kingdome should bee everlasting, the last words serving to explaine the former, for by his house is meant his kingdome, that should continue in him and his posterity throughout all ages, the accomplishment of which was in Christ, who came of *David*. But whereas it is said, *thy kingdome shall bee established for ever before thee*, *Vatablus* understands it, thou living and seeing it, *Cajetan*, for thee, *Sa*, thou seeing it, when thou art dead, because the soules of the faithfull see after death those things, that concerne their state, The Vulgar Latin, to take away all doubt hath it, *before my face*, but Hebr. it is plainly, *before thy face*, and the meaning is, this shall bee begun to bee done, thou living and seeing it, for *David* himselfe raigned after this 30 yeares, even as long as naturall strength permitted him to live, and saw his sonne *Solomon* made King in his stead, and so his house and kingdome was made sure before his face. For the meane how *David*'s house should bee made firme, hee saith v. 12. *When thou shalt sleepe with thy fathers, I will set up thy seed after thee, &c. and he shall build me an house.* 1 Chron: 22. 9. *hee shall live in rest and his name shall bee called Solomon.* More particularly describing that sonne of his, which should raigne after him in a most glorious manner. But it is doubted by some, that *Solomon* was not meant in this place, because one is spoken of, that should bee set up after *David*'s death, whereas *Solomon* was made King, *David* yet living, 1 King: 1. Thus *Ambrose*, this could not be spoken of *Solomon*, for it must be one that was borne and made King after *David*'s death, and the Lord speaketh of a faithfull house, which hee would make him, as hee did not to *Solomon*, for hee himselfe erred grossly by idolatry, and hee erred, that wee might not erre in thinking *Solomon* to bee here meant, but know that all this was spoken mystically of Christ. Thus also *August*: who saith, that he began to raigne, his father yet living, that wee might know that hee was not meant, and the Jewes themselves doe yet expect the accomplishment, of this in their *Messiah* to come. But as *Peter Martyr* saith, it is made so plaine 1 Chr: 22. 9. that this was spoken literally of *Solomon*, as that it cannot bee denied, and hee was borne after this prophesie, and did not raigne any time to speake of, till after *David*'s death, although he were anointed King before, for the settling of the State, and indeed *David* was in a manner dead, when he was made King. All this then was in part fulfilled in *Solomon*, and perfectly in Christ, who was typified by him: for he truly is King over all Countries and Nations, and *Solomon* onely over all the Nations about him, and hee and his posterity raigned a long time, which in Hebrew is commonly set forth by these words לעולם for ever, but Christ for ever and ever world without end. *Lyra* distinguisheth the things that are spoken of *Solomon* thus, some that hee did, were not figurative, as his Idolatry, some meerely figurative, as that his kingdome should extend to the ends of the world, and bee for ever, for this is spoken onely figuratively of *Solomon*, and some both figurative and really agreeing to his person, as the building of the Lords house, his admired wisdom and glory.

And thus that must bee peculiar to *Solomon*, which is said, Vers: 14. *If bee commit iniquitie, I will chasten him with the rod of men, but my mercy will I not take from him.* For Christ was without all spot of sinne. By the rod of men *Theodore* understandeth such evils, as are wont to be laid upon the bodies of men here

V. 11.  
Exod: 1. 21.

Vatablus.  
Cajetan.  
Sa.

V. 12.  
V. 13.

Ambros. l. 3. in  
luc.

Aug: l. 18. de  
Civir: c. 10.

Peter Martyr.

Lyra.

V. 14.

Theodore.



here. *Josephus*, unfruitfulnesse of the earth, and sicknesses. *Hierom*, the sword of the enemy. But experience sheweth, that it was trouble by warres sent upon *Solomon* in his age. By his mercy, that hee would not take from him, understand the mercy of preserving him from everlasting destruction, whence it may bee gathered, that *Solomon* repented and was saved, although some understand the mercy of being establisht in his kingdome and not put downe, as *Saul* was, who is therefore by and by mentioned, and it is promised that hee should not bee dealt withall as *Saul* was. And all this *Nathan* is said to have spoken to *David* to shew that hee was not ashamed to recant his former error, whose example wee must follow, and not in stead of recanting seeke to maintain any error that wee have false into: So *Martyr*.

Then went King *David* in and sate before the Lord, &c. that is, saith *Lyra*, into the place of prayer neare the Tabernacle, hee is said to sit according to the Glasse by humilitie, when he quietly disposed himselfe thus to pray & to give God thanks, saith *Pellican*. Some saith *Martyr* hold, that hee sate to figure out Christs sitting at Gods right hand, some, that all things have their being from him, and some to shew the quietnesse of his mind, but for as much as the gesture in praying is not prescribed, wee shall not need to question it, whether hee did well or no in sitting. Thus also *Augustine*: Let not this move thee, that hee is said to have sitten praying, for *Elias* did the like when hee prayed for raine, by which examples wee are admonished, that it is not prescribed, in what gesture of body wee pray, so that the mind bee present doing the true intent unto God. *Vatablus* saith that none might sit before the Lord, but the King. But *Iostatus* and *Dionysius* expound sitting by abiding long and quiet; *Cajetan*, hee sat more in mind then body. *Iunius* saith, it is a *cataphresis*. *Josephus*, hee went unto the Arke, and falling downe upon his face hee worshipped, and I thinke, that his sitting is not properly to bee understood, because other holy men are said expressly to have kneeled, as *Solomon*, and *Paul*, and Christ himselfe, whose example must bee our imitation; and to kneele wee are invited in that saying, Come, let us worship and fall downe and kneele, &c. And for *Elijah*, hee is not said to sit, but to cast himselfe downe, and to put his face betweene his knees by an extraordinary propheticall gesture, as the Spirit moved him. Yet it is not absolutely necessary alwayes to kneele in prayer, for betwixt Easter and Whitfuntide of old it was forbidden to kneele and commanded to stand praying in token of Christs resurrection: and a man may pray walking, lying in bed, and riding, for hee must pray continually, but at the set times of doing our devotion publicly or privately wee ought to preferre kneeling, as the most humble gesture before the highest majesty. Who am I (O Lord) and what is my house, that thou hast brought mee hitherto? The greater Gods gifts were towards *David*, the more hee humbleth himselfe before him, as contrariwise the more the wicked are lifted up, the prouder they are; that thou hast brought me hitherto, that is, to bee a King who was before so meane.

But this was a small thing in thy sight (O God) for thou hast spoken of thy servants house for a great while to come, and is this the manner of man O Lord God? these last words saith *Martyr* are by some read affirmatively, making this the sense, this is the state and condition of the most excellent and greatest men in the world to enjoy kingly honour themselves and to leave it to their posteritie generation after generation. *R. Kimbi* alledgeth, 1 *Chron.* 17. 17. to prove this to bee the meaning, thou hast regarded mee according to the state of a man of high degree, this is thy manner of dealing with men of greatest dignitie, whereby thou dealt with me: *R. Solomon* reading it as wee doe, interrogatively, will have this to bee the sense: Is this thy manner of dealing towards man to embrace him with so much love? that is, saith *Martyr*, that Christ the sonne of God should come of my stock. And for the former sense, hee saith, it may bee referred to Christ also, thou respectest me for that excellent mans sake Christ Jesus, and not for my owne merits. *Lyra*, this is the manner of man, that every one is sollicitous for the good of his posteritie. *Hugo* hath both this and another, that hee should give thee thanks for thy great benefits, and a third, that hee should

*Hierom. i. iura-  
diu. Hebr.*

V. 18.

*Lyra.  
Clef. Ord.  
Pellican,  
Peter Martyr.*

*August. l. 2. ad  
Simplician.  
Non esse pra-  
scripiendum, quo-  
modo corpus  
ad orandum  
constituatur,  
modo animus  
Deo praesens  
peragat inten-  
tionem suam.  
Iostatus.  
Cajetan.  
Iunius.  
Josephus.*

*Peter Martyr.*

V. 19.

*R. Kimbi.*

*R. Solomon.*

*Lyra.*

Sallianus.

should serve thee in simplicitie and puritie of heart, and thou shouldest deale with him in mercy: *Sallianus* following the vulgar Latine, *hec est lex Adami*, saith that the meaning is, herein thou dealest with mee, as with *Adam*, upon whom thou conferredst happinesse not for himselfe onely, but for his posteritie throughout all ages, conditioning yet with mine, as his, if they sinne, to punish them, but yet not to take thy mercy from them for ever, as thou didst not from the posteritie of *Adam*, for only the Angels sinning fel from mercy for ever, man sinning was reparable again by grace. *Junius* saith, he meant, that he dealt familiarly with him, as one man with another. For my part, seeing *1 Chro. 17. 17.* maketh it plain which is here delivered obscurely, I following the author of that book, as the best expositors do resolve, that the meaning is nothing else, but that Gods dealing towards him, was as towards the greatest, the word *Adam*, man, being put here for a most eminent man, and *חורר* signifying a command, or law, for the manner or condition. And the rather, because the Lord had sent by *Nathan* to tell him, that hee had given him a name like the great ones upon earth, now *David* in these words answers to that in his thanksgiving by acknowledging the state and condition of the greatest and happiest man upon earth by Gods goodnesse to be his condition.

Junius.

V. 20.

Lyra.

And what can *David* say more unto thee? that is, by way of petitioning, for thou hast done more already for mee then I could have presumed to aske: so *Lyra*. But was it so great a matter to reigne temporally, that *David* found such a full complacency herein, that hee could not tell how to aske any thing greater? *Answer*. He meaneth onely for temporall things, hee could not desire greater happinesse, and this being bestowed upon him in mercy did certifie him of the future happinesse, especially Christ the eternall King being prophesied of in the premises to come of him, in whom all nations are blessed, for thou Lord knowest thy servant, that is, by doing for mee and promising mee so great things shewest, that thou takest notice and care of mee, then which what greater happinesse can I attaine unto?

V. 21.

Lyra.  
Peter Martyr.

For thy word sake and according to thy owne heart hast thou done all these great things to make thy servant know them; that is, not for any merits of mine, but because thou didst promise them, and that freely being moved by the goodnesse of thy owne will onely, and hence it came, that so great favour hath bene shewed unto mee, as to make mee know all this, as of old the Lord would not hide, but shew unto *Abraham*, what he meant to do for that great familiaritie with himselfe, into which hee had received him. *Lyra*, and *Martyr* somewhat more exprelling the word, say according to thy promise made unto mee by *Samuel* and *Nathan*, and *Martyr*, by his making knowne these things unto him understandeth his giving him to consider them, as many doe not when they receive great benefits from God, *1 Chron. 17.* for these words, for thy words sake, is, for thy servants sake, that is, for thy love unto him moving thee to promise.

V. 22.

Lyra  
Peter Martyr.

Wherefore thou art great (O Lord God) *Lyra*, Wherefore thou art magnified, according to the vulgar Latine, that is, art magnificent, for this the greatnesse of thy gifts doe argue being given to the unworthy, *Verf. 23, 24.* Gods goodnesse is further amplified by recounting what hee did for his people *Israel* both in bringing them out of *Egypt*, and expelling the inhabitants of that Land before them, as is explained, *1 Chron. 17. 21. 22.* The rest of this Chapter from *Verf. 25.* is spent in praying, that God would doe for him and his house as hee had spoken, the veritie of Gods word being insisted upon againe and againe, as the ground of his confident asking this. There are two causes saith *Lyra*, why *David* prayed thus earnestly for that which was promised him. 1 Because all good which the Lord hath promised is to bee attained by prayer; 2 Because all men are subject to sinne, and Gods promises of good are conditionall, that such as to whom his promises are made may bee contained in obedience, or having sinned repent, and so bee made capable of these promises. For any revelation made now unto *David* touching the place and the forme of the Temple, which his sonne should build, nothing is here said, yet *1 Chron. 28. 11, 12. 19.* *David* giveth *Solomon* a patterne of all things, and gold and silver

V. 25.

silver to make each thing, saying, that hee had them delineated to him from the Lord. And this most probably was done now for his greater comfort, as *Tostatus* thinketh, although *Theodoret* and *Lyra*, not till after his numbring of the people, and the threshing floore of *Araunah* the *Jebusite* pointing out unto him for sacrifice.

Touching *David's* sonne *Solomon*, of whom somewhat hath beene already said, that most probably notwithstanding his great sinning, hee was finally penitent and saved; It is objected that it is improbable, because for his wickednesse, it is threatned that the kingdome should in the greatest part bee rent from his sonne, which was not reverfed, as it should have been, if he had been penitent, as the sentence against *Nineveh*. I answer, *David* after his great finnes of murder and adultery was penitent, yet hee and his house suffered temporally notwithstanding, wherefore this is no argument of *Solomon's* finall impenitency, to make us the more fearefull of offending, God doth severely punish even the penitent here, whose soules hee saveth hereafter.

## CHAP. VIII.

**A**fter this *David* smote the *Philistims* and subdued them, &c. The cause of this warre is not here set downe, some thinke that the taking of *Methegammah* here spoken of out of their hands was the cause, expounding it the bridle of tribute or the bridle of a river. But this cannot bee, because it followed after their subduing, neither is it to bee thought, that there was any particular cause, but the *Philistims* having twice before come against *David*, hee now to breake their great power, by which they were from time to time most infest to the people of *Israel*, that hee might leave a quiet kingdome to his sonne after him, as God had said, that hee should live in peace, went against them to make a full conquest over them, and to bring them under his obedience. And for the same cause it is most probable, that hee fought against other peoples also, and that with their spoyle hee might provide gold and silver and other things necessary for the building of the Temple. For although hee was restrained from building himselfe, yet hee was both acquainted with the matter, forme and ornaments about it, and accordingly prepared for it, as afterwards appeareth, *1 Chron.* 22. 14, 15. *1 Chron.* 28. 19. Whereas *David* is said here to have taken out of the hands of the *Philistims* *Methegammah*, *1 Chron.* 18. 1. It is said, *Gath* and her townes, so that *Gath* was this *Methegammah*, the bridle of tribute, it was one of the chiefe Cities of the *Philistims*, by the power whereof especially the *Israelites* had been in times past held under tribute, but now being taken the *Philistims* became tributaries to *David*. *Hieronym* saith, that all the five Cities of the *Philistims* are meant by the bridle of tribute, but seeing *Gath* alone with her townes is set forth to bee this *Metheg*, wee must rest rather in this. *Verf. 2.* Hee smote also the *Moabites*, measuring them with a line to cast them to the ground, hee measured with two lines those that hee would put to death, and with a full line those that hee would save alive, the vulgar Latine, hee measured them with a line equalling them to the ground, and hee measured two lines, one to kill and the other to keepe alive, that is, saith *Lyra*, casting downe their strong holds, and laying them levell with the ground, that they might not bee able to rebell any more, and hee ordained two wayes of proceeding against them, one against the more blamable killing them by way of justice, the other towards the lesse blamable to save them alive by way of mercy: yet hee saith, the Hebrew hath it: *Hee measured two lines to put to death, and fulfilled a line to save alive*, which the Hebrewes expound, hee slew two parts of them, and saved the third part alive. The cause of which severity was for that the King of *Moab* had slaine his father and mother being left with him, when *David* returned into *Judah* out of his Countrey, to which hee had fled, when *Saul* persecuted him, as *1 Sam.* 22. *Junius* likewise, hee died the people of the countrey into three parts, and hereof hee slew two, and saved

*Tostatus.*  
*Lyra.*  
*Theodoret.*

Of *Solomon.*

V. 1.

*Lyra.*  
*Iosephus.*  
*Hieronym.* in  
radin. Hebr.

V. 2.

*Lyra.*

*Junius.*



Scholast. hystor.  
P. Martyr.

Peter Martyr.  
Deat. 2. 9.

Tostatus.

Beda.

Sallianus.

V. 3.

Lyra.  
Peter Martyr.

saved one alive. But this, saith *Lyra*, is to bee understood of the souldiers, for the rest of the people are said to have bene put to tribute, or made tributaries unto him. *Comestor* by his measuring of them with the line, and equalling them to the ground understandeth his bringing of them very low, so that to whom hee would he gave possessions there, and his measuring with two lines, &c. of his slaying whom hee would, and saving the rest. Thus also *Peter Martyr*, who enquireth into the reason of *David*s going against the *Moabites*, seeing the *Israelites* had been forbidden before to goe against them, and answereth, that this was to be understood unlesse they came against *Israel*, but this they did, *Judg. 3.* and oppressed them, and were continually their enemies; wherefore *David* might wel make warre upon them. *Tostatus* inquiring into the reason, why such severitie was now used against them, saith, that most probably the particular reason was, for that they invaded and did much mischief in some parts of the Land, thus provoking *David* to goe against them, and to slay so many of them. But for so much as the *Philistims* had dammified and been infest to the *Israelites* much more, and the *Moabites* not long agoe deserved well of *David*, when hee and his father and mother were harboured amongst them from the fury of *Saul*, there must needs be some other more speciall reason, some extraordinary foule fact committed against *David* by them, & this I cannot but incline to think was the murdering of his father & mother, whom he left with the King of *Moab*, *1 Sam. 22.* unlesse it shall be thought that *David* raged thus against them, because being allyed to *Israel* they unnaturally turned such great enemies; although many reject it, as a fiction of the *Rabbins*. And for *David*s measuring them with a line, *Tostatus* saith, that hereby is meant his abusing of them after the manner of beasts, which are taken with snares and nets. And *Beda*, be measured them with a line to make them equall to the ground, that is, by an hyperbole, hee abused them, and trod them under foot as the ground, as being without all strength to resist, so mightily did hee bring them under. Or because a line is used to measure Land withall, it is meant, that hee having gotten *Moab* into his possession gave portions thereof by measure, to whom hee pleased, saving those alive who submitted themselves unto him for this purpose, and slaying the contumacious. The Reader may follow which of these expositions hee pleaseth; But I preferre that of *Lyra*, hee determined with himselfe, as if hee had measured with a line, how farre to proceed in demolishing their strong holds, and for the people, how many to preserve and how many to kill, viz. to kill two for one. Thus, as one noteth, *David* extended his kingdom eastward on the other side of the river *Jordan* where *Moab* stood, as by conquering the *Philistims* Westward, and afterwards he went North and South also in his conquests.

*David* also smote *Hadadezer* King of *Zobah* as he went to recover his borders at the River *Euphrates*, *1 Chron. 18. 3.* hee is called *Hadarezer*, and hee is said to have been smitten unto *Hamath*, when hee went to establish his dominion by *Euphrates*. *Lyra* saith, that hee was King of one part of *Syria*. *Peter Martyr* of the part called *Sapheza* betwene both the Armenians, and hee saith, that hee now passed over *Euphrates* to enlarge his kingdom by getting the Land of the *Israelites*, whose borders extended even to *Euphrates*, and happily hee pretended a title to it, because *Abraham* was a *Syrian*, and the *Israelites* were once under *Cushan-rishathaim* in the dayes of the Judges, and hee was King of *Mesopotamia* in *Syria*. But *David* went against him, and overcame him and tooke 1000. Chariots, and 700. horsemen, and 20000. footmen, the vulg. Latin hath it 1700. horsemen, & so it is Hebr. no mention being made here of Chariots, but because, *1 Chron. 18. 4.* it is 1000. Chariots, and 7000. horsemen, our translators from thence supplied the word *Chirriots*. But it is better leaving it out here to read it, 1700. horsemen. And whereas, *1 Chron. 18. 4.* it is 700. horsemen it is to be understood, that even at this day three horsemen are given to every Cataphract, which being the principall horseman is onely here numbered, and those three omitted, but all numbered together, *1 Chron. 18. 4.* which is the cause of this diversitie in the numbers, every one being foure, and so 1000. 4000. and 700.

2800. which together come not much short of 7000. Thus *Martyr*, and *Tostatus*, and *Kimbi* not much differing say, that these 1700. were the chiefe, who had Armes adorned with gold, and commanded the rest. *Lyra*, that both are true, 1700. horsemen at the least were taken, thus saith one, but the other casting up the count more exactly saith 7000. or which resolves it best of all, *Sam.* reckoneth up onely the horsemen belids those, that rode in Chariots, *Chron.* having spoken of the taking of Chariots, which *Sam.* doth not, numbrell together with other horsemen those that rode upon Chariots also, because they werenot footmen, and so not unaptly to be counted amongst the horsemen. Here is no mention made of any slaine, but onely taken in this warre, but *Josephus* saith, there were 20000. footmen slaine and 5000. horsemen, neither is it unlikely, that very many were slaine, but he saith nothing of those that were taken, nor of *David*s houghing the horses, wherein he might seeme to have done unwisely, seeing he might have otherwise made a great benefit of these horses. But herein he followed the charge given before to *Josua*, only whereas he houghed all the enemies horses, and burnt their Chariots, *David* reserved 100 Chariots. This houghing of the horses saith *Peter Martyr*, was to make them unserviceable for warre, but not for husbandry businesse, it being the Lords will, that the People of Israel should not fight on horsebacke, to prevent trusting in horses, that they might trust in him onely. Whereas it is here said, *David smote Hadadezer, as hee went to recover his border at the river Euphrates*; This going to recover his border hath bene before expounded of *Hadadezer*, and so it is taken by *Vatablus* and others commonly, yet because the word *hee* may as well have reference to *David*, as to *Hadadezer*, *Cajetan*, *Dionysius*, *Freculphus*, and some others understand it of *David*, as hee went to establish the border of Israel at *Euphrates*: for thus farre it was promised, that their land should extend, *Jos. 1. 3, 4.* and therefore the time being now come, *David* might justly seeke to enlarge it thither. But I assent rather to the former exposition, because *David* had other enemies nearer to him, as the *Ammonites*, and *Edomites*, and *Syrians* of *Damascus*, before the subduing of whom, there had bene no policy to goe against enemies so farre off. It is therefore to be conceived, that *Hadadezer* being a mighty King and ambitious of a larger Dominion, was the first, that stirred in this warre, but to his owne overthrow.

And when the *Syrians* of *Damascus* came to helpe *Hadadezer*, he smote of them 22000. This King, saith *Josephus*, was named *Adad*, from whom all his successors had the same name, the third from him was *Benhadad*, of whose warring against Israel, it is spoken afterwards. *Damascus* was the chiefe City of *Syria*, wherefore *Esay* saith, the head of *Syria* is *Damascus*. Thus *Martyr* out of *Josephus*, and an old writer *Nicolaus* followed by him, who also saith, that this *Adad*s kingdome, continued to the 10 generation. But neither was *Benhadad* the third from him, but rather the fourth, for hee lived 150 years after, and *Hazael* his servant, not his sonne got his Kingdome after him.

The *Syrians* being overcome by *David*, hee to keepe them in subjection, placed Garrisons in that Country, and made them Tributaries unto him. And the shields of gold, which *Hadadezer*s servants bare, tooke *David*, and much brasse from *Beerah* and *Berothai*. But *1 Chron. 18. 8.* from *Tibbath* and *Ghur*, Cities of *Hadadezer*, wherewith *Solomon* made the Brazen sea, &c. happily they were other names of the same Cities: all these riches did *David* dedicate unto God for the use of his sanctuary, as by whose helpe he obtained these victories.

To the King of *Hamath* hearing of *David*s victory against *Hadadezer* sent to congratulate it. There were two parts of *Syria*, saith *Pellican*, *Sabab*, of which *Hadadezer* was King, and *Hamath* the kingdome of *Toy*, who because *Hadadezer* was his enemy sent thus unto *David*, and by his son whom he sent golden and silver and brasse vessels unto him, all which he dedicated to God, together with all the spoiles of the enemies, whom he subdued, *Syrians*, *Ammonites*, *Moabites*, *Philistims*, *Amalekites*, and *Hadadezer*, *1 Chron. 18. 11.* *Edom*

Tostatus.

Lyranus.

Joseph. antiq.  
lib. 7. c. 5.

Josa. 11. 6.

Peter Martyr.

Vatablus.

Cajetan.  
Dionysius.  
Freculphus.

V. 5.

Peter Martyr.

V. 6.

7. 8.

1 Chron. 18. 8.

Pellican.

V. 9.

10.

11.

12.

13.

1 Chron. 18. 12

Peter Martyr.

Hieronym. in  
2. Reg. 10. statim.

Lyr.

V. 15.

Josh. 1. 3, 4.

Peter Martyr.

V. 16.

17.

18.

also is numbred amongst the Nations subdued by him. And whereas here it is said, *David got him a name, when hee returned from smiting the Assyrians in the valley of Salt being 18000, there it is, Abisbai the sonne of Zerviah slew of the Edomites in the valley of Salt 18000 men, Ps. 60.* mention is made of *Joab* returning after his strife with *Aram Naharaim*, and *Aram Zobah*, and slaying in the valley of Salt of the Edomites 12000. To reconcile these differences, it is to be understood that *Samuel* saith not expressly, hee slew of the Aramites or Syrians 18000, but *when hee returned from his smiting Aram in the valley of Salt 18000 men*, it being left to be understood by smiting and then burying 18000 he got him a name, but of what country they were it is not said in *Samuel*, but 1 Chr. 18. it is further declared, that they were Edomites. And by that, which followeth here, v. 14. *be put Garrisons in Edom, &c.* it is plaine, that the Edomites were the 18000 said here to be slaine, whereas *Abisbai* the sonne of *Zerviah* is said to have slaine them, but here *David Abisbai* the sonne of *Zerviah* was a great Captaine under *David*, and so his victory is referred here to *David*. Touching *Joab* the chiefe Captaine, to whom the slaughter of 12000 is ascribed Ps. 60. that was happily at another time, or as *Peter Martyr* will have it, hee slew 12000 of these, and *Abisbai* 6000, and if so, it must be held, that the whole number is ascribed to *Abisbai*, 1 Chr. 18. 13. because hee began the slaughter in one wing of the battle, and by the helpe of his brother *Joab* comming on, so many thousands fell, as being exactly divided, amounted to 6000 for *Abisbai*, 12000 for *Joab*. But it is better to hold with *Cajetan*, that the slaying of 12000 by *Joab*, was at another time, when the Edomites had cut off the Garrisons left there, to revenge which *Joab* was sent, as may be gathered 1 King: 11. 15. & Ps. 60. Of the slaughter made by *Joab* in Edom read more 1 King: 11. 15, 16. where hee is said to have buried them, and for this pious act towards an enemy, saith R: *Solomon*, *David* grew famous, of which it is here said, he got him a name, others, that he set up a trophee of his victories. But his name getting at this time is doubtlesse to be referred to all his foresaid victories, for hereby he was made famous, and especially for that in him, the Prophecie touching *Jacob* the younger brother, that the elder should serve him, was now fulfilled and never before. For his causing the Edomites to be buried, that was not in the valley of Salt, but in Edom, and there be some, that thinke, and that probably, that these dead whom *Joab* buryed, were not Edomites, but his owne Country men, left in Garrison in Edom, whom the Edomites had slaine; and a trophee of his victory, to get glory to himselfe, hee would not certainly erect, for that had beene vaine glory. Of the valley of Salt, see before Gen. 14.

And *David* reigned over all Israel and executed judgement and justice to all the People. Having shewed, how *David* subdued and reigned over all his enemies round about, he now sheweth, how well he ordered the Common-wealth of Israel under him. As hee had no enemies unsubdued abroad, so there were none in all the kingdome of Israel, but lived in obedience to him, and the bounds of this kingdome were now extended also to the uttermost, as they were set before, and he did well provide for the upholding of his kingdome in peace, in that hee executed judgement and justice to every one, hee did not, after his great conquests, as *Alexander* after his great victory over *Darius*, give himselfe to riot and intemperance, or as some other Kings, to all manner of pleasure, but hee applyed his minde to the righteous and well governing of the whole kingdome, as a good King ought to doe; and to this end hee had others in severall offices under him, as *Joab* over the Host, *Jehoshaphat* recorder, *Zadok* and *Abimelech* Priests, and *Serviah* scribe, *Benziah* the sonne of *Jehoida*, the *Cherethites* and *Peletites*, and *David's* sonnes Princes. For the executing of judgement and justice, the first is by dictating, the second by executing, and doing according to that which was dictated, so *Martyr*; but some he saith, by judgement understand that which was according to the written law of God, by justice that which was done in other cases according to equity and right. Touching *Jehoshaphat* the recorder, hee saith, that his office was the same with our Master of the Requests, to keepe a Register of mens petitions to the King, and



and to remember him thereof, so likewise *Tostatus*. The two Priests here named, were not High-priests, for there was but one, named *Abiathar*, and these two were the chiefe next unto him, beings, as some thinke, the Kings Chaplaines, and they were of two chiefe families, *Eleazars* and *Ithamar*, being thus made equall in honour, that the one might not envy the other. And *Seraish* the scribe, he saith, either wrote downe the accounts of the Kings revenues, or the acts of judgement done from time to time. And the *Cherethites* and *Pelethites* were a band of men about the Kings person, but both they and the Kings sonnes are said to be Princes, Hebr: כהנים by the the Vulgar Latin, rendred Priests, but the word signifieth not only Priests, but Princes, and Priests *David*'s sons could not be, because they were of the Tribe of *Judah*, of which Tribe not any might serve at the Altar as a Priest, but of *Levi* onely. Yet the same name being given to Princes argueth the Lawes to be sacred, to see to the execution whereof they are set. What the *Cherethites* and *Pelethites* were, divers conjecture diversly. The *Chald: Paraph:* saith, that they were casters with slings and archers, some, that they were names of families, some, the Sanedrim or great Councell of Judges, some, that they were such, as *David* had made a league withall, and illustrious men, as *Chereth* and *Pela* signifie; some, that they were men of neighbouring Nations, whom *David* had chosen to bee the keepers of his body, as *Achish* had sometimes said, that he should alwayes bee to him, and as some Kings now adayes use the Scots and Helvetians. But *P. Burgensis*, to whom *Martyr* agreeth, that they were set, the *Cherethites* to cut off, and the *Pelethites* to deliver, according to the signification of the word *Chereth*, to cut off, and *Peleth* to deliver. And all this out of *Peter Martyr*. But to returne to the two Priests againe, and then to come to the *Cherethites* and *Pelethites*, about whom it is most doubted, *Josephus* and after him *Tostatus* say, that they were two High-priests, *Zadock* made by *Saul*, and *Abiathar* by *David*, and 1 Chron: 15. 11. *Zadock* and *Abiathar* are said to bee the Priests; whereas *Abimelech* the sonne of *Abiathar* is named here, it is to be understood that both the father and the sonne had both these names, as hath beene shewed upon 1 Sam. 21. 1. There were not then two principall priests under *Abiathar* the chiefe priest, as some affirme, for that *Abiathar*, otherwise called *Abimelech*, was slaine by *Saul*'s command long before this, and his sonne *Abimelech*, otherwise called *Abiathar* also, who escaped from that massacre to *David*, was one of the priests here spoken of. And hee and *Zadock* seeme to me to have beene both High-priests at this time, for the extraordinary occasion that then was of two chiefe, the one to serve at the Tabernacle in *Gibeon*, and the other before the Arke in *Zion*, as is appointed 1 Chr: 16. howsoever ordinarily before that time there was but one. And *Solomon* within a few yeares after putting downe *Abiathar*, reduced the chieftie to one againe. Touching the *Cherethites* and *Pelethites*, that they were great men, and of great valour, who alwayes were about the King, as a guard, is plaine, because they are noted to have beene with him, when he fled from *Abshalom*, and went with their Captaine *Bensaiab* to anoint *Solomon* King, when others followed *Adonijah*, and they did execution upon *Adonijah* and *Joab*, who were the greatest in all the kingdome. But that they were no Israelites, but men of some other Nations, I deny, as *Peter Martyr* doth, because *David* would not certainly thus preferre strangers above his brethren, the Israelites, it being against piety so to doe, for so much as the Israelites were peculiarly chosen above all other Nations. Neither doth it make for this conceit, that the *Cherethites* are spoken of 1 Sam: 30. 18. for even those *Cherethites* might be one family in Israel, and the *Pelethites* another, as *Vatab* hath it.

1 King. 2. 17.

2 Sam. 15. 18.  
1 King. 1. 41.  
1 King. 2.

## CHAP. IX.

**D**avid now beginneth to remember his Covenant with *Jonathan* the son of *Saul*, and therefore enquireth whether any of his posterity were yet living

Josephus.

1 Sam. 24. 21.  
Sam. 23. 18.

Peter Martyr.

Note.

V. 8.

V. 9, 10.

Tostatus.

Lyr. Dionys.  
Cajetan.

2 Sam. 19. 16.

Josephus Comestor  
Sebast. bistor.

living, that hee might shew him kindnesse for his fathers sake, and then; he is certified of *Mephibosheth*, one lame of his feet, that dwelt with *Machir* in *Lodebar*. It was not through any neglect of his friend, that *David* thought not upon shewing kindnesse to *Jonathans* sonne hitherto, but because he was taken up with other weighty affaires of the Common-wealth. But now having a time of freedome he enquired after some of *Sauls* race, yet intending particularly *Jonathans*, for the posterity of *Jonathan* was *Sauls*. Wherefore *Josephus* going according to the meaning, saith, that hee asked after some of *Jonathans* posterity. There was an oath indeed taken by *David* to *Saul*, as well as to *Jonathan*, but that was forced, this free, that not to root out *Sauls* posterity, this to doe good to *Jonathans*, yet in doing good to *Jonathans* sonne hee did it unto *Sauls*. How *Mephibosheth* came to bee lame, see before 1 Sam. 4. 4. This *Lodebar* where *Mephibosheth* lived was a City, as saith *Adrichom*. in *Gilead* in the Tribe of *Gad* on the other side of *Jordan*, where *Ishbosheth* his uncle had raigned, wherefore he was first brought to this place for his greater safety, and *Machir* seemeth to have bene a man of note of *Manasse*, to whose protection hee had committed himselfe. This *Mephibosheth* is called *Meribbaal* 1 Chr. 8. 34. but as *Martyr* saith, his name was happily turned to *Mephibosheth* for some deformity that happened to his face. *Zibab* *Sauls* servant, of whom *David* enquired for him, seemeth to have bene no Israelite, but a stranger, because hee was a perpetuall servant to him, and his, otherwise *David* could not justly have appointed him to serve *Mephibosheth*. The kindnesse shewed by *David* to *Mephibosheth* was in restoring *Sauls* land unto him, which fell unto *David* by the Rebellion of *Ishbosheth* against him, and setting him at his owne Table as one of his owne sonnes continually. Hee feared that he was sent for to bee put to death, as the childe of *Saul* *David*s enemy, wherefore hee bade him not to feare and made him these gracious promises for his fathers sake. Thus good fathers provide better, that it may goe well with their children after them by their goodnesse, then they that leave them great riches.

*Mephibosheth* hearing *David*s offer of so great kindnesse, humbleth himselfe as most unworthy, and saying, that he was a dead dogge. But how could hee justly, saith *Martyr*, speake thus of himselfe, seeing hee was a man, and that an Hebrew, and of a Kingly stocke? and *Answer*: that hee meant in comparison of *David* with whom hee heard hee should sit at Table, and of the benefits bestowed now upon him by *David*. For he came both of a rejected stocke, and was lame. Yet hee saith, that some in detracting from themselves unreasonably doe sinne through pride, their end being, that they may by others bee praised. The same phrase was used before by *David* unto *Saul*, 1 Sam. 24. 14. see also, 2 Sam. 3. 8. 2 Sam. 16. 9. Hereby was meant a man most execrable, for a dogge was an uncleane creature, and being dead was good for nothing, therefore when the Jewes would set forth a prophane and execrable person, they used to doe it by this phrase, *Mat. 7. 6*.

Then *David* told *Zibab*, that hee had given his masters sonne all that had bene *Sauls*, wherefore hee commanded him to till the Land for him, and to bring him the fruits, that hee might have food to eate, and yet hee saith, that hee should eate at his Table continually, as one of his owne sonnes. Wherein there may seeme to bee a contradiction: for if hee did eate alwayes at the Kings Table, what need was there to bring him the fruits, that hee might have food? *Answer*: Some say, that by his masters sonne here spoken of, *Michab* the sonne of *Aephibosheth* was meant, for *Mephibosheth* afterwards calleth *Ziba* his servant. *David* then, say they, would have him nourished with these fruits, and *Mephibosheth* to live with him. But it is plaine, that *Mephibosheth* was meant by his masters sonne, for hee was not yet his master, till *David* had made him so, and appointed him to serve him, as hee had before served *Saul*, his Grandfather. And wherefore hee speaketh of his having food, the meaning was, that hee should have the revenue arising of the Land for the maintenance of his wife and children and family, and for his other occasions, so *Josephus* and *Comestor*. Thus *Ziba* and all his house consisting of 15 sonnes and 20 servants served

served *Mephibosheth*, and hee did eate continually at the Kings Table. Touching *Ziba* who being a servant had servants, it was a thing, saith *Martyr*, not usuall for some servants to have servants, viz: for those, that were called *ordinarii*, but the *mediastini* had none. Some have held, that hee eate bread at *Ziba's* table, meate being brought from the Kings table thither, and that out of a mistaking of the last words, v: 11. holding them to bee the words of *Ziba*, because it is not expresse, that the King spake them. To avoid which the Vulgar Latin rendereth it, at thy table. And *Ziba* said, According to all that my Lord the King hath commanded his servant, so shall thy servant doe. And *Mephibosheth* shall eate at thy table as one of the Kings sonnes. But both Hebrew, Chalde: and Sept: have it, at my table. It is an ecclipt: speech, these words being left to bee understood, then said the King. So *Lyra*, and *Vatablus*, and *Josephus*, and *Theodoret* conclude, that he lived with the King.

Mytically by *Mephibosheth* understand the contemptible in this world, and unable to manage secular affaires: for such Christ typified by *David* vouchsafeth to shew grace unto, and to set them at his heavenly table, being the sons of grace, as hee was of *Jonathan*, signifying grace, or the gift of a Dove, the embleme of grace.

V. 13.

Sa.

*Lyra.*  
*Vatablus.*  
*Josephus.*  
*Theodoret.*  
*The Mystery.*

## CHAP. X.

**N**abash the King of the Ammonites being dead *David* sendeth an Ambassage to his sonne *Hanun* to comfort him for the kindnesse, which hee had formerly received from his father, and as *Josephus* hath it, to signifie, that hee would continue in amity with him, and helpe him, if any enemy now at the beginning of his raigne should molest him. What kindnesse the old King had shewed to *David*, is not said. The Rabbines say, that when he left his father and mother and some other friends with the King of Moab, that King slew his father and mother, and then the King of Ammon did courteously receive the rest, that fled unto him. *Jerom*, that *David* himselfe fled unto him, before hee came to the cave of *Odullam*, and was kindly entertained. *Comestor*, that *David* went to him, when hee fled from *Achish*, and was kindly entertained. And *David* living now in peace set his minde upon requiting old kindnesse, which he had received at the hands of any, and therefore having done somewhat for *Mephibosheth* within the land, hee now sendeth out to requite another kindnesse. Whereas it is forbidden, to seeke the peace of the Ammonites for ever, against which *David* might seeme now to transgresse, the Rabbines say, that hee did, and was therefore punished with disgrace done to his Ambassadors; but *Tostatus*, *Martyr* and others, that hee did herein nothing unlawfull. Hee was prevented with kindnesse before by the King of Ammon, it was therefore a point of gratitude in him, to seeke to requite it, hee onely shewed himselfe willing to continue in amity with this King, but not to make any league with him, which onely was unlawfull. Whereas ch: 8. 12. mention is made of spoiles taken from the children of Ammon, implying warres made before this against Ammon, and if so, how doth this ambassage rightly follow? Answer: That was spoken by anticipation, for the warre with Ammon was not made till afterwards upon the occasion here declared. For the kindnesse shewed by *Nabash* unto *David*, it is most probable that hee did it, because *Saul*, who persecuted *David*, was his deadly enemy, and his hatred was great against him ever since the overthrow, which hee had given him at *Jabesh Gilead*, therefore *Saul* being a common enemy to them both hee thought it fit to joine in friendship with *David* against him.

This kindnesse of *David* being misconstrued by *Hanun's* servants, who suspected that hee sent to spy out the Citie, and to overthrow it, hee being very credulous, as if it had been so indeed, tooke *David's* servants, and shaved off halfe their beards, and cut off their garments by the buttocks, and sent them away greatly ashamed. 1 Chron. 19. 4. it is said, hee shaved them, which may be

V. 1, 2.

*Hieronym. in*  
*lib. Reg.*

Deut. 23. 6.

*Tostatus.*  
*Peter Martyr.*

V. 3.



understood, as a further indignity here omitted. Of the shaving halfe their beards the ground might bee, that amongst the *Egyptians* this was wont to bee done in derision, as may bee seene in *Euterpe Herodoti*, and amongst the *Greeks* in *Agesilao Plutarchi*. A long beard, as also long garments, were counted an honour, therefore to shave off any part of the beard was counted a great disgrace, and likewise to curtaile their garments, especially so as that their shamefull parts might appeare, and their circumcision to bee derided. That long garments were counted an honour, appeareth, because in all Nations though farre disjoyned, learned men, and presidents, Senatours and Counsellors have used Gownes. More particularly for shaving it was a custome amongst the *Ammonites* in mourning for the dead to shave themselves, as wee may gather from that which is expressed by the Prophet *Esay* touching their brethren the *Moabites*, who speaking of their mourning, when many should bee slaine, saith; *Atoab shall howle, upon all heads shall bee baldnesse, and all beards shall bee shaven*, and likewise, *Jer. 48. 37.* and herein the *Israelites* were forbidden to doe like the heathen, when they mourned for the dead. Now because these servants of *David* pretended sorrow for the death of *Nabash*, *Hannun* in scorne shaved them, and cut off halfe their beards, from which hee knew they much abhorred by reason of their Law. *Peter Martyr* thinketh, that they cut their garments, because the Leprous amongst the *Israelites* rent their garments, and inquiring into the reason why *Hannun* suspected *David*, hee saith, 1. that the *Ammonites* being a wicked people were alwayes of most infest minde against *Israel*, as wee may see in the speech of *Nabash* to the men of *Jabesh Gilead*. 2. Hee knew that the *Israelites* were forbidden by their Law to seeke the peace of the *Ammonites* for ever. 3. They being wicked had guilty consciences, which alwayes suspect the worst, as is intimated *Eccles. 7.*

*David* hearing of it went to meet them, and to bid them stay at *Jericho*, till their beards were growne. The *Israelites*, saith *Pellican*, did never shave their beards, it being a thing to them forbidden by Gods Law, and therefore one part being cut off, they abhorred from cutting off the other, and to come home with halfe a beard they were ashamed, wherefore they are willed to come no further into their owne countrey then *Jericho*, where happily they then were, it being about the confines of their Land, till the part cut off were growne againe: *Peter Martyr* saith, it is noted by *Oibo* to bee a signe of an effeminate man to shave his beard, and yet *Dion* writeth, that *Adrian* was the first of the Roman Emperours, that nourished his beard. But *August.* saith, that the beard is a signe of strength and fortitude: Yet *Council. 4. Carthag.* decreed, that Clerkes should not nourish their haire or beard. Newes of this indignitie offered to his servants it is likely came to *David*s eares by messengers whom they sent before unto him, being ashamed to come themselves. *Jericho*, saith *Joseph.* was 150. forlongs from *Jerusalem*, and 60. from *Jordan* is the way to the *Ammonites* countrey, and at that time had few inhabitants in it, so that they might well bee there without being seene of many.

And when the children of *Ammon* saw that they stanke before *David*, they sent and hired of *Syrians* of *Beth-Rehob*, and of *Zoba*, 20000. men, and of King *Maacab*, 1000. &c. 1 Chron. 19. 6. when they saw that they had made themselves odious to *David*, *Hannun* and the Children of *Ammon* sent 1000. talents of silver to hire Chariots and horsemen out of *Mesopotamia*, *Syria*, *Maacab* and *Zobab*. So they hired 32000. Chariots, and the King of *Maacab*, who came and pitched before *Medeba*, &c. the vulgar Latine, when they saw, that they had injured *David*; *Peter Martyr*, that they had done a foule thing to *David*, but the best expression is that, 1 Chron. 19. 6. By the indignitie offered to *David*s Embassadors they gathered, that hee was highly offended with them, and therefore expecting now some revenge they prepared to defend themselves, happily first hearing, as *Josephus* hath it, that *David* prepared to come against them. But *Tostatus* thinketh that *David* meant to have passed it over, till that hee heard of their preparations of this warre. The words, they saw that they had made themselves odious to *David*, doe rather imply the threatnings of *David*; as *Josephus* saith, to bee revenged, coming

Esa. 15. 2.

Deut. 14. 1.

Peter Martyr.

1 Sam. 11.

V. 5.

Levit 19. 27.  
Pellican.Peter Martyr.  
Dion in Trajanica  
vita.  
Aug. lib. 2. contra  
Pel.

Josephus.

V. 6.

1 Chron. 19. 6.

Tostatus.

ming first unto their eares. For the divers peoples hired by the *Ammonites*, for the first of *Beth Rebob*, *Chron.* hath *Mesopotamia*, happily that *Rebob* was the chiefe City of *Mesopotamia*, some thinke it the name of the father of *Hadadzer* the King of that countrey, because hee is called the sonne of *Rebob*, but hee is said to bee the King of *Zoba*, which is here distinguished from *Rebob*, as another Province. These were then two parts of *Syria* in *Mesopotamia*. Touching *Maacah*, hee was also another King in *Syria*, and happily his province was called after his owne name. For *Istob* the last in *Sam. Chron.* hath *Syria*, but that part of *Syria* under King *Tob* is meant, of which *Tob* see in the history of *Jephthah*, so *Vnablm.* The name of *Istob*, say the Hebrewes, commeth of *Ish* a man, and *Tob*, the man or Prince of *Tob*. The *Syrians* had been before brought under by *David*, wherefore *Hannun* thought surely, that they would most readily take this opportunitie to bee revenged upon him, and this moved him to hire them. As there bee foure names here, so the Greekes, saith *Martyr*, distinguish *Syria* into foure parts, which they call, *Comagena*, *Damascena*, *Calosyria* and *Phenicia*. For the numbers hired *Sam.* saith 20000. footmen and 12000. men, which together make up 32000. but *Chron.* 32000. Chariots. To reconcile this, *Lyra* saith, 32000. men fighting in Chariots are meant. *Vatablm.* likewise, the continent being put for the content, when 32000. Chariots are spoken of; *Tostatus* 32000. men comming with Chariots, the number of which is not expresse. *Junius* to avoyd difference hath it 32000. footmen, Chariots, and the King of *Marchab*. But it is plainly said 32000. Chariots, and 1000. talents were sent to hire Chariots and horsemen, which is such an huge masse of money, that therewith might well bee hired so many Chariots. For a common Talent was 3000. common Shekels, every Shekel 15. d. so that one Talent was 187. l. 10. s. and 1000. Talents 187500. l. that is 6. l. for the hire of each Chariot or thereabouts. For the solution brought by *Lyra*, and *Vatablm.* it agreeth not, because *Sam.* saith 20000. footmen which were certainly no Chariot men. I thinke therefore, that *Chron.* omitting what was related in *Sam.* sheweth what great forces more were hired, which *Sam.* spake not of, so that besides the footmen 20000. and 1000. and 12000. so many Chariots were hired also and men to manage them called horsemen. And this wonderfull great preparation tendeth to the magnifying of the victory the more, which God gave unto *David*, and to shew how deare *Hannun* paid for the ignominy done to *David's* men, that all may take heed how they render evill for good, and upon meere suspicion deale as if the thing were certaine, 1 *Chron.* 19. 7. all these forces are said to have pitched before *Medeba*, that is, the chiefe Citie of the *Ammonites*, whither the comming of *David's* Army was expected.

*David* hearing of these preparations was nothing dismayed, but sent *Joab* with his men against them, being, as may be conjectured, no great Army, because no gathering together of men is spoken of; as afterwards. He sent then such, as he had in a readinesse, and when they came to the enemies Country, the *Ammonites* set themselves in battaile array before the gates of their City, & the *Syrians* were in the field, so that the *Ammonites* were before them and they behinde with their multitudes ready to inclose this small Army, as *Pellican* thinketh, being laid in ambush. The *Ammonites* came not farre from the City to fight, that if neede were, they might soone retire. *Joab* perceiving how the enemies were divided into two parts, divideth his Army also into two, leading one part of the most valiant against the *Syrians*, in whom, as being most mighty, and so wonderfully prepared with men and chariots, the *Ammonites* placed their greatest confidence, and committing the other to his brother *Abishai*, to fight with the *Ammonites*.

This being done, and an exhortation made to bee valiant, hee presently put the *Syrians* to flight, and the *Ammonites* seeing that, fled before *Abishai*. How many were slaine is not said, neither is it likely that there were very many: for the enemies would not stay to fight, and flee they could in their chariots faster then the *Israelites* could pursue them on foot. Moreover *Joab's* Army being but small

2 Sam. 8. 3.

Vatablm.  
Iudg. 11. 3.

Peter Martyr.

Lyra.  
Vatablm.  
Tostatus.  
Junius.

Note.

V. 7.

Pellican.

V. 13.

V. 14.

H. Bunting Pa-  
triar. 3. v. 16.  
V. 15, 16.

H. Bunting Pa-  
triar. 3. v. 18.  
V. 18.

1 Chron. 19. 18

Lyra.  
Iofatim.

V. 19.

small, hee was content with the victory, and returned. *Medeba* to which he went to this battail, saith one, was 60 miles from *Ierusalem*.

The *Syrians* being thus put to flight, gathered themselves together againe, and more *Syrians* brought from beyond the River, that is, *Euphrates*, by *Hadarezer* were joyned unto them, and so a greater Army being made, they came to *Helam*, which is thought to bee a City in the *Syrians* Countrey, one saith, that it was but 20 miles from *Ierusalem*, so farre were the *Syrians* come to incounter with *David*. Then hee gathered together greater forces also, even all the valiant men of *Israel*, and came in person to *Elam* to fight against them, and slew the men of 700 chariots, and 4000 horsemen, &c. 1 Chron. 19. 18. he slew 7000 men in chariots, Hebr. it is here, 700 chariots, the continent being put for the content, the chariots for the men in them, and if 10 men be allowed to each chariot, their number was 7000, as *Chron.* hath it, or because that number may seeme too great for 700 chariots, it may bee said, that all the men that fought in 700 chariots were slaine, and so many more in other chariots, wherein some escaped, as made up 7000. Moreover 1 Chron. 19. 18. hath it 40000 footmen, but here it is 40000 horsemen: But as *Lyra* and *Tostatus* say, herein is no contradiction, onely that which was wanting touching the number of footmen in *Sam.* where none are spoken of, is supplied in *Chron.* and because the horsemen were numbred in *Sam.* they are omitted in *Chron.*

The *Syrian* petty Kings that fought under *Hadarezers* Captaine, as being Tributaries happily to him, seeing the victory to fall to *David*, who had also slaine *Shobach* their Captaine with his owne hands, saith *Iosephus*, they fled, saith the Vulg. Latine, 58000. and came and made peace: but Hebr. no fleeing or number that fled, is spoken of. Being so often overcome, they now yeeld to bee Tributaries to *David*, and covenant not to help the *Ammonites* any more, whereby it may bee gathered that they came to battaile this second time, being againe solicited by them.

#### CHAP. XI.

V. 1.

Lyra.  
Peter Martyr.  
1 Chron. 20.

V. 2.

Pellican.

Peter Martyr.

AFTER the *Syrians* subdued, *David* sendeth *Joab* against the *Ammonites*, and he is said so to have done at the time of the yeare, that Kings use to go forth to warre, that is, saith *Lyra*, and *Martyr*, in the Springtime, when there is grasse for horses, although in these dayes, saith *Martyr*, any time is taken: Pope *Julius* went against *Mirandula* in a deep snow: *Callis* was taken in *January*, and *Francis* the French King in *February*. But the Spring time is the aptest for the souldiers to lye abroad in the fields, the aire being more temperate, and the dayes growing long, and the time of the yeare continuing fittest for action five or six moneths together. This yeare is generally thought to have beene the 49. of *David*s age, the 19. of his reigne, 1 Chron. 21. 1. hee had not yet taken revenge upon the *Ammonites*, and the former yeare was so farre spent in warring against the *Syrians* that hee wanted time then, wherefore in the rising of the yeare hee setteth forth against them, and having wasted the rest of the Countrey they came to the chiefe Citie *Rabbah*. He staying at home, when his men went to battell, by chance saw faire *Bethshebab* washing herselfe from the Battlements of his house, where hee walked in the evening, and burning in lust towards her hee sent for her and lay with her, &c. Hee should as *Pellican* saith, have gone forth himselfe with his men, and not have rested idly at home: for it is the part of Kings, not to live in pleasure and idlenesse, but in warlike labours to goe before their subjects, and to encourage them, and because *David* now, and at some other times of late intermitted to doe so, hee is assaulted and shamefully overcome at home, that had alwayes beene so victorious abroad. And *Peter Martyr* aggravateth his fault further, in that hee gave himselfe to sleeping in the day time in the midst of those troubles, when the Commonwealth that hee should have watched over, was in hazzard, taking occasion hereupon to shew the evill that commeth of idlenesse. Hence

Ovid



Ovid sheweth, that *Aegisthus* became an adulterer, *quia defidiosis erat*; and *Otia si tollas, perire Cupidinis arcus*; *Ambrose* saith, as the Oyler lying open against the Sunne quietly to bee refreshed therewith, the Crab commeth and casteth a little stone between, hindering it from closing againe, and so devoureth it: so when a man lyeth idly, his soule is exposed to the devouring of the Devill, who casteth in filthy thoughts; and idlenesse was the sinne of *Sodom*, *Ez. k. 16*. The woman whom *David* saw washing herselfe, dwelt as must needs bee gathered next unto the Kings Palace in *Zion*, wherein might well bee many other dwelling houses besides *David*, being in compasse, according to *Willalpandus*, ten furlongs, and so saith *Adrichomius*. Shee washed herselfe most probably by reason of her legall uncleannesse in her garden, as *Susanna* is said afterwards to have done. The time of the day was in the afternoone, when *David* after dinner having slept, according to the manner of those hot countries rose up and went and walked upon the Battlements of his house, and the place must needs bee neare, or else hee could not have discerned her beautie. Having seene her he sent, saith *Lyra*, to know whether shee were a maide or a wife, thinking, if shee had beene a maid, to take her to wife, but although hee heard the contrary, lust being let in by the windowes of his eyes could not bee quenched, but burnt the more in him, as the saying is, *per vestitum nefas ruimus Cupimusque negat*.

Shee is said to bee the daughter of *Eliam*, and the wife of *Vriah* the Hittite, *1 Chron. 3.5*. she is said to bee the daughter of *Amiel*, but, as *Jerom* hath it, here is no difference, but onely a transposition of the Letters, both the names being of the same signification, for *Eliam* signifyeth my God the people, *Amiel*, the people my God. This *Amiel* or *Eliam* was the sonne of *Abitophel*, *2 Sam. 23. 34*. and was one of *David*'s worthies, as also *Vriah* was, *Verf. 39*. so that *Bethshebah* was of an honorable house and honorably married. The Hittite *Vriah* is called, saith *Theodoret*, and after him *Procopius*, because hee came of the children of *Heth*, but was a Profelyte, for hee saith, that *Vriah* a stranger being wronged, God who is gracious to all, tooke his part against an *Israelite* and punished him therefore: But *Tostatus* saith, that hee was not of the Hittites of *Canaan*, who were appointed to bee destroyed, and with whom the *Israelites* might make no marriages, but that hee had the name *Hethite* or *Hittite* either from some exploit that hee did against the *Hethites*, or from his dwelling in a place so named. *Adrichomius* saith, that there was a place in *Judah*, in *Hebron*, neare *Abrahams* Sepulcher called *Heth*, and because *Vriah* was borne there, hee was called an *Hethite* or *Hittite*, so likewise *Jerom*: thus *Isai* from his Towne, was called the *Bethlehemite*, *Achitophel* the *Guilonite*, &c. *Vatablus* is indifferent for either, I rather subscribe to *Theodoret*, because the name doth so agree to those strangers, the *Hittites*. Whereas his marrying with an *Israelite* is objected, it was not unlawfull, seeing hee was a Profelyte and so a Jew in Religion, no more then for *Salmon* to marry *Rahab*, and *Boaz* *Ruth*. For the reason of interdicting such marriages, viz. lest they should bee insnared with Idolatry, ceased in him, and therefore hee might marry an *Israelite*. The woman being sent for commeth, and resisteth not *David*'s unchast motion, that wee read of, no not in word, as if shee thought that a King might doe what he would. Shee was not moved by the Covenant made with her valiant husband, nor with the odiousnesse of the sinne of adultery, or the punishment thereof, which by the Law of God was death, and *Nebuchadnezzar* hearing that one *Achab* and *Hezekiah* Jewes had defiled other mens wives, caused them therefore to bee broyled to death upon a Grid-yrone.

*David* having lye with her, shee is said to have been purged from her uncleannesse, according to the common exposition, because shee now conceiving with child, her monethly flowers straight way ceased, which used to make a woman uncleane. *Rupertus* saith, that her barrennesse was her uncleannesse, which now was done away. But this is no where so called. I rather thinke, that a Legall purging or sanctifying, as the vulgar Latine hath it, is here meant,

*Willalpandus.*  
*Adrichom.*

*Lyra.*

V 3.  
*Hierom.*

*Theod. qu. 15. in*  
*2. Reg.*

*Tostatus.*

*Adrichom.*

*Hieronym.*

V. 4.

*Rupert. in*  
*Mat. 1.*

meant, according to *Levit. 15. 18.* where it is said, when a man lieth with a woman, they shall both bee unclean untill even and wash themselves with water. For according to this it is said, that shee sanctified herselfe Hebr. and so *Martyr* rendreth it. *Junius* renders it, *shee purged herselfe*, and noteth upon it, that shee was the more apt to conceive, as if this purging had been, before she came to the King. But it was after, as the order sheweth, and if the crafing of her uncleannesse by monethly flowers had been meant, it would not have bene said, shee sanctified herselfe, for this implyeth some act of sanctification done by her, and it is a very unfitting phrased to expresse this by the word sanctifying: for then *David's* adulterously lying with her must bee granted to have availed to her sanctification, which is absurd.

V. 5, 6, 7.

*Pellican.**Josephus.**Chrysost.*

V. 11.

V. 12, 13.

*Lyra.*  
1 Sam. 4.

The woman then conceived and signified it unto *David*, fearing doubtlesse the danger of the Law, if it were not prevented. Hereupon *David* sendeth for *Uriah* to come home, &c. Hee added, as *Pellican* saith, one wickednesse to another, for hee attempted the substituting of a Bastard to his faithfull servant *Uriah* to bee his heire. But hee by a singular providence of God ruling herein, that this soule sinne might not goe undiscovered, refused to goe and lie at his owne house, but kept watch with the Kings other servants about the Court. *David* seeing that this would not take effect, presently fleeth to another more pernicious, for hee wrote to *Joab* to set *Uriah* so in the battell, as that hee might bee slaine, yea and to the end that hee might bee slaine, hee would have some others of his most valiant men, whose lives hee should chiefly have tendered, exposed to the danger of death also, because in making an assault hee could not bee slaine alone. *Josephus* saith, that shee went to the King and told him, that shee had conceived, desiring him to provide some way, that shee might bee preserved from the danger of death, which would follow, if it were discovered. And *Chrysost.* saith, that shee would not commit this secret to any other, but went herselfe unto the King, and said, O King, I am undone, I am with childe, the fruit of my sinne buddeth, I carry an accuser within mee, my betrayer is in my wombe, if my husband come and see mee, what shall I say, what excuse shall I pretend? Then he sending for *Uriah* to come home, and seeing, that the first night he would not go to his wife, yea, *Ver. 11.* hearing him sweare, as thy soule liveth, I will not do this thing, when as the Arke, and Israel and Judah abide in Tents, and Joab and the Kings servants lie in the open fields, I will not goe to my house to eat and drinke and lie with my wife, hee bad him stay another night, and then hee would shew more kindnesse unto him, for hee feasted him at his owne Table, and profered him in shew of extraordinary kindnesse so much wine, that hee made him drunken, thinking, that when hee was in that case hee would goe home to his wife, whatsoever he had sworne to the contrary. Thus to cover his owne foule sinne, he increased it more & more by making *Uriah* to sin by drunkennesse and seeking to make him forsworne. Touching *Uriah*, it was strange, that he having been now long from home, and having a faire young woman to his wife, could refraine himself from going in unto her, especially being also heat with wine and good cheare, of wch the saying is, *sine Cerere & Baccho frigui Venus*, & seeing both she and her friends might think, that he bare no love unto her for this great neglect whereby they might bee exasperated against him. But this must bee imputed to an higher power restraining him, that so great a sinne might not be smothered, unlesse that secretly by some man hee understood, what had passed, or some private discord had reigned before betwixt him and his wife for her seeming levitie. As for *Uriah*, it may bee conjectured, that hee was godly, and a true lover of his Countrey, because hee mentioned the Arke, and Israel, &c. vowing to sympathize with them, as *Daniel* and his fellows, when they might have fared daintily, refused it, and would live upon pulse, because their countrey-men being Captives lived generally in great misery. In that hee speaketh of the Arkes being in Tents, *Lyra* gathereth, that it was carried out to the Army for their encouragement, and so hee gathereth, that it was in *Saul's* time, 1 Sam. 14. as it had been done in the time of *Eli*. They carryed the Arke into the field, saith

*Martyr,*

*Martyr* for two causes. 1. That the souldiers might have a certaine symbole of Gods presence. 2. That the Captaine might have the oracle neare unto him to consult with, when need required. By *Israel* and *Judah*, hee meaneth the whole Army, and hee calleth *Joab* his Lord, because, as *Josephus* saith, hee was his armour-bearer. For his oath, *as thy soule liveth*, it was much like unto that of *Joseph*, by the life of *Pharaoh*, *Gen: 42. 15.* of which see upon that place.

Then *David* wrote a letter to *Joab* and sent it by *Uriah*, to this effect, Set *Uriah* in the forefront of the hottest battle and retire from him, that hee may bee smitten and die: and *Joab* did accordingly, and so *Uriah* was slaine, and some others of *David's* men also. *David* seeing that hee could not colour over his wickednesse, found himselfe to bee in a great straight; for *Bathsheba*, whom hee had abused, was in danger to bee stoned to death, and hee to bee made publickely ignominious and odious amongst the people for bringing her to such a miserable end. Wherefore hee now breaketh out into murder, and that not of one valiant and faithfull subject alone, but of others also with him. A strange alteration, hee that in times past had spared his enemy, *Saul*, and rustically *Nabal*, by whom hee had bene so provoked, was now so degenerated, as that his prilline virtue seemed altogether to bee lost, hee spared not treacherously to destroy the innocent, that had well deserved of him. Thus hee that openeth a gap to sinne, hath a troope of sinnes breaking in upon him, and differeth not from one mancipated to sinne and Satan. For his letter to *Joab*, *Josephus* saith, that hee wrote, that *Uriah* had deserved to dye, and therefore hee should provide that hee might bee slaine, yet so, as that it might not seeme to bee the Kings act, but by accident. *Joab* hereby might gather, that hee had some way offended *David*, for which hee was worthy to die, although hee knew not in particular what his offence was. *Uriah* in carrying this letter, carried the letters of *Bellerophon*, and put a sword, as it were, into *Joab's* hand to cut his owne throat, as *Theod.* hath it, *abiit ferens gladium sue cedri.* So *Lysander* carried letters from *Pharnabazus* to the *Ephori* of *Lacedemonia* against himselfe.

Then *Joab* sent a messenger to certifie *David* of his proceedings, and that *Uriah* was slaine, &c. *Josephus* saith, that *Joab* to execute the Kings command and to bring *Uriah* to his end, said unto him, that there was a piece of service to be done against *Rabbah* by the most valiant, amongst whom *David* counted him one, wherefore he exhorted him with all alacrity to goe about it, for the credit, wherein hee was with the King, and when hee and others of the most valiant had made a breach in the wall, he promised to come on with the whole Army to second them, but secretly hee spake to such as were to joyne with him, to retire in the time of danger, some few onely excepted, to whom hee spake not. Then *Uriah* proceeded with courage, and so was slaine with the rest, which knew nothing of the policy, and therefore stucke to him in fighting against the *Ammonites* and slaying many of them before their death.

*David* hearing this, dissembleth his joy for the death of *Uriah*, and sendeth a comfortable answer to *Joab*, whom, the messenger might conceive, that the King would thinke greatly troubled, because *Uriah* a man so much beloved, as it might seeme, by the King, and one of his worthies, was slaine by his oversight.

The wife of *Uriah* hearing that her husband was dead, mourned for him, and when the time of mourning was past, *David* sent and tooke her to wife, &c. It is generally thought, that *Bathsheba* her mourning and putting on mourning apparell was fained, for shee was doubtlesse glad to heare of his death, as being now out of the danger of death for her adultery, seeing, as *R: Solomon* saith, her husband had returned from the warre about the time of her conception and shee was in hope now to bee made a Queene. For the time of her mourning, *Lyra* saith, it is uncertaine, *Peter Martyr* conjectureth, that amongst *Hebrewes* it was but one month, this being grounded upon the time appointed in the law, for a captive woman to mourne, before that an *Hebrew* married

Peter Martyr.

V. 14.

Note.

Josephus.

Theodoret.

V. 18.

Joseph.

V. 25.

V. 26.

R. Solomon.

Lyra.  
Peter Martyr. 3.  
Deut. 21. 13.



Cajetan.  
Tostatus.  
Iosephus.

Theodores.

*Illud quidem  
erat vehementis  
cupiditatis, quæ  
rationi corpori  
induxerat,  
hoc autem etiam  
rationis assen-  
sum habuit.*

married her; neither could it bee much longer, because so the Adultery could not have been covered. Amongst the Romans a woman might not marry againe after her husbands decease till after ten moneths, and Theodosius increased this time to a yeare, before the expiration whereof if any married againe, he saith, that shee should be *probrosis iniusta notis, & nobilioris ac honestioris decore & jure priuatur*. Cajetan thinketh, that shee mourned long, after the manner of noble matrons, but Tostatus onely seven dayes, according to the time set, Eccles. 22. 11, 12. Iosephus saith, shee mourned many dayes, that is, as was said before, happily 30. dayes, according to the time, that they mourned for Jacob being dead, and for Moses. And this is most probable, because David would make haste, and might thinke to marry to advance her house so greatly, although sooner then ordinary, would bee no dishonour unto her. And Theodores saith, there was little time given to mourning: and whereas Vers. 27. it is said, *the thing that David did displeased the Lord*, both hee and Propertius say, that this displeasure was chiefly against this marriage, for God was more offended at this then at the adultery, because that came from a most vehement lust, which stupified reason, but this had the assent of reason. But all are here put together, his adultery, murder and marriage, as one thing; yet that this marriage was more hainous then the adultery seemeth probable, Ch. 12. 9. where the marriage is spoken of, but the adultery not.

## CHAP. XII.

V. 1.

Sallianus.  
Iosephus.

Note.

ROM. 10.

Theodores.

Note.  
2 Sam. 14.

**B**Ut the Lord sent Nathan to David, who said, *There were two men in one Citie, one rich, and the other poore, &c.* The vulgar Latine before the proposition of the parable hath it, *Responde mihi iudicium*, but these words are neither in the Hebrew, Septuagint, nor Chaldee Paraphrase, and they are left out, saith Sallianus, in the amended Latine Copies. Iosephus saith, that whilst the King was overjoyed with his new marriage and issue, the Lord appeared to Nathan in a vision by night, who comming to David next day concealed for a time the sharpe message that hee had to doe unto him, first, insinuating into him by relating somewhat touching another man, that in another the King might condemne himselfe, and so bee the more convinced of the foulness of his fact. The time was not immediatly after the thing done, but after the birth of the child, which was, Chap. 11. 27. that is, after ten moneths. The reason why God let David to goe unreprieved so long, might bee partly to shew, how out of measure full even the best man is, if hee bee left unto himselfe, and partly how efficacious prophesying is, and how little all other meanes doe availe without this to bring to repentance. For David before this went on in adding sinne to sinne, and slept securely without being moved with any contrition, and yet it is not unlikely, but that hee prayed and read, and heard the Word read in this time. One must bee sent by God to reprove and convince men of their wickednesses, as the Preacher is, for how can they preach except they bee sent? For the parable, whereby Nathan sought to make him condemne himselfe taken from a rich man, and a poore dwelling neare unto him, the one having many sheepe and oxen, &c. the other but one Lamb onely, and when a stranger came to the rich mans house, hee would not take one of his owne sheepe, but the poore mans Lamb to entertaine him: it is to be thought that this was spoken to him in private, so Martyr, although Chrysost. as hee saith, thinketh that it was spoken when his Nobles stood about him: and the Prophet began thus, because, as Theod. saith, wee behold our owne finnes one way and another mans finnes another way, for we give just sentence against others, yea we oft-times over-judge them, but when wee sinne, wee either cast away the sense of the mind altogether; or easily pardon our selves when wee see our sinne. And generally speaking by parables or similitudes is most moving, and therefore the woman of Tekoah dealt with David by parable also in the case of Absolom, and Jotham, the youngest sonne of Gideon, Judg. 9. 7. and

and the Prophets and Christ himself. By the rich man was meant *David*, by the poor, *Uriah*, who was poor in comparifon of him even in wives, his Lamb, wch he fo much tendered, was his wife, the ftranger wch came to *David*, was ftrange luft after another mans wife, wch is called a ftranger, faith *Chryfoft*. becaufe *David* had not ufed formerly to commit the like fin : others fay the devill is meant becaufe he was caft out of heaven, and ever fince remained as a ftranger to that blessednes.

*Then Davids wrath was kindled, and hee fware that the man which did this, fhould die, and reftore the Lambe fourefold.* This may feeme to be unjust, becaufe the punifhment of thefe ought not to be death, but fourfold reftitution. To this *Martyr* anfwereth, that fome think, it was left to the Judge to aggravate the punifhment, as he fhould fee caufe, but for fo much as this were an adding to the word of God, which is forbidden, he anfwereth, that fome theft, viz. that which was with violence might be punifht with death, *Exod.* 22. 2. and this taking of the poor mans Lamb, which hee fo much loved, could not be conceived to be done without violence. Some think, that *David* in his rage fpake hyperbolically, to aggravate the fin, & to fhew, what he deserved, not intending to inflit the punifhment of death upon him, as if a Judge in deteftation of a moft foule fin fhould fay, he that did this is worthy of a thoufand deaths, therefore Hebr. it is not, he fhall die, but is the fome of death; fo *Testatus*, and *Cajetan*, and this is the beft, for although a thief taken breaking into an houfe might bee flaine at the instant, yet power was not hereby given to the Judge to flay him. Whereas *Prov.* 6. 31. fevendfold reftitution is fpoken of, which alfo exceedeth the Law, it is answered, that by fevendfold, a perfect reftitution is meant, the number of feven being oft ufed to fet forth perfection. For fourfold, Hebr. is the duall number, and therefore rendred by *Martyr* twice fourefold, but the Hebrews render it fourefold, and *Junius* juftifieth it from a like ufe of this word, *Efa.* 30. 26.

*And Nathan faid unto David, Thou art the man:* and when *David* had given fentence in another mans cafe againft himfelfe, *Nathan* hearing him fay as much as hee defired, fo that hee could not but acknowledge himfelfe much more worthy of death, for what is robbing to adultery and murder? hee was bold plainly to charge him with the finne which hee had committed. God had beftowed upon him great riches, fo that hee every way abounded, as it followeth, *Thou faith the Lord, I anointed thee King over Ifrael, and delivered thee out of the hand of Saul, and I have given thee the houfe of thy Lord, and the wives of thy Lord into thy bofome, &c.* Here *Martyr* moveth two doubts; 1. How the Prophet could upbraid *David* by Gods benefits, feeing it is faid, *God giveth liberally to all, and upbraideth no man:* and answereth, that hee upbraideth no man for his offence feeking to him, but fuch as ungratefully abufe his benefits hee upbraideth, to bring them to repentance, as hee did *David*. Ob. 2. How it is faid, that hee had given his mafters wives into his bofome, feeing *Saul* was his father in Law, and fo it was unlawfull for him to marry any of his wives: and answereth, that it is meant onely, that hee gave *David* power over them to doe with them what hee would; or that by his Lords wives may bee underftood thofe women that *Saul* had power over, as *Michol* his daughter, and others of his kindred: but fome, hee faith, by his Lord will have God meant, whole all his wives were. The firft is moft commonly received. *Hugo* thinketh, that hee took fome of them, although it bee not recorded. I fubfcribe rather to this, that they were in his power to bee taken, becaufe there was no man that could hold them from him; and for the Law, *Levit.* 18. it forbiddeth onely the fathers wife, within the compaffe of which that wife of *Saul*, who was *Michols* mother, might happily bee brought, but not the reft: but that hee actually took any of them, I cannot thinke, becaufe they were too old.

*Wherefore haft thou defpised the word of the Lord to doe evil in fight, &c.* a grievous charge, but hereby appeareth, that who fo tranfgreffeth the Law of God is counted a defpifer of it: for it is out of a contempt or fighting of the Law of God that any man finneth. *Thou haft killed Uriah with the fword, and taken his wife,* Hee killed *Uriah*, becaufe hee appointed it to bee done by the fword of the *Ammonites*, as is here further expreffed, and by faying fo hee

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made

Chryfoft.

V. 5. 6.  
Exod. 22. 1.  
Peter Martyr.  
Deut. 4. 2. 12.  
32.

Testatus.  
Cajetan.

Peter Martyr.

Junius.  
V. 7.

V. 8.

Peter Martyr.  
Obj. 1.  
James 1. 5.

Obj. 2.

Hugo Card.

V. 9.  
Note.

Psal. 51. 4.

Qu.

Concil. Tribur.

August. de Nup-  
tiis & Concup.  
l. 1. c. 10.

V. 10.

V. 13.

Peter Martyr.  
Note.

Prov. 28. 13.

Lyr.

V. 14.

Note.

1 Cor. 11. 32.

made it appeare to *David*, that the Lord knew of his foule adultery, and letters written to *Joab*, to strike him the more, as indeed it did, witnesse that confession, *against thee only have I sinned, and done this evil in thy sight*. For his objecting this to him, that hee had taken the wife of *Uriah* to be his wife, it seemeth hereby, that to do so was unlawfull, because hee is indicted for this as well as for murder, and if so, why was hee not required to put her away againe? *Ans.* There is no law of God, whereby an adulterer is forbidden to marry an adulteresse, the reason might be, because adultery by his law is death, which being executed, there could bee no marrying of such, and so there was no need of any law against it. If adultery then were secretly committed and so the offenders escaped, as in the present case, and married together, this very marrying was a sin, because it was an abusing of Gods Ordinance to colour over adultery, but the persons so married were true man and wife, and ought not to bee separated. But since, the punishment of adultery not being death, considering that many women have plotted the destruction of their husbands, that they might come to new marriages with the adulterers much more desired, and adulterers likewise have murdered those womens husbands, with whom they have committed this wickednesse, it hath seemed good unto the Church altogether to forbid such marriages, and to pronounce them nullities, if any such bee made, as *Concil. Triburiensi cap. 40.* If a man in the life time of his wife commits adultery with another woman, & afterwards marryeth her, this Matrimony shall not bee of force. And *August.* disalloweth marriages betweene the adulterous.

*Therefore the sword shall never depart from thy house.* The punishments threatened for this his great wickednesse were four, 1. As hee had slaine with the sword, so his house should bee wasted with the sword, and that, not for a time, but alwayes, that is, as is commonly expounded, generation after generation, a very long time, as the word *לעולם* rendred for ever, is often taken, and this was verified, when *Amnon* was slaine by *Absalom*, and *Absalom* by *Joab*, and in *Solomon* time, *Adonijah* by *Solomon*, and in the raigne of other Kings of his line afterwards, there being many warres betweene the kingdom of *Israel* and *Judah*. 2. As hee had taken another mans wife, so many of his wives should bee taken by another. 3. This should bee done openly to his greater confusion, as was fulfilled, when *Absalom* went openly in to his ten Concubines. 4. The death of the childe, that was now borne unto him.

*And David said to Nathan, I have sinned.* *Saul* said as much as *David*, 1 *Sam.* 15. 24. and yet could obtaine no pardon, although his fault was lesse, but *David*, was pardoned, the reasons see there. And *Martyr* saith, that *Cain* also, and *Judas*, and *Simon Magus* confessed likewise, so that not every one that confesseth is pardoned, but hee that confesseth and forsaketh sinne, and as hee saith, having faith to make him flee to God and to cleave unto him. And this turning to God is by his gift, 2 *Tim.* 2. 25. and the will and desire, *Phil.* 2. 13. This confession first made to *Nathan* alone *David* afterwards published, and so confessed openly, *Ps.* 51. to put himselfe to more shame, and that it might appeare, that he was truly penitent.

*Nathan* told him that God had done away his sin, that is, saith *Lyr.*, in respect of the guilt, and of the proper punishment, viz. death, *thou shalt not die*. But because hee caused the enemies of God to blaspheme, hee saith, that the childe should die, that is to say, that God had rejected *Saul*, and set up one to bee King more wicked then hee, and therefore he regarded not, what wickednesse men committed, for to say this to blaspheme. Hereby wee may see, that sinne shall not goe unpunished even in the most penitent, but they shall beare the smart of it in this life. The guilt is remitted, and the eternall punishments, but not the temporall, so *Moses* and *Aaron* were without doubt forgiven, but they were punished for their disobedience at the waters of *Meribah* by being cut off before their entrance into *Canaan*. And when we are judged, saith the Apostle, *wee are chastened of the Lord, that wee might not perish*, speaking of some amongst the *Corinthians*, that were smitten with death. Punishments then here abide

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the best if they sin ne, but these through the mercy of God are turned into chastisements for their greater good.

The Lord then strooke the childe which Uriahs wife bare to David, that it was sicke, the Vulgar Latin, for these words, *was very sicke*, hath it, *bee despaired*, which is by *Lyra* expounded thus, hee seeing the childe smitten so, as that it was incurable by any naturall meanes, despaired of helping it so, and therefore sought unto God for it by fasting and prayer, because hee knew not yet, whether the sentence of death against the childe were definitive, or such as upon repentance might bee revoked, as afterwards the sentence against *Nineveh*. The word *וַיָּנ* may bee taken either way, he was weake, or despaired, but it is best rendered very weake or sicke.

David therefore besought God for the childe, and fasted, Hebr: *fasted a fast*, and went in, and lay all night upon the ground. Hee having obtained by his former humiliation, pardon for his owne life, was not out of hope at the hands of the same mercifull God to obtaine pardon for the innocent childe also, hee prayed, and fasted long, viz: all day and all night, *Iosephus* saith seven dayes, but although the childe died not till the seventh day, it is not likely that hee eate nothing all that time, neither is it said so here, but that hee would not eate with them. Hee did not onely afflict himselfe in his fasting by forsaking his bed and lying upon the ground to take his necessary rest all this time, but hee debarred himselfe from all pleasure of company, when hee did eate any thing. Neither is the seventh day wherein the childe died, saith *Martyr*, according to all Hebrew expositours to bee under stood of *David*s fasting, but from the birth of the childe, whereupon it is gathered, that hee died without circumcision, and yet this troubled not *David*, as fearing, that because hee dyed without this sacrament, hee was damned. Circumcision was then an holy sacrament indeed, and so necessary, that it was threatned, that the person uncircumcised should bee cut off, as baptisme now is also to bee esteemed of, and therefore is by all, that would bee saved, most earnestly to bee desired. Yet if any bee prevented by death, before they can bee baptized, wee ought not therefore to despair of their salvation, for God can otherwise save such as hee hath appointed unto life, although this bee the onely ordinary way, which wee are bound to goe.

In the time of this fasting and praying it is thought, that *David* uttered the words of *Pf: 51.* which hee afterwards published, and another penitentiall Psalme, viz: the 32. and being stricken with a grievous sicknesse soone after, two penitentiall Psalmes more, viz: the 6. and 38. This humiliation of *David* notwithstanding, the Lord executed his sentence given by the Prophet in striking the childe with death, and herein, saith *Theodore*, hee provided for the honour of *David*, because, if hee had lived, hee would have beene a continuall argument of his wickednesse, therefore it was hereby provided, that *David* should not all his life be exposed to opprobry and confusion. And another saith, that it was most convenient that fruit gotten *furtivo concubitu*, by a theewith copulation, should not by him bee enjoyed, but taken from the theefe againe and restored to the Lord, that he might not have any comfort of the fruit of his wickednesse. The punishment then was not the chilles, but *David*s, seeing when God striketh with death, hee doth but take away what hee hath given to be taken againe when he pleaseth.

The Childe being dead, *David* arose from the ground, and washed and anointed himselfe, and changed his apparell, and went to the house of the Lord and worshiped, &c. Hee mourned no more for him being dead, neither prayed for him, as the Papists doe for their dead. Ob: Hee mourned for *Saul* and *Jonathan*, for *Abner* and *Abisalom*, who were men, although he mourned not for a childe, who went not to Purgatory, but to *limbus infantum*. Sol: He mourned indeed, but prayed not for them, and his mourning was for the losse which the Commonwealth had by their deaths, and the triumph that the enemies made. As for the place which they call *limbus infantum*, *Peter Martyr* saith, that *Pelagius* was the first inventer of it, because he would not, that children dying without

V. 15.  
*Lyra.*

V. 16.

*Peter Martyr.*Gen: 17.  
John: 3. 5.

V. 18.

*Theod. qu. 16. in 2. Reg.*

V. 20.

*Peter Martyr.*

Numb. 19. 14.

Note.

V. 22, 23.

2 King. 4.  
1 King. 17.

Sallianus.

V. 24.

*Lyra* saith,  
then it was re-  
vealed unto  
him that this  
sonne should  
reigne after  
him.

*Lyra.*

baptisme, or of old without circumcision went either to heaven or to hell. For his going to the house of the Lord, that is, the Tabernacle made for the Arke, which was neare to his owne house, hee did not in this contrary to the law, which pronounceth them uncleane that bee in the tent, where a dead body is seven dayes: for he came not into the roome, where the dead childe was, but having heard by his servants that it was dead, went to the house of the Lord. This shewed the great piety of *David*, in that he ceased not to worship and put his trust in God, although hee seemed to neglect him, and would not grant his desire for the life of the childe, as *Job* said, that hee would trust in God, although hee should kill him, and sought every faithfull person to doe. His worshipping here stood in three things, 1. praising of God for his goodnesse towards him in pardoning his great sinnes, and sparing his life; 2. confessing his owne wickednesse; 3. praying that the crosses further to come upon him might be lightened, or that he might be enabled to beare them, and to profit thereby, thus *Martyr*.

After this hee returned to his owne house and did eate, which when his servants wondered at, he answered, that whilst the childe lived, hee was not without hope of his restitution to health, but now hee could not bring him backe againe, *I*, saith hee, *shall goe to him, but hee shall not come to mee*, whereby he shewed his hope of the resurrection of the body, and of the life to come, yet afterwards some that dyed, were called backe to life againe, as the *Shunamites* childe by *Elisba*, and the widowes of *Sarepta* by *Elijah*, but none, the recovery of whose health the same holy men had prayed for before and could not prevail. Whereas wee from *David* ceasing to fast and pray, when the childe was dead, bring an argument against praying for the dead, the *Jesuite* seeketh to avoid it, by saying, that *David* ceased not to pray but onely for life to be restored againe in this world, whereas it is not said so, but seeing this could be the onely end of praying and fasting now, there was no reason why he should continue so to doe, sith there was no hope of this. It came not then surely into his minde, that any other good could come to a soule departed by his praying for it, neither did any of the faithfull thinke upon any such matter then, but this was in an invention broached many yeares after.

And *David* comforted *Bathsheba* and went in unto her and lay with her, &c. The Hebrewes to make this passage to agree the better, saith that *Bathsheba* was so troubled at the death of her childe, that she feared, if she should have any more children by *David*, that they would all be soone stricken with death also, wherefore shee refused to lie with him any more, but hee understanding by revelation, that hee should have a sonne by her, who should be the happiest and wisest upon earth, and that the Messiah should come of him, told her of it, and sware unto her, that hee should raigne after him, and this was his comforting of her here spoken of, for which cause she alleadgeth the oath, that he made unto her, 1 King. 1. 17. This, as *Martyr* saith, wee cannot tell, whether it were so or not, and yet it is not to be doubted, but shee was touched with the conscience of her sinne, and afflicted with sorrow, for which shee had need of comfort by being told, what the Prophet had said unto *David*, that hee should not dye, and that God had done away his sinne, and if his, then hers also. And it is not improbable, but that hee might then sweare unto her for her greater comfort, that if God would give him another sonne by her, hee should succeed him in the kingdome, and this hee could not well doe without particular direction from God, seeing hee had sonnes already, to the eldest of which the kingdome of right belonged after him. And that the sonne who should have the kingdome, was not yet borne, seemeth to be intimated *ch*. 12. in the speech of *Nathan* unto him, and more plainly 1 *Chron*. 22. 9. where *Solomon* is named, and so here the sonne borne is called *Solomon*, and it is said, *the Lord loved him*. Now this going in of *David* to his wife *Bathsheba* is not to be thought to have bene but some good time comming betweene, because her purification was not ended, till the 40 day after puerperity. The Lord, saith *Lyra*, is said to love the childe for the great grace which he gave unto him in his youth, al-  
though

though hee erred in his old age, or for the excellent parts both of body and minde, which he bestowed upon him; And hee sent by the hand of *Nathan* and called him *Jedidiah*, that by him, hee might bee holily brought up and taught and so made the more fit for the kingdome, thus *Lyra*. But *Martyr* who although hee agreeth with him as touching the Lords loving of him, this is spoken for the great gifts and graces bestowed upon him, and for that hee was made King before his elder brethren, and lived in peace and all worldly glory, yet comming to speake of *Nathans* being sent to call him *Jedidiah*, hee saith, that this is added, as a reason of the former speech, the Lord loved him, this shewed that hee loved him, because hee sent by his Prophet to call him *Jedidiah*, that is, the beloved of God, as the same was also further declared afterwards by the singular favours done unto him. Hereby, as also by the example of *Jacob* it appeareth, how freely and without any precedent merit of his God loveth man, because hee loved *Solomon*, before that hee had done either good or evill. This speaking of *Solomon*, as of *Jacob*, that the Lord loved him, saith *Hugo*, is taken for an argument of his election, but even reprobates, saith hee, are beloved of God for a time, but how this may bee proved I thinke no man can tell; to bee beloved of God, and in token thereof to have a name given him of God, and that in the infancy, is so rare, as that I dare not; but take it for an argument of *Solomons* election, as also because hee was a figure of his beloved sonne, and a penman of holy scripture. It may seeme strange, that considering in what an infamous manner *David* and *Bathsheba* came together, the issue of this marriage should bee so graced; but this was not done to encourage others to doe the like, but to shew the infinite mercy of God towards penitent sinners, and to confirme the marriage, which otherwise might have bene suspected, whether allowable before God or not, that when *Solomon* should come afterwards to raigne, hee might without all doubting bee by the people received for King. And it is to bee noted, that not any other, but the same Prophet, who was sent to taxe *David* before, was now againe sent to confirme him touching Gods favour reconciled to him upon his penitency, that there might bee the more assurance, whereas otherwise one might have seemed to speake against another. And it is thought by expositors that *Nathan* had the education of *Solomon* committed unto him.

And *Joab* fought against *Rabbah* of the children of *Ammon* and tooke the royall City, &c. Hee had lien long at the siege of this City contrary to *David*s accustomed manner, viz: about a yeare, for the childe begotten after this warre begun was borne and dead, and *David* repented and was to God reconciled, and comforted his wife *Bathsheba*. Whilst hee lay in his sinne at home, his Army could not prosper abroad, as of old; till the sinne of *Achan* was expiated, Israel could not prevaile against  *Ai*. But now his Captaine *Joab* prevaieth and taketh *Rabbah*, and sendeth word to *David*, that hee had taken the City of waters, willing him to hasten thither, that hee might take the City. If *Joab* had already taken it, how could *David* come and take it? Some answer, that of this City there were two parts, which were as two Cities, one the City of waters, which is also called the royall City, because the King commonly kept his Court there, as being the most pleasant, this was now taken, but not the other, which by taking of this yet was made easie to be taken, because happily water was conveyed from hence in the other, without which it could not long subsist, and because the strength of all lay in the waters, which made it the more inaccessible, being in that part defended by the river *Jabbon* as *Adrichomius* saith; Others expound the word *tooke it*, thus, he was now ready to take it, or he had in a manner taken it, and then sent to *David*, because the next words in the Vulgar Latin are, *capienda est urbs aquarum*, the City of waters is now about to bee taken. I subscribe to the second, because *David*, when hee had taken the City, tooke the Kings Crowne from his head, therefore hee tooke the royall City, and not *Joab* before his comming, seeing that must needs bee the royall City, where the King lived. Moreover the Verbe rendered I have taken, may as well bee rendered, I take, for the Hebrewes have but one tense for both the present and preterfect tense. When *Joab* saw that

V. 25.  
*Peter Martyr.*

*Hugo Cardin.*

V. 26.

*Note;*

*Peter Martyr.*  
*Cajetan.*

*Tostatus.*  
*Hugo Card.*  
*Lyra.*  
*Josephus.*



that the *Ammonites* could hold out no longer, he sent word to *David*, I doe even now take or am taking the the Citie, in which worke I must goe on without delay, unlesse thou comest speedily and takest it; this is plainly his meaning, and if it bee thus understood, wee should not need to goe upon conjectures of two parts of the Citie, both called by the name of Citie; which is uncertaine; and if one of these two had been taken already, how should the calling of that at the least after *Joabs* name bee avoided? to avoid which, and so the envy that hereupon might follow in *David* against him, hee sent so hastily to *David* to come away. For hee had scene before in the example of *David* envied by *Saul* for the praise given unto him, what a dangerous thing it was for a Captaine to have more ascribed unto him, then the King. And he would have *David* to come with new forces, when as those that were there already were sufficient to take the Citie, that it might seeme the more probable, that hee with his new forces had done it, and so he might have all the glory of this great victory. *Josephus* describing the state of the Citie, before that *David* was sent for, saith that their waters were all cut off, wherewith they used to bee supplied from the River *Jabbok*, and now they had but one little spring left, which yeelded them water so sparingly, that it was delivered out by measure, and they were also oppressed with famine, so as that *Joab* conceived now, that it would bee an easie matter to take the Citie, and of this hee by Letters certified *David*. And by this wee may gather the reason, why *Rabbab* was called the Citie of waters.

*Josephus.*

V. 29.

*David* then gathered all the people together, and came and fought against *Rabbab*, &c. By all the people here understand all that remained about *Jerusalem* who were fit for warre, for neither was it necessary to send further to gather them, neither would the haste required permit him so to doe. And with these hee tooke the Citie, and tooke the Crowne from their Kings head, which weighed a Talent of Gold. 1 *Chron.* 20. 1. it is said, that *Joab* smote *Rabbab* and destroyed it, so that when the King had for his honours sake taken it, *Joab* prosecuted the victory with slaughter and destruction. Touching their Kings Crowne, there is a difference amongst expolitours, some following *Jeroms* translation, and interpretation according to the traditions of the Hebrews, saying, that their Idoll is here called *Melchom* their King, say that this Crown was taken off the head of their Idoll *Moloch* or *Melchom*, for so was the Idoll of the *Ammonites* called, 1 *King.* 11. 5. And they reason from the great weight of it being 25. pound, and so too heavy for any man to weare, and from this that it was taken off his head, whereas their King certainly abroad not now with his Crowne upon his head, but fled to hide himselfe as lightly as hee could: others rejecteth this, because if it had been the ornament of an Idoll, it had not beene lawfull for *David* to take it, but it should have beene burnt with fire, according to Law: and *P. Martyr* saith, that the word here used is *Malchom*, not *Milchom*, as the Idol was called, wherefore it was the Crowne of their King, in the taking away of which, hee noteth, that hee was punished because he had so grossly abused *David's* messengers, now he payd deare for his derision. I subscribe to this, because the Crowne was taken off this Kings head, and set upon *David's* head, which if it had beene the Crowne of an abominable Idoll, should not certainly have beene done: Moreover if *Milchom* had beene meant, something should have beene further added for expression, as their God, or their Idoll. For the other argument, from the unlawfulness of taking the golden ornament of an Idoll, is answered by *Kimhi*, and by *Lyra*, that it is to bee understood of Idols of the seven Nations, who were to bee destroyed, and not of other heathens, wherefore much gold and silver was brought by the *Israelites* from the *Midianites*, who were not of these nations, and yet it was to bee purged by the fire, to intimate, that otherwise it had beene uncleane by reason of their Idols, to whom happily a great deale of it had belonged. *Tostatus* rejecteth this, holding, that onely that was commanded to bee burnt, wherein there was danger of drawing them to Idolatry, which was not in the Ornaments of Idols; or in the Gold or silver of them, their forme being altered

*Hieron. Lyra,*  
*Huges, Schol.*  
*Hist.*  
*Testatus in 1*  
*Paral.* 20.

*Deut.* 7. 25.  
*Peter Martyr.*  
*Cajetan, Arias,*  
*Pagninus Vatablus,* *Testatus in*  
*2 Reg.* 12.  
*Josephus.*

*Numb.* 31.

*Tostatus.*

red. But this is plainly against the Text, *Deut. 7. 25. Thou shalt not covet their gold nor their silver, but burne them with fire*, so that the object of coveting was to be burnt, and not onely that, which might draw to Idolatry. Some Hebrewes answer that argument most ridiculously, that they might not possesse any thing belonging to Idols, which themselves had taken, but if it had been taken by another and given to them they might, and this Crowne was taken by *Ittai the Gittite*, and given to *David*. For the objections brought against our tenet, that it was too heavy for a man to weare, that cannot bee, because how then did *David* weare it afterwards upon his head? 2. That their King had no time now to weare his Crowne being in such danger, for if so, how did *Saul* weare his in his last battell against the *Philistines*? hee might now have it on, either to die in his royall ornament, or to animate his men the more to the last.

And hee brought forth the people and put them under Sawes and Harrowes of Iron, the vulgar Latine hath it, hee sawed them, and drew Iron Harrowes over them, and divided them with Knives, and put them into the Furnace of Bricke. Our translation, under Axes of Iron, and made them to passe through the Brickkilne, and thus hee did to all the Cities of the children of *Ammon*. Hereby is meant, that hee put them divers wayes to tormenting deaths, but it is not, saith *Lyra*, to be understood, that hee did so to all, but to such as were of that conncell, which would have *David's* messengers abused. *Pellican* saith, to the chiefe of every Citie both for this and other great wickednesses committed by them, whereof hee had bene certified by *Joab*, who thought not himself therefore sufficient to punish them, but would have *David* to come and take order for this, they had burnt their children to *Molech*, and therefore it was just to make them to passe through the fire, and happily they had blasphemed the God of *Israel* and his people, for which it was just otherwise by extraordinary tortures to put them to death, for all things that were done are not recorded. They had cut their garments off by the middle, therefore they were sawne insunder by the middle, and as they had carried them about upon Sleds drawne from place to place in derision, so they had Harrowes drawne over them, and as they had with Razours shaved off the haire of half their heads and beards, so they had their heads and faces halfe cut off with sharpe knives or Swords. If this shall be thought to be too great crueltie, *Theodoret* saith, it ought to be remembered, that once they would have put out the right eyes of all the men of *Jabish Gilead*, and therefore they were now punished in their kind. But it is not likely, saith *Tostatus*, that this was now done in revenge of that, both because it was long before in the beginning of *Saul's* reigne, neither was there then such a thing done, but offered to be done, neither was it done meere to revenge the indignities offered to *David's* messengers, because punishments ought to hold some proportion with the offences committed, otherwise it is crueltie: but partly for that, partly for requiting *David's* good will with evill, that others might feare to abuse Ambassadors of so mighty Kings, and lastly because they had stirred up the *Syrians* and other nations against *David*, whereby they had put him to a warre of long continuance to the expence of great summes of money, and the losse of many of his subjects lives, and if in this time any of them fell into their hands, they did doubtlesse use all barbarous crueltie towards them. Thus also *Martyr*, who saith, that crueltie hath the name *acruore*, from blood, and it is when the blood of any man is shed without just cause, a delight being taken herein, or the measure being exceeded, for that saith *Seneca*, is cruelty, whereby the measure of the offence is exceeded in the punishment. But *David* did not exceed for the reasons before going, as neither *Gideon*, when hee toare the men of *Succoth* to death with Briars and Thornes, because it is Gods will that this severitie should sometime be exercised against the wicked, as a *preludium* of the torments to come for ever upon them at the last day without all mercy.

That all in every Citie of the *Ammonites* were not now destroyed, as was before said, appeareth, because one sonne of *Nabab* lived still in *Rabbah*, 2 Sam.

2 Sam. i. 10.

V. 31.

*Lyra.*  
*Pellican.**Theod. in 2 Reg.*  
*qu. 20.*  
*1 Sam. II.**Tostatus.**Peter Martyr.**Seneca lib. 2.*  
*de Clementia.*

The Morall.

17. 27. and succoured *David*, happily being by him made King in his mother's stead.

Morally as *Job* would that *David* should have all the honour of the victory, which hee indeed had gotten, but warring under *David*, so must wee ascribe all the glory of our prevailing against sinne unto Christ, who, and not wee, taketh the City: and the Crowne taken off the Kings head and set upon *David's* head, figured out the glory that redounds to Christ by his Saints overcomming the Devill, for all the honour hereof is his alone.

## CHAP. XIII.

Lyra.

V. 1, 2.

3, 4.

5, 6.  
*Joseph.*

7, 8.

9, 10.

11, 12.

13, 14.

Levit. 18. 9.

2 Sam. 3.

P. Martyr.

2 Sam. 3.

AFTER the finnes of *David* and punishments threatned therefore, and secretly executed by the death of his child, now follow his open punishments, saith *Lyra*, and first in the deflowring of his daughter *Thamar*, as hee had deflowered *Uriah's* wife, and then in the murder of his sonne *Amnon*, as hee had murdered *Uriah*. *Amnon* burnt in lust towards *Thamar*, *Abfolom's* sister, for by the same woman that *David* had *Abfolom* hee had *Thamar* also, and therefore shee was called *Abfolom's* sister, but how to doe any thing to her hee knew not, that is, for the satisfying of his filthy lust, because the Kings daughters which were Virgins were kept close, so as that no man could come to them, and so were other Virgins also, to prevent all danger; a Virgin was therefore called עלמה from hiding; and this made him to pine away, for the passions of the mind if they bee excessive, as of love, hatred or feare; doe macerate the body. *Jonadab* his friend, and cosin german, a subtle man to doe evill, seeing this and understanding the cause, giveth him wicked counsell, to faine himselfe sick, that under the colour of that hee might obtaine her company alone to make something for him, which hee should feigne that he longed to have her to doe. This counsell hee deferred not to follow, and so gat an opportunitie to force her, shee resisting all that hee could, and dissuading him from this vile attempt, and willing him if his love were so great, to speake to the King that hee might have her, who shee said, certainly would not deny her to him. But of this it is doubted, seeing a brother might not marry with the daughter of his father or of his mother. The Hebrews answer, that *Maacab* the mother of *Thamar* was taken in warre, and *David* having married her according to the Law, shee brought forth this daughter being begotten by a former husband, and if so, there was no nearenesse of blood to hinder this marriage. But this seemeth to bee a fiction of the *Rabbins*, who are bould to feigne any thing; rather it is likely, that *Thamar* spake thus, as willing to say any thing to keepe him from this foule sinne, as *Josephus* hath it, for shee could not bee ignorant of the Law not onely forbidding, but cursing such a marriage, *Deut.* 27. 22. *Amnon* certainly knew it, and because shee was his sister, hee had no hope of obtaining her. This was a grievous punishment to *David*, for *Amnon* was his eldest sonne, and so by his birthright should have succeeded him in the kingdome, but God foreseeing this, and the miserable end, that hee should come unto, disposed otherwise of it, and it was so much the more grievous, because by the subletie of *Jonadab*, he himselfe was made an instrument, though ignorantly, to helpe to the committing of this sinne, in that hee sent *Thamar* to *Amnon's* house: shee being come, and having prepared for him to eate, hee first refused, as if hee had been very sicke, and so bad all to goe out, then hee called for her againe, and having her alone forced her. To put away this unlawfull lust, saith *Martyr*, *Amnon* should have prayed unto God and taken him a lawfull wife, but not doing thus hee continued subject unto it. The heathen prescribe three remedies, *ἄμωρ*, that is, fasting; 2. *χρόνος*, time, to deferre and not suddenly to seeke to have it satisfied; 3. *ἑστῆς*, that is, an halter. And hee saith, that both *David's* adultery was now punished, and his marrying of a daughter of the uncircumcised, for such was *Maacab*, the mother of *Thamar*, viz. the daughter of the King of *Geshur*.

Then



Then Amnon hated her exceedingly, this may seeme strange, and contrary to the common manner, that having injoyed her, whom hee so much desired, hee should now have his most ardent love turned into extreame hatred, for Shechem having defloured Dinah had his soule made hereby to cleave unto her, and it falleth out to many others likewise; yet Phædra, as the Poets faine, did likewise hate Hippolytus, and Nero his mother, after that hee had lien with her. The Rabbins yeeld this a reason, that in forcing her hee had hurt himselfe, and because shee spake most vilely to him; Cajetan, that his desire being satisfied, there was a turning of the humours, and so of the affection: but then it would bee so commonly. Peter Martyr better, that hee was pricked in conscience and ashamed for his horrible sinne, and so grew into an hatred of her, with whom hee committed it; and through the judgement of God against David it came thus to passe, that it might bee knowne to Davids griefe, and to make way to further calamity unto him, when hee should heare of Amnon being slaine for this, whereas if Amnon had not turned to this hatred, it might have been concealed.

Thamar seeing his love to bee turned into so great hatred, in that hee commanded her to bee put out of the Chamber forthwith, and the doore to bee bolted after her, expostulated with him, saying, that this was a greater evill then the former. But hereby shee meant not, that the incest and this putting of her away in hatred being compared together, it was greater, but both being done to one person, the evill was aggravated, for hee should rather now have comforted her and spoken kindly to her, and suffered her to stay till night, that then shee might secretly have departed, and so her credit being preserved, shee might afterwards have notwithstanding this wrong, injoyed some good marriage, whereas by sending her away presently, the crime was made notorious by reason of many about the house, which beheld her as shee went away. Happily shee thought, if his love had still continued towards her, the King her father might in such a case have dispensed with the Law, and married her unto him, or otherwise have provided for her honour, sith it was at his command, that shee went unto him, and hee might some way have beene excused, as being mad in a manner through love, and so doing hee knew not what, thus Martyr.

Then Thamar cried and put ashes on her head, and rent her garments of divers colours. Shee cryed not out before, although Josephus affirmeth it, for if shee had, there was company neare that might have broken in to rescue her, but now like one growne desperate, as not caring what became of her, shee made known by her crying, what a shamefull thing had been done, and shee goeth not to her father, but to her brother Absalom, as if shee thought him her best friend, and were in her mind exasperated against her father for sending her to Ammons house, where shee had been so grossly abused. Touching her party-coloured garment it is said, that with such the Kings daughters, who were virgins, used to bee apparelled; but not other Virgins, who were of an inferiour ranke, for it is fit, that diverse degrees should bee distinguished by diversitie of apparell, thus Jacob sometime apparelled his sonne Joseph. Lyra saith, that it is not to bee understood, that Thamar at her first going out from Amnon put ashes upon her head &c. but after that shee was come into Absoloms house, lest by doing so publicly shee should manifest her shame; so likewise Tostatus, but Josephus, that shee went crying out in the midst of the Citie, and Chrysostome, through the street, which is most probable, and that exclaiming against Amnon and saying, that hee had ravished her, lest shee should bee thought to have beene put away as an whore. Thus Amnon through the just judgement of God by putting away Thamar in hatred bewrayed his owne wickednesse to the indangering of his life. Absalom comforteth his sister, bidding her to hold her peace, and telling her, that it was her brother, whereby hee meant not, that in this respect hee might doe this unto her, but that the lesse blame could bee laid upon her for being alone with him, whom shee could not suspect that hee would offer her this wrong, and by holding her peace shee might the better provide for

V. 15.

Gen. 34.

Cajetan.

Peter Martyr.

V. 16.

Peter Martyr.

V. 19.

Lyra.

Tostatus.  
Josephus.  
Chrysost.

V. 20.

V. 21.

Qu.  
Tostatus.  
Peter Martyr.

Levit. 20. 17.  
Cajetan.

Deut. 22.

Lyra.

Hugo Card.

Pellican.

for the credit of their family, to all which so foule a fault, was a great blot being once divulged and not to *Amnon* alone.

And when *David* heard of all these things, hee was very wroth, the vulgar Latine addeth, and hee would not grieve the spirit of *Amnon*, because hee greatly loved him and hee was his first borne: thus also the Septuag. and *Iosephus*, but the Hebrew hath it not. But it seemeth, that it should be understood, seeing it is not said, that *David* punished *Amnon* for it, or reproved him, wherefore it seemed good to the LXX. Interpreters to adde it, that the reason, why hee was onely wroth but did nothing, might appeare. There was a great reason why *David* should be much affected at hearing this, because they were both his children, and so it redounded greatly to his dishonour, that such wickednesse should be committed amongst them, he also being in a manner the occasion of it in sending *Thamar*. But whether ought hee not to have done more then be angry or grieved for his foule fault? Some say, hee should have judged *Amnon* according to the Law, for so much as hee was the supreme Judge upon earth, to judge and to see execution done for offences committed against the Lawes of God, according to which Lawes *Amnon* should have bene put to death, both because hee was incestuous, and because hee lay with her by force: For this last, saith *Cajetan*, they should both have died, if any had prosecuted the Law against them, hee for the rape, shee because being in an house shee cryed not out. And therefore *David* is by some condemned, as sinning againe herein. But for the Law touching rapes, *Cajetan* is much mistaken, seeing death is not appointed, but in case of being betroathed to an husband, as *Lyra* well noteth. As for incest in *Amnon*, hee denyeth it, but against the consent of all other expositors, that hee might cleare *David*. *Hugo* cleareth him, because *Amnon* was greatly grieved already and penitent, but this is against all probabilitie. It was his over-indulgent affection to his sonne *Amnon*, seeing him looke so thinne and wanne, that hee was unwilling to grieve him more by speaking or doing any thing against him, thus for the present, but as *Lyra* hath it, hee did doubtlesse afterwards, as a father, reprove him in secret. *Pellican*, because those words touching his love to *Amnon* are not in the Hebrew, rejecteth them, but justifieth *David* in his doing no execution, because he considered his owne sin, and this as a punishment laid upon him therefore. Wherefore hee could do nothing more advisedly, then anxiously

*Quomodo filium acerbe, ut meruerat, punire possit, qui seipsum cognovit majori suo crimine admissionem huius in filio suo commisisse: Et non tam peccatum esse in filio iudicavit, quam pena peccati in se patre commissi. Nihil ergo consultius fieri potuit, quam impendentem Domini manum anxie expectare, & humiliter amplecti, &c.*

to expect the hand of God hanging over him, and humbly imbrace it, and pacifie Gods clemency by prayers; to which, as the best, I subscribe. And so we shall not need to argue either as *Lyra* doth, that there being no accuser, nor witnesse produced, but *Thamar* herselfe being silent, after shee came to *Abolom*, *David* could doe no execution, nor with *Peter Martyr* in seeking to take this away, that the King hearing of so foule a crime should have searched it out, and punished it; for considering what had gone before, and was threatned against him, hee might well think

himselfe unfit to stirre in this matter.

V. 22.  
Peter Martyr.  
Cajetan.  
Dionysius.  
Tostatus.

*Abolom* the brother of *Thamar* in the meane season conceived great hatred against *Amnon*, but hee spake nothing either good or bad unto him, that is, as is generally held, touching the injury offered to his sister, but by his silence passed it over, as if hee had not seemed to regard it: For if hee had spoken unto him nothing at all by way of communication, hee could never have had such an opportunitie to be revenged upon him, because hee might well have knowne his hatred against him. In not speaking then hee dissembled it, and made *Amnon* to thinke, that his brotherly affection was never the lesse towards him, till the time came, wherein hee meant to be revenged. And hee was prickt on the more, saith *Martyr*, to take this revenge upon him, because he was his elder brother, and if hee were taken out of the way, hee should be in the more hope of attaining the kingdome, *Vers. 23.* At the end of two yeares, when *Amnon*

V. 23.

suspected

suspected nothing, Absalom made a feast at his sheepshearing in Baalbasor neare unto Ephraim, to which hee invited Amnon, and all the Kings sonnes, &c. For his feasting, it was a thing commonly used amongst the Hebrewes at their sheepshearing, because their forefathers were shepherds, as wee may see before in Nabals example and that of Judah, for the place it is said to bee neare Ephraim; Joseph and Adrichom: and Tostatus say, in the Tribe of Ephraim, others in the borders of Benjamin, next unto that Tribe, but that conjecture is rather to bee approved, that by Ephraim here is not meant a Tribe, but a City called Ephrem, or Ephraim, as Jerome saith, of which City mention is made Job: 11. 54. and this stood in the Tribe of Judah, where Absaloms possessions mult lie, seeing hee was of that Tribe; H.B. saith, it lay 8 miles from Jerusalem in the way to Jericboneare to mount Ephraim. At this place was his sheepshearing, and hither hee desired both the King to come and all his sons, that there might be no suspicion of his ill meaning towards Amnon. But it was a very bold enterprise, to thinke to kill him even in the Kings presence. But David refused to goe, lest hee and his company should bee overchargeable to him, and hee was hardly entreated to let Amnon goe, whom hee specially desired to be there, pretending doubtlesse the greater grace to bee herein done unto him, because hee was the eldest and represented the King, but secretly intending to murder him.

Absalom having prevailed, and the King promising to send all his sonnes, he gave a charge to his servants, when Amnon should bee merry with wine, at his bidding instantly to smite and kill him, which they did accordingly, and then all the Kings sonnes fled each one upon his Mule. Hee was so cowardly and effeminate, saith Pellican, that hee durst not doe it himselfe, but propounding to his servants that if Amnon were taken out of the way, hee should bee heire to the Crowne, hee promised to save them harmelesse and well to reward them, and to take the fact upon himselfe, having a purpose then also in his minde without doubt afterward to murder his father. Some conjecture and that not improbably, that these servants of Absalom were Geshurites of his mothers country, and so were the lesse afraid, because they had nothing there to lose, if they should forthwith flee away with their master to Geshur, as v:37. The rest of the Kings sonnes stayed not to revenge their brothers death, for if they had so done, they might all have bene endangered, but they fled upon their Mules, which is a mungrell kinde of beast comming of an Horse and an Asse, such as it was unlawfull for the Israelites to breed, saith Martyr, but Aristotle saith, that in Syria there were Mules of another kinde more swift in travaile then these; howsoever, although the Israelites were forbidden to breed the first sort, yet they were not forbidden to use them.

Newes then was brought to David, that Absalom had slaine all his sonnes, which strucke such sorrow into him, that hee rent his garments and lay upon the earth, &c. and indeed how could hee doe otherwise, considering his great love to his children, the author of the murder, the treacherous manner, his causing of them to goe, and the hand of God herein against him for his sinne in murdering Uriah, hee had heard of that with pleasure, now hee heareth of the murder of his sonnes to his extreame sorrow. Thus great griefe is sometime caused by children, that a man may wish with Augustin Cesar, that either hee had lived alwayes a single life, or bene without children. But same in this, as commonly it doth, exceeded the truth, Amnon onely was slaine, as Jonadab the sonne of Shimeah Davids brother told him, seeking hereby somewhat to mitigate his sorrow; This hee spake not out of a certain knowledge, but conjecturally, as hee was witty and privy to the occasion of Absaloms hatred against Amnon, as being the man that had counselled Amnon to that wickednesse, for which hee was now slaine, and happily as Martyr hath it, Absalom although hee bare his malice against Amnon in secret, yet to Jonadab hee might at some time discover it. It is false then, which the Hebrewes saigne, that hee was Nathan the Prophet, having two names, and so knew by the Spirit what was done, for so holy a man would never have given so wicked counsell, as hee did to Amnon before v. 5.

1 Sam: 25.  
Gen: 38.

Hieron: de locis  
Hebr.  
H. Bunting Pa-  
triar, travails.

V. 28.

Pellican.

Лыраш.  
Толшм.  
Дионисий.

Peter Martyr.  
Levit: 19. 19.  
Aristot: l. 8. de  
nat animal: c. 24.

V. 30.

V. 32.  
Лыра.



V. 34, 35.  
36.

As *Jonadab* foretold, so *David* by and by seeth it verified, for all his other sonnes returned, and wept, and then *David* wept also and his servants; they for the losse of their brother, and that hee was slaine by their brother, thinking also upon the ignominy of their siller *Tamar*; the King for his son perishing in his drunkenness to the hazzard of his soule also, who was most deare unto him, and for his owne sinne, the cause of all this; and the servants out of compassion, seeing so flourishing a family of their Lord and Master so suddenly brought to such misery.

V. 37.

As for *Absalom*, hee thinking it not safe for him to abide in the kingdome after this fact, fled to *Geshur* to *Talmai* the King, to whom hee was nearly allyed by his mother, as *ch*: 3. 3. for *Maacah* his mother was daughter to *Talmai*, where *Geshur* lay, see 1 *Sam*: 27. 8. Hee thought happily by his mediation, that *David*'s wrath might be pacified towards him, or keeping a farre off for a time hee might more easily be afterwards reconciled. Wherefore hee carryed in *Geshur* 3 yeares.

V. 39.  
*Lyra.*

In the mean season *David* having mourned his fill for *Amnon* began to long to see his sonne *Absalom* againe *Lyra* faith, hee by this time considered in his minde, that *Amnon* perished justly for his wickedness, and so hee ceased to mourne any more for him. But it is rather to be thought, that hee ceased mourning, because hee could not by mourning bring him backe from death againe, which is intimated also in the last words, *hee was comforted touching Amnon, seeing hee was dead*. But what is meant by the former words, *his heart longed to goe forth to see Absalom*? the Vulgar Latin, Sept. *Vatab. Mont. David ceased to persecute Absalom*, and there is nothing signifying his soule or heart, and if hee would faigne have seene him, *Josab* should not so hardly have obtained leave for him to returne, neither should hee after this have beene kept from his sight two yeares. The vulgar therefore is here to be preferred, *David* at the first was much enraged and would have slaine *Absalom*, but in this long time his anger was so appeased, that hee persecuted him no more, onely he meant that hee should live in perpetuall banishment, and never come in his sight more, but hee should indeed have continued still in his first resolution to execute the law upon him, the word *חל* also signifieth, hee made an end, *Junius, cum consummarat desiderium exequendi*.

The Morall.

Morally wee may learne by *Amnon* to take heed of sinfull pleasures, the end whereof is so bitter, for although wee hate our sinne, as *Amnon* did *Tamar*, whereby wee may be in the way of forgiveness, yet if wee fall into another great sinne, as *Amnon* into drunkenness, wee shall not escape deserved punishments.

## CHAP. XIII.

V. 1, 2, 3.  
*H. Bunting Patriarchs travails.*

Amos I.

*Iosab* perceiving how *David* stood affected towards *Absalom*, sent for a subtle woman of *Tekoa*, which was a City in the Tribe of *Judah*, 8 miles from *Jerusalem*, it signifieth the sounding of a Trumpet, and was so called for the victory obtained by *Jehoshaphat* by sounding the holy Trumpets, for this was in the Wildernesse of *Tekoa*, 2 *Chron*: 20. 20. of this City was also the Prophet *Amos*. By a subtle woman is meant one that could speake well and wisely. For this woman therefore hee sent, and having given her instructions what to say, shee came in to the King in the habit and countenance of one, that had long mourned for the dead.

V. 4.

*Lyra.*

Then shee fell downe before him to the ground, and said, *Helpe O King*: and hee asking what the matter was, shee said that shee was a widow, that had two sons, but they falling out and fighting in the field, the one slew the other, and now the whole family requireth him that liveth to be put to death. Her meaning was, faith *Lyra*, that thus they said, who sought to have him slaine, and therefore shee spake not, as confessing it to be true, for it could not be proved either by witnesse, or by her sonnes confession, neither was hee convicted of this murder

murder in judgment, but they sought his life, that the inheritance might fall to them, not out of the love of justice, or zeale thereunto. The King hearing this, *said unto her, Goe to thy house and I will give charge concerning thee.* But shee not satisfied herewith replied, (*My Lord O King*) *the iniquity bee on mee and on my fathers house, but the King and his Torone bee guiltlesse*, that is, thou halt many businesse, through which it may come to passe, that I may easily bee forgotten by thee, no order through forgetfulness being taken for my sonnes safety, and it so, hee shall still bee in danger, which if it befalls him, I and my fathers house must beare this iniquity, as being the onely persons in fault for not dealing more effectually for his preservation, but thou, because it was of forgetfulness, shalt bee cleare, wherefore I pray thee give better security to mee and my sonne.

Then the King bade her to bring forth him that pursued her sonne, and he would take order with him, that her son might bee safe, which, the case being as was before related, the King might justly doe.

The woman replied, *I pray thee let the King remember the Lord thy God, &c.* which is, as if shee had said, the revengers of blood are many, and therefore if I should bring one or two unto thee, my sonne might still bee endangered by others, wherefore I pray thee sweare unto me, and so cause it to bee published immediately, that none may dare to doe him any hurt: Then the King sware unto her, *As the Lord liveth, there shall not one haire of thy sonne fall to the ground*, that is, hee shall not onely bee safe from the danger of death, but from any the least hurt.

Then shee said, having first asked leave to speake, *wherefore hast thou thought such a thing against the people of God? for the King speaketh this thing as one which is faulty in that he doth not fetch home againe his banished.* Now shee beginneth to shew, that shee spake all this parabolically, by her selfe meaning the King, by her two sonnes, his two, *Abshalom* and *Amnon*; by the kindred rising up to seeke her sonnes life, *Ammons* friends, which would have *Abshalom* put to death. And as the King had given sentence for her pretended sonne being in danger, so *Abshaloms* case being the like, shee seeketh to move him to take the same order for his safety. 1. Because hee was now for feare of danger constrained together with his men to live in an idolatrous country, to the hazarding of their soules, if by being there they should bee inclined to idolatry also, in these words, *wherefore hast thou thought such a thing against the people of God? that is, Abshalom and his followers, who were Israelites.*

2. Because *Amnon* being dead could not bee restored to life againe, whatsoever should bee done against *Abshalom*, that slew him, in the next words, *wee must needs dye and are as water spilt upon the ground, which cannot bee gathered up againe.* 3. Because God the great judge of all, whom earthly judges ought to imitate, is not implacable towards these that sinne against him, but is ready upon their repentance to receive them to mercy, in these words, *neither doth God respect any person, yet hee doth devise meanes, that his banished bee not expelled from him.* She calleth sinners his banished, because they are carried away captive by the Devill, as it were, and kept in his kingdome.

Now therefore that I am come to speake of this thing to my Lord the King, it is, because the people made mee afraid, &c. The Vulgar Latin for these last words, hath these, *the people being present*, which *Lyra* expoundeth thus, that the sentence to bee published touching mee and my sonne may bee published before all the people touching thy sonne.

For the King will beare to deliver, &c. v. 17. then thy handmaid said, *The word of my Lord the King shall be comfortable*, The Vulgar Latin, *let thy handmaid say, that the word of my Lord the King bee as a sacrifice*, that is, doe so, as that I may truly say thy word is as pleasing as a sacrifice to God. Hitherto *Lyra*, who also in concluding this dialogue, objecteth, that this parable agreed not to *Ammons* case, for *Abshalom* slew him openly, and answereth out of *R. Solomon*, that although it were before many, yet they were so neare to *Amnon*, that they were not competent witnesses, or out of others, although the murder bee evident, yet if the

V. 8.

V. 9.

V. 10.

V. 11.

V. 12. 13.

V. 14.

V. 15.

V. 16.

*Peter Martyr.*

nearest of kin bee content to grant peace to the offender, the King, who is the common father of all, may grant it without offence to the Law, and such was her case, shee was nearest to her slaine sonne, and David to Amnon, so that if hee were willing, he might save Absalom without offence. *Peter Martyr* contrariwise is so farre from defending the congruence of the parable as that hee sheweth it to differ in very many things, which the King might easily have perceived, if hee had benee willing. 1. Because shee had but two sonnes, the King many. 2. Her husband was dead, but David's wives were living. 3. One brother killed another, as they strave together, not premeditating his death, Absalom bare malice to Amnon two yeares together, neither did Absalom fight for his life. 4. That was done in secret in the fields, none being present, this openly before many. 5. Absalom fled not to any Citie of refuge, but into another countrey, hereby condemning himselfe of wilfull murder. Wherefore the King should by no meanes have been drawne to spare him, for if such wickednesses be spared, God himselfe will execute judgement, as hee did afterwards upon this murderer, and that by the hands of Joab, who now interceded for him, and upon Joab himselfe in the reigne of Solomon. Orestes amongst the heathen, who had slaine his mother, but escaped punishment, was pursued by the Furies Nere, after that hee had done the like, was stricken after a sort with madnesse. Antoninus Caracalla having slaine his brother Geta, would have it defended by Papinianus, a Lawyer, hee freely answered, parricides are more easily committed then defended, and it is not the part of a good patron to defend them. For these words, Vers. 9. upon mee bee the iniquitie, &c. hee also bringeth two other expositions. 1. If there should be any iniquity in sparing of my sonne, I will take it upon me, and the King shall bee free. 2. If thou dost not defend mee and my sonne, some great punishment of so foule a fault must needs come, but I pray, that this may be upon me, and not upon the King.

V. 9.

V. 11.

For these words, *Let the King remember the Lord*, having expounded them, as *Lyræ*, hee addeth, that some understand them of remembering the Law made in *Numbers*, that such as did slay others unawares should flee and bee saved in some City of refuge, but it is plaine, that David understood her, as desiring his oath, because hee presently sware unto her.

V. 14.

*Wee must needs die, &c.* This hee also expoundeth of Absalom, and not as *Lyræ*, it will not bee long before Absalom dieth, and death is not a thing to be haltned, but which we should labour to keepe away: Or thou, O King art mortall, and if thou diest, not having first benee reconciled to Absalom, hee may happily make warre. Neither doth God respect any person, that is, to exempt him from the stroke of death, of what degree or condition soever hee bee. Yet doth he devise meanes, that is, by appointing Cities of refuge to save mens lives, Vers. 15. the people made mee afraid, that is, they told mee, when I was comming, that I should but lose my labour in speaking to thee, thou wouldst not regard such a poore woman as I am, and hereby, as by another argument shee sought to move him, that hee might be the better thought of amongst the people, and compareth him with an Angel of God, to insinuate the more into him.

*Note.*

Note how diligent and carefull Joab and this woman were in patronizing a bad cause, that wee may learne much more to endeavour to defend a good cause. And Kings may learne of David here to bee easie for their subjects to have access unto them, and patiently to heare them.

Touching Joabs imploying of this woman, and not speaking himselfe for Absalom, although hee perceived that David's affection was now againe towards him, because hee spake no more of Amnon, in way of lamentation, but was more chearfull and ceased to speake against Absalom, hee did it, lest, if he himselfe should speake and have a repulse, it might turne to his disgrace, as being a signe of little favour, wherein hee was with the King, which would have been a thing very grievous to so great a man, and because women are more apt by their flattering speeches to insinuate into men. And hee imployed not this woman, because there was none in Jerusalem to bee found fit for this purpose for their wit, but because it was necessary, that a stranger and one un-

knowne



knowne to *David* should come in this manner unto him. And hee would have him speake by way of parable, that the King not thinking his owne case to bee propounded, might the more readily give sentence, from which hee might afterwards bee ashamed to goe backe, when the end of it should bee explained; and thus *Nathan* had dealt with him and prevailed before. Touching the sense of the words, as much almost hath been said already out of *Lyra* and *Martyr*, as any other expositours say. Whereas shee prayeth, that the iniquitie might bee upon her, &c. *Pellican* will have the meaning to bee, if her living sonne had committed any iniquitie worthy of punishment, shee would beare it. And whereas shee desireth him by and by to remember the Lord, shee meant to stand to, and not to goe from his word, seeing God is ready to take vengeance upon those that falsifie their serious premises. For these words, *why hast thou thought such a thing against the people of God*, he also bringeth this as the sense, how shall the people, over whom thou art set, bee periwaded, that thou hast decreed such a thing touching my sonne, when as thou wilt not doe the like by thine owne? *Junius* upon these words *upon mee bee the iniquitie*, saith, shee meant, that shee held her living sonne so innocent, as that if there were this iniquity in him, shee would willingly beare it. And these, *why hast thou thought such a thing against the people of God*, that is, the people of *Israel*, whose hearts are towards *Absalom*, as thy eldest sonne now living, and thy successour in thy Kingdome, desiring to have him called home againe? And these, *wee must all die*, wee are all about to die, that *Absalom* being absent, wee count our life no better then death, and all the kingdome is out of course, like water spilt upon the ground: For *Chitab* the next sonne to *Amnon* was dead, and so *Absalom* the eldest. And for Gods devising meanes, &c. hee expoundeth it of his preserving him alive hitherto, and stirring up this longing desire in the people after him.

*Pellican.**Junius.*

And these, *the people made mee afraid*, hee expounds of her feare, lest some hurt should come to them, if the King did not call home *Absalom*. It is too long a worke to compare these expositions together, and to approve some and reject others, and without much erring wee may follow any, wherefore I leave it to the judicious Reader to choose that which seemeth to him most probable.

The King having heard the woman hitherto, now chargeth her to tell him, whether *Joab* did not direct her in this businesse; shee comfelleth it, and applaudeth the wisdom of the King in discerning this, saying, that it was as the wisdom of an Angell. Hee conceived that *Joab* was her instructor, partly for the great love, which hee perceived to bee in *Joab* towards *Absalom*, and partly because hee knew him to bee witty, and apt to invent, and happily hee brought her in to the King, and lastly hee knew, as *Pellican* hath it, that *Joab* was forward to put himselfe into such actions all wayes, as whereby hee might curry favour with the King and with *Absalom*, who was the next heire to the kingdome. For the womans ready disclosing the authour of this counsell, hee taxeth her therefore, although it succeeded well, and generally the levity of women, that men may beware how they commit their secrets to them. But shee seemeth rather according to others, to have done nothing herein worthy taxation, because happily shee knew that *Joab* was willing, if shee should see the King tractable, that shee should disclose it, and by his countenance and manner of speech shee perceived his readinesse to yeeld. Moreover if being asked shee had denied it, and afterwards, it should have beene knowne to come from *Joab*, shee might feare to bee taxed for a lyer.

V. 18, 19.

*Pellican**Peter Martyr.*

Then *David* called for *Joab*, and told him, that hee had granted his request, for which hee gave the King great thanks, and went and fetcht *Absalom* to *Jerusalem*, but the King would not have him brought into his presence, but turne to his owne house, lest, as *Lyra* saith, by seeing him his griefe should bee renewed for the death of his first borne *Amnon*. *Martyr* addeth three other reasons. 1. That *David* might not seeme to have remitted so foule a sinne, but punishing it with banishment from the Court, it might appeare how

V. 21.

22, 23, 24.

*Lyra.*  
*Peter Martyr.*

greatly hee still distasted it. 2. Left the Kinsmen of *Amnon* by the mother being moved by the sight of *Abfalom* should bee provoked to revenge his blood. 3. To stirre up *Abfalom* to a sight and sense of his sinne, that hee might bee moved to repent.

V. 25.

Lyra.

Peter Martyr.

Plutarch.

Josephus.

Pellicano.

V. 27.

Peter Martyr.

Theodoret.

Testam.

2 Sam. 18. 18.

Now that it might appeare, what power *David* did shew himselfe to have over his affections in refraining from the sight of *Abfalom*, his beantie is described, being sufficient to draw any eye unto it, hee excelled all in the whole kingdome in beantie, &c. and touching the haire of his head, it is said, that hee did sheare it once in the yeare, Hebr. saith *Lyra*, it is, at a set time in the yeare, for it may bee that hee cut his haire oftner, as *Lyra*, so some Hebrewes say, that hee polled his head oftner, viz. once a moneth. But Hebr. it is **קצו וקצו** at the end of dayes, that is, of the yeare, and it is absurd to hold, that his haire could in a shorter time grow to so great abundance; it weighed 200. shekels of the Kings weight, which is added, because to have no baldnesse in the head, but to have an head full of haire, is a great part of comelines. But why did hee weigh it? Some Hebrewes say, because hee sold it by weight to such women as would adorne their heads with it; but to this *Lyra* excepteth, because hee was the Kings sonne, and therefore would not bee so base as to sell his haire, and because it could not bee growne long enough in a yeare for such an use; *Martyr* thinketh, that *Abfaloms* beantie is spoken of, as a præludium to his insurrection, which followeth in this history not long after, hereby hee was puffed up, & came into great grace amongst the people, who thought him being so goodly a man most worthy of the kingdome, and his pride caused by his beauty made him aspire unto it. Thus foully do some abuse this gift of God to their owne destruction, so that it had beene farre better for them to have wanted it, as his sister *Thamar* also, and *Dinah*, *Jacobs* daughter; it brought great trouble upon *Joseph* and *Sarah* and *Rebecca*; and *Plutarch* saith, that a certaine beautifull Bride, when shee was led away by her Bridegroom, another lover came and laid hold upon her to pluck her from him with such violence, that her husband also striving on the other side to hold her, shee was miserably rent in peeces. They that are beautifull, saith *Isocrates*, but voyd of vertue, have a good Ship without a governour, and so are in continuall danger of shipwrack. *Chrysost.* calleth them whited Sepulchers, like unto poyson tempered with Sugar to fooles, as the goodly Oake, which beareth no fruit, but for Swine, so they afford pleasure to impure persons, but the weake and deformed Vine yeeldeth sweet and pleasant grapes. For his haire, the same *Martyr* also saith, that some Hebrewes thinke him to have beene a *Nazarite*, and therefore hee thus nourished his haire, and whereas it was against the Law of *Nazaritisme* to cut it, they say, this was an exception in case it should grow too heavy: but *Kimbi* better, hee delighted in his haire, and therefore thus nourished it, which indeed was a shame, 1 Cor. 11. and amongst the *Romans* they abhorred from it. But the *Lacedemonians*, as *Plutarch* saith, nourished their haire, and *Licurgus* made a Law for it, because to such as were beautifull it added a greater grace, and the blacke were made hereby more terrible to their enemies. *Aristotle* saith, that long haire was a signe of libertie, because they that labour as servants are troubled with long haire. *Josephus* yeelds another reason, why *Abfaloms* beantie is here spoken of, viz. because hee had lived long in banishment, to shew, that his beantie was no whit impaired hereby, and hee saith, that 200. Shekels, which was the weight of his haire, was 5. pounds, and therefore it is spoken of, as being a quantitie so extraordinary. *Pellican* saith, that being about to speake of his wickednesse, his great pride is first intimated by describing his extraordinary beantie.

Hee had also three sonnes, and one faire daughter *Thamar*, who the Hebrewes say, was afterwards wife to *Reboboam*. His children are spoken of most probably, as another cause of his pride and ambition, but they all dyed inglorious, as became the children of such a father. And this may bee gathered according to *Theodoret* and *Tostatus*, because hee set up a pillar to continue his name, for so much as hee had no children to continue it, and yet he lived

not

not above two yeares after this, which argueth, that these children of his died soone after his returne from *Geshur*. Yet *Josephus* saith, that hee set up a Pillar to continue his name, because his children were mortall, and so could not long continue it. But wee must rather beleve the Scripture, which saith, that hee had then no children, and no lesse doth *Josephus* erre about *Thamar* Absaloms daughter, who hee saith, was wife to *Rehoboam*, and mother to *Abiam*: but although there may seeme to be some colour for this in Scripture, because, 1 King. 15. 2. the mother of *Abijam* is said to be *Maachab* Absaloms daughter, yet the same man who was father to this *Maachab*, is called *Uriel* of *Gibeab*, 2 Chron. 13. 2. and shee *Michaiab*, to shew, that hee was another man, and not Absaloms *Dauids* sonne borne in *Hebron* of *Judah*. But more grossly hee erreth in writing about Absaloms polling of his haire, saying, that it was so much that it could not bee done in lesse then eight dayes. For the weight of his haire, *Tostatus* alledgeth and rejecteth one opinion, that it is not meant, that his haire weighed five pound, but was accounted so much worth: but because it may seeme incredible, that one mans haire should weigh so much, there bee others that approve of this exposition, & indeed it seemeth most probable, for things are estimated according to the price, that vaine persons who have money enough, set them at; and for the selling of it, that might bee done by his servant that polled him for his own benefit; and hee weighed or estimated, may be taken for, it was estimated, as well as these words, hee polled his head, for it was polled. When Absalom had lived two yeares in *Jerusalem*, and was not admitted into the Kings fight, hee sent for *Joab* twice, but hee refusing to come, hee caused his Barley field nigh unto him to bee set on fire, at the hearing of which hee came with speed unto him, &c. It seemeth, saith *Pellican*, that *Joab* being a grave man and wise, and a great warriour, disliked the pride and effeminatenesse of Absalom, and therefore had rather, that hee should keepe away from the Court then come unto it, and this made, that hee was so hardly drawne to come unto him about this businesse: Or, as *Martyr* saith, because hee thought that the sight of him would bee displeasing to the King, whom hee was unwilling to offend. Absalom seeing that *Joab* would not come unto him waxed angry, as thinking himselfe contemned, and burnt the Corne in his field, hereby shewing, what a wicked mind hee still bare: here the vulg. Latine, and Sept. adde, *Joabs* servants seeing this came with their garments rent and told *Joab*, but this is left out in the Hebrew to bee understood. *Joab* commeth and expostulates with Absalom about this wrong, touching satisfying him, for which wee here find nothing sayd, yet it is probable, that hee by faire promises of satisfaction sought to reconcile his favour towards him, that hee might the more willingly deale with his father for him. That which is exprest, Absalom said unto *Joab*, Behold, I sent unto thee, saying, come hither, that I may send thee to my father, and say, Wherefore am I come from *Geshur*? it had bene good for mee to have bene there still, now therefore let me see the Kings face, and if there bee any iniquitie in me, let him kill mee, the vulg. Latine, but if hee bee mindfull of mine iniquitie, let him kill mee? having respect rather to the sense then to the words, for his meaning was, if hee would not pardon, but still keepe in his mind his iniquitie, as it seemed that hee did by banishing him from his presence, let him slay mee. Ah deepe dissimulation! in this long time of his living idly at home hee had meditated upon mischief against his father, as the sequels doth declare, but now hee feigneth, as if his love and desire to live in his fathers presence were such, as that to want it were more grievous then death unto him. Hee counted it no benefit, but worse for him that hee came from *Geshur*, if hee were still thus debarred from comming to the King, for in that hee would not endure the sight of him, it was conceived by the subjects that his father had him in abomination, and therefore they all must needs contemne him and vilifie him also. In *Geshur* hee was had in honour, and was not so sensible of his fathers indignation, saith *Martyr*, because hee was as farre off, but now hee was neare, and that which was granted to the meanest subject, viz. if they had any cause, to come before the King, was denied unto him, as if hee were the worst of all men, whereas hee

Tostatus.

Tostatus.

V. 29, 30.

Pellican.

Peter Martyr.

V. 32.

Peter Martyr.



V. 33.

Note.

thought himselfe to bee without fault, it was because hee held the killing of *Amnon* upon such an occasion to bee none. Then *Joab* went to the King, he is brought before him, prostrateth himselfe, and his father kisseth him in tokens of reconciliation. But for so much as this was to an impenitent person, and contrary to Gods Law, see Chap. 15. what troubles followed unto *David*. The sparing of a malefactor that deserveth to die, is but an hardening of him to more villany.

## CHAP. XV.

V. 1, 2.

Iosephus.

*Tostatus.*  
*Theodoret.*  
*Hieron. de tra.*  
*dit. Hebr.*

Peter Martyr.

Sallianus.

Pellican.

Iosephus.

**A**bsalom being now at the Kings Court beginneth to lay a foundation to his intended usurpation of the kingdome, hee prepared him Chariots and horses, and 50. men to run before him, and by his affabilitie to every man, and curtelie hee wonne the hearts of the people. This, saith *Iosephus*, was done in the fourth yeare after his returne to *Ierusalem*, for having lived privately two yeares, and after his coming into his fathers presence, a yeare in feigned dutie and obedience, in the fourth hee made this preparation. *Tostatus*, in the fourth yeare after his perfect reconciliation to his father, and likewise *Theodoret*; *Ierom*, in the sixth yeare after his fleeing to *Geshur*. But because the time is not expresse in Scripture, it is uncertaine, onely it is probable that hee stayed a yeare at the least before hee tooke this pompe upon him, for it had been too great audacity to have done so at the first, neither could the peoples hearts in a shorter time be so generally wonne unto him. The causes, saith *Martyr*, of this his aspiring to the Crowne might be, 1. His feare, that if hee stayed till his fathers death, another should bee made King, viz. *Solomon*, of whom happily hee had heard somewhat, that *David* promised to make him his successour, and *Bathsheba* his mother was most beloved, and his owne mother was a stranger, but in the Law it was provided, that the eldest, although the sonne of a wife not so greatly beloved, should bee heire to his father. 2. His long banishment and indignitie then offered unto him might still stick in his mind and exasperate him to revenge. 3. His mother also being a Kings daughter might happily put him on, and his extraordinary beauty apt to draw mens affections towards him, and to puffe him up with pride. His preparation of Chariots and footmen served to ravish the mindes of the people, not being wonted to such things, for men are apt to bee taken with novelties, and *David* indeed should not have permitted this, as being contrary to their Law, which forbad them horses and Chariots. But some thinke, that *Absalom* provided him not these Chariots, till afterwards, seeing otherwise his rebellion would at the first have appeared: but I rest in the former, his glorious going forth was one of the engines which hee used to make himselfe glorious, and to bee thought by the people worthy of the kingdome, and because he was the Kings eldest sonne, hee through his indulgence towards him, permitted it without controule, so also *Pellican*. Amongst other meanes which he used to alienate the hearts of the people from his father, and to winne them to himselfe, hee lyngly said to suters that came to the Court, *your cause is good, but none are appointed by the King to heare you*; for that this was false, appeareth, 2 Sam. 8. 28. *David reigned over all Israel, and executed justice and judgement to all the people*. Wherefore *Pellican* putting all his vices together saith, hee was most wicked, for hee was ungratefull, ambitious, arrogant, an hypocrite, a lyer, a contemner and persecuter of his father, a subverter of the people, a deflowerer of his mothers, being made a sacrifice to the devill in his haire, an example and monument of rebellious sonnes, and of all that persecute Gods servants. *Iosephus* saith, that hee used this speech to such, as against whom the judgement went, meaning that the Judges deputed by the King were corrupt, for which hee seemed to bee much grieved, wishing, that the burthen might bee laid upon him for the good of the people, whom the King so neglected, and would heare none of their causes himselfe.

At the end of 40 yeares Absalom sayd to his father, Let mee goe I pray thee, that I may pay my vow in Hebron. Here because it can hardly bee determined, what 40 yeares bee meant, the Vulgar Latin hath it 4 yeares, following Josephus, but this is against both the Hebr: Sept: Chald: and Jeroms translation, followed by Lyrus, in all which it is 40 yeares, and Jerom giveth warning against that reading, wherein it is 4 yeares, saying, it is a corrupt copy. But what 40 yeares are meant, is not without cause much doubted. Some thinke from the peoples first asking of a King. Some from the destruction of the Priests made by Saul, whereof David was the cause in that hee deceived Abimelech, and was now punished for it. Some from the beginning of Davids raigne, which Pellican labourerh best to make it agree, saying, it is meant, when hee had reigned about 40 yeares, for the scripture itandeth not precisely upon a yeare or two, so that although David lived 2 or 3 yeares after, yet it might bee said, at or about the end of his 40 yeares raigne. Hebr: at the end of 40 yeares, so that if wee take 40 yeares here together for the whole summe of his time, it is as if it had bene said, when the time of his 40 yeares raigne was now almost determining. And with this exposition the time agreeth well, if we count it by Solomons age, when hee began to raigne, who was then very young, for David called him at that time a childe and tender. Hee was borne before the defiling of Thamar by Amnon, after which Absalom passed 2 yeares in silence, then 3 in Geshur, 2 after his returne before hee came into his fathers presence, and 2 or more before his rebellion, altogether 9 yeares, so that hee might now bee 10 or 11, and by the account of all expositours hee was, as some say, but 12, some 13, when hee was crowned King, at what time an end was put to the raigne of David.

Therefore this was not long before, as also the following part of this history intimateth, wherein nothing is recorded to have bene done till Solomons crowning, but what might well bee done in two or three yeares. Some by these 40 yeares understand the age of Absalom at that time, and some reckon from Samuels first anointing of David to the Kingdome, which they say was at 20 yeares of age. But as Martyr saith, that time is concealed in Scripture, and therefore not probable that any reckoning is made therefrom; and as for Absaloms age hee could not be 40 when David dyed, because hee was his third sonne borne in Hebron, after that he began his raigne, 2 Sam: 3. 2. And touching the two former opinions, the first also falleth by the same reason, for it is not recorded in what yeare they asked a King, and the time doth not agree, if Saul, as is commonly held, reigned 18 yeares, for Davids raigne must needs bee now above 30 yeares, seeing Absalom his third sonne was a man growne and had a family 9 yeares at the least before this. And for the second there is no colour of reason, seeing this affliction befell David not for the Priests, from whose bloud hee was free, but for his murder and adultery, as Nathan foretold. It was then about the end of Davids raigne when hee was aged about 67, or 68. so that it was thought that hee could not live much longer, being now very crazy through the great troubles and turmoiles of warre, which hee continually endured, therefore Absalom ambitious of the kingdome, thought it necessary, to take this time, lest if hee stayed a while longer, hee should bee prevented by another, who might bee made King. Hee asked leave therefore under a colour of piety to goe to Hebron, to pay his vow, which hee had made in Geshur for his safe returne to Jerusalem. Hebron was the chiefe City in the Tribe of Judah, where David was anointed King and Absalom was borne, and there was an high place, whereupon they might lawfully yet sacrifice, till the Temple was built, as also in other high places, because no certaine place was yet chosen for the Arke to abide in. And this place was famous for the Sepulchers of Abraham, Isaac and Jacob there. Yet it is not rightly gathered from hence by the Jesuite Sallianus, that they went in pilgrimage to the reliques of Saints departed, under their patronage, as it were to offer their devotions: for then it might have bene so done still after the building of the Temple, and this was not the thing, whereby the people were then moved to resort thither, but because there was an high place there. It was, saith Martyr, distant from

Hieron. de  
tradit: Hebr.  
Varabian.

Hieronym.  
de tradit: Hebr.  
Peter Martyr.  
Junius.  
Pellican

2 Chr. 29. 1.

Tostatus.  
Sallianus.

V. 8.

Peter Martyr.

De officio Prae-  
sidis.

V. 10.

from *Jerusalem* 15 or 16 miles. By this pretext of devotion the King was easily moved to give him leave, for what godly father would hinder his sonne from performing his vow? In *Pigeſſis*, a president of a province is required not to goe out of the bounds of his province, yet to performe his vow hee is permitted.

V. 11.

Thus *Abſalom* pretended devotion, but hee intended rebellion, for hee sent secretly throughout all the parts of *Israel* to signify, that when they should heare the trumpets sound, they should say, *Abſalom* reigneth in *Hebron*, that is, in every place proclaim him King.

Comeſtor.  
Toſtatus.  
Lyra.

V. 12.

And there went with *Abſalom* from *Jerusalem* 200. men in the ſimplicity of their hearts, being invited &c. At the times of ſacrificing they were wont to make feaſts, at which great men uſed to have many friends with them, ſaith *Martyr*, and ſo did *Abſalom* at this time, hee tooke with him 200. friends, telling them of nothing, but the ſacrifice feaſt, ſo that they knew no more of his intended rebellion, then *David* himſelfe, and therefore were at the firſt guiltleſſe of it, unleſſe they took part with him afterwards. Theſe, it is likely, were of the principal men of the City *Jerusalem*, by the policy of *Ahioſophel*, as it is thought, taken with him, that other Cities thinking, that *Jerusalem* was for *Abſalom*, might be drawne to follow their example, and to follow him alſo. But that ſubtle foxe ſtayed at home in his owne City, till hee was ſent for, that if things ſucceeded not, hee being not amongſt them might ſeme to bee guiltleſſe. Now though theſe 200. only are ſpoken of as going with *Abſalom* to *Hebron*, yet it is not to be thought, but he had many more with him of his ordinary retinue that were of his counſell.

V. 13. 14.

The news was brought to *David* of this conſpiracy who fled hereupon afoote, leaving 10 concubines to keepe the houſe, but all his ſervants went with him, and the *Cherethites*, and *Pelithites*, and *Gittites*, thoſe 600. men, that came with him from *Gath*, theſe were then 600. and ſo continued ſtill, but it is moſt likely, as any dyed, others were put into their roomes, they were called *Gittites* from *Gath*, becauſe they had lived with *David* there. Although his owne ſonne conſpired againſt him, yet his ſervants remained faithfull to him. Who the *Cherethites* and *Pelithites* were, ſee before ch. 8. 18. the *Gittites* were thoſe, that had in times paſt fled unto him, and lived with him in *Gath*, and *Ittai*, the *Gittite*, who is next ſpoken of v. 19. is thought by ſome, ſaith *Martyr*, to have bin the King of *Gath*'s ſonne, who was now become a Proſelyte and lived in *Jerusalem* for Religions ſake. He left his 10. Concubines or inferior wives, to keepe the houſe, not againſt the enemy, for that they were not able to doe, but happily, it being an office, that belonged unto them, ſuppoſing that *Abſalom* would not doe any hurt to weake women. But God had an hand in this, as the ſequelle proved, when *Abſalom* went in unto them, that the threatning of God by *Nathan* might be fulfilled. What he did with his other wives, is not ſaid, but moſt probably he ſent them to other places, where they might bee kept in more ſafety. In *David*'s fleeing thus out of the City that the people might not bee ſmiten with the ſword, appeared his great care of the good of his ſubjects, yea greater then of his owne honour, for hee had many valiant men with him, by whom the City might have bene a long time defended againſt *Abſalom*, and to flee in this caſe, before the approach of the enemy, might ſeeme ignominious unto him: but he did doubtleſſe looke at the hand of God, whereby this judgement was brought upon him for his ſinnes, and ſo quietly ſubmitted himſelfe to beare it, whoſe power hee knew, that if his forces had bene farre greater, hee could by no meanes have withſtood, and his quiet ſubmiſſion further appeareth in that he uſeth no reproachfull termes againſt *Abſalom*, but called him the King, as *Theod.* noteth, and in that hee went barefooted, when hee fled, v. 30. Neither did he for all this caſt away his hope and faith in God, but truſted in him againſt all his enemies, as appeareth *Pſal. 31* which was made upon this occaſion, as the title ſheweth.

Lyra.

Theodor.

Peter Martyr.  
Theodores.

Touching *Ittai* the *Gittite*, hee is thought by ſome to have bene the Captaine of the 600 *Gittites*, who came but lately to *David*, being drawne by his piety



piety and vertue, and now in his necessity did sticke unto him, when his owne subjects rebelled with *Absalom* against him. But the 600 *Gittines* are said to have come with *David* from *Gath*, and to have now gone before him, but *Ittai* with his men came lately to him, and went not before him, till that after some parole hee bade them goe before. And how many there were of them is uncertaine, but the whole company that went with *David*, consisted partly of *Gittines*, that went before him, then of *Ittai* with his men, and lastly of *David's* other servants, and the *Cherubites* and *Pelethites*, who went as a guard to the King about his person. And they abode in a place a farre off, that is, farre from all houses, that they might bee seene, that *David's* friends might thither resort unto him, and that they might see what was done by the enemy, and yet bee out of his danger. And here when hee would have dismissed *Ittai* and the men with him, being strangers, who came in love to dwell under *David* with their families, drawne as it seemeth by his vertue, of which there had bene former great experience in *Gath*, but hee refused, resolving most lovingly and courageously, with *David* to live and dye, hee caused him to passe over the brooke *Kedron* before him, thinking to flee into the Wildernesse, where in times past hee had lived, when he fled from *Saul*, as being a place well knowne unto him, since that time. The brooke *Kedron*, was without the City *Jerusalem* in a valley, saith *Martyr*, and the Wildernesse to which hee directed his course, is thought to bee the Wildernesse of *Jericho*.

Then the whole land wept, that is, all that wished well to *David*, seeing his sudden misery so unworthily brought upon him by his owne sonne, were so stricken with sorrow, that they lamented exceedingly, those that were with *Absalom* in the meane season rejoycing and triumphing. Whereas *David* caused all to passe over the brooke *Kedron* before him, *Lyra* noteth it to have bene done, that hee himselfe might bee in the greatest danger if *Absalom* should pursue him, hereby acknowledging that all this came to passe for his finnes. And whereas *Ittai* a stranger and his friends with him, cleaved so constantly to *David* in this time of his danger, *Pellican* noteth the singular providence of God herein, in that when his owne rebelled against him, strangers were stirred up to this fidelity towards him to his great comfort.

*Zadok* also and the *Levites* came after him out of the City with the Arke, and *Abiathar* &c. *Zadok* and *Abiathar* are said before ch. 8. 18. to bee the Priests, where enough hath bene said of two High-priests together. The Arke is brought after *David* that hereby hee might consult with God and have direction, what place to goe unto, saith *Lyra*, and because the Priest to shew his fidelity to the King, would partake with him in his banishment, and the Arke might not bee left without the Priest, hee brought that also with him. But *David* biddeth him to carry it backe againe, and both *Zadok* and *Abiathar* to abide in the City, that from them hee might have intelligence. Hereupon it is inquired, why *David* did thus, seeing the comfort of the Arke being present might bee more unto him, then the endeavours of any friends in *Jerusalem*, as being a symbole of Gods presence, whereby the *Israelites* had bene so long guided and protected in the Wildernesse, and great miracles had bene wrought. Some *Hebrewes* and *Jerom* after them say, that *Abiathar* consulted with God by the Arke for *David*, and had no answer, and therefore hee dismissed it; but this is onely a conjecture, and not probable, because in the next words he speaketh of his hope to bee brought backe againe to the Arke, and by that which the *Hebrewes* themselves further deliver it is confuted. For whereas *David* speaketh to *Zadok* and not to *Abiathar*, saying, thou art a seer, they say, that when *Abiathar* had consulted without answer, *Zadok* consulting had answer, and so hee was thenceforth preferred as appearing to bee more gracious with God, then hee. For if the Lord gave answer by the Arke to *Zadok*, the not answering by *Abiathar* could not bee the cause of his sending it backe, yet this is followed by *Lyra*, *Hugo*, *Comestor*, *Tostatus*, &c. Others say, that hee sent it backe, as disallowing the removing of it out of the place where he had set it in *Sion*, where it should settledly abide; but against this maketh the removing of

Tostatus.

Peter Martyr.

V. 23.

Lyra.

Pellican.

V. 24.

2 Sam. 11. 11.

Theodore.

1 Chr. 16. 39.

Dionysius.

V. 27.  
Varablin.

Cajetan.

Glof. Ord.

Peter Martyr.  
Pellican.

Junius.

V. 30.

1 Cor. 11.  
Peter Martyr.

Pellican.

of it before to the siege of *Rabbah*, and afterwards to the Temple in mount *Moriab*, after which indeed it might no more bee removed, but yet it might. Others therefore say, that hee did it to prevent the danger which might happen to the Priests, if *Abshalom* should prevaile, as before for his sake in the daies of *Saul* it had happened. But *Theodore* giveth the best reason next to that in the Text, *David* lent the Arke backe, because hee knew it would not profit the wicked, and such as God was offended withall, but rather hurt them, as in the dayes of *Eli* 70 years before, and such hee acknowledged himselfe yet to bee, as perceiving by Gods judgments against him, that hee was not yet pacified, but offended with him for his finnes. Touching *Zadok* to whom *David* speaketh, and who is first mentioned, and then *Abiathar*, it is not necessary, as the Hebrewes doe, to gather from hence, that *Abiathar* now began to bee in disgrace, for before this, *ch*: 8. 17. hee is named after *Zadok*, and *1 Chron*: 16. 39. 40. where *Zadok* is appointed to attend upon the Tabernacle, hee is not mentioned at all, and at this time happily hee came to *David* after *Zadok*, who most probably holpe to bring the Arke, and *Abiathar* with the rest of the people followed. It is certaine that *Abiathar* was High-priest before *Zadok*, and therefore his superiour, but hee being set to serve, as chiefe at the Tabernacle, whilst *Abiathar* attended upon the Arke, hee was made in a manner equall to him, and so for a time there were two High-priests as I have shewed before. And either because hee was a Prophet, as *Dionysius* thinketh, from the words following, where *David* calleth him a seer, or because *David* knew that *Abiathar*, as being of the family of *Eli*, should be put downe by Gods just judgment, and *Zadok* set up, hee graced him most, and likewise the holy Scripture, when hee is named at other times before *Abiathar*.

And the King said to *Zadok*, *Art thou a seer?* This is understood by *Varablin*, as if he meant, that hee was a wiseman and a man of counsell, and so might doe him more good being in the City with *Abshalom*, then abiding with him, likewise *Cajetan*, hee might see there for *David*s good, and advertise him. The Ord: Glof: because hee prophesied when hee had consulted with God, and *Dionysius* as hath beene shewed. Or because hee was over those, that prophesied in singing praises to God. *Peter Martyr* and *Pellican* say, that hee meant, hee was both godly and wise, and as a prophet knew the will of God, and therefore hee would have him judge of it, whether it were not best for him to goe backe to the City, and that so hee might doe him most good. *Junius*, thou art a seer, that is, a man, that should not follow mee privately fleeing, but returne and see for the publike good. I thinke, because a Prophet is called a seer, *1 Sam*: 9. *David* meant that hee was a Prophet, who might consult with God for him, and pray for him as well in the City, as if hee were with him in the Campe, for it was not usuall for an High-priest to prophesie, as wee may gather from that passage touching *Caiaphas*, *Job*: 11. 51. hee being High-priest that yeare prophesied, wherefore it being not necessary for him to goe with *David*, seeing hee might doe him as good service absent as present, hee would have him returne, and if either by revelation from God he knew any thing tending to his good, or by observing *Abshaloms* proceedings, to certifie him thereof by his owne sonne or by *Abiathars*.

Then *David* went up the Mount of Olives weeping, and his head covered, &c. His head was covered, say some, because it was the manner of those that mourned thus to shew their subjection to God afflicting them; and the woman must have her head covered in token of her subjection to the man. But *Martyr* saith, it was that their eyes being thus kept from any other objects, they might have their minds the more settledly fixed upon the thing for which they sorrowed, and that their teares might not bee seene by others, but by God onely.

*David* did not weep and goe thus, as one saith, out of effeminate cowardlinesse, for hee was most valiant, but for his finnes, whereby hee had brought upon himselfe this misery, and therefore hee added unto it and punished himselfe with going barefooted, and great contrition of heart. The People wept together

together with him, their heads being covered out of a sympathy towards their King being in misery.

And one told David, saying, *The hand of Achitophel is with Absalom*, then David prayed, O Lord insatuate the counsell of Achitophel. By Achitophel taking part with Absalom, Davids danger was much increased, because wise counsell, such as Achitophel was, is of more force, then all other warlike preparations without it, according to that saying, *parvi sunt arma foris, nisi sit consilium domi*. But David in praying to God to insatuate his counsell tooke a right course to have it frustrated as foolish, as it was indeed, when it was not followed, although it were very wise. Hee acknowledged God to have all mens hearts in his hands to turne them, as it pleaseth him, as hee hath indeed, and accordingly directed his prayer, and had this comfort, even when hee was under the rod, that God heard him. For Achitophels being with Absalom, and against David, it is thought to have bene caused through an hatred, which hee bare against David ever since his adultery with Bathsheba his Grandchild, and the murdering of Uriah her husband.

Then David went up to the top of the Mount and prayed there, &c. Hee went to the top to pray, saith Mart. that from thence he might looke towards the Arke, when hee prayed, which hee could not have done in the valley or upon the side, for one place was then consecrated for prayer, before which a man might bee sooner heard, then elsewhere; this Mount was famous since, for Christs praying there, of whom David was a type. What he prayed for is not said, but most probably it was for deliverance from Absaloms conspiracy, for the pardon of his finnes and the confounding of Achitophels counsell, thus Martyr; but the third Psalm sheweth plainly what his prayer now was, and against both Absalom and Achitophel and all his partakers, *Psal. 55*. And here see the effect of his prayer, Hushai the Archite came unto him, an honourable man, as it seemeth, and one of Davids counsell, by whom God confounded the counsell of Achitophel, as is afterwards shewed. He is thought to bee called the Archite from the City Arach, in the Tribe of Joseph, *Josb. 16. 2*. so Junius, some from Arachis in the land of Sennaar or Coelosyria, holding him to have bene a Syrian, but a profelyte in religion, wonne unto it by Davids vertue.

Whereas it is said, that Hushai met with David, it may bee doubted how this could bee, if hee came out of the City after him. It is answered, either hee was in some other part before, from which hee hastning to David towards Jerusalem met him here, or if hee came out after him, when David turned himselfe upon the top of the Mount to pray towards the Arke, hee came up against his face, and so met him, and this is the most probable, because *v. 34*. hee willett him to returne into the City, whereby is implied, that hee came out from thence to follow David. Hushai is called Davids friend, *v. 37*. and so *1 Chron. 27. 33*. and he reposed trust in him, as in a most true friend, sending him backe to Jerusalem, that hee feigning himselfe to bee also for Absalom might through his wisdom confound the counsell of Achitophel. But whether David may be justified in willing him thus to doe, or Hushai in so dissembling is doubted. Martyr, after the question generally determined touching officious lying, bringing many arguments to prove it a sinne, concludeth, that if by this meanes God would have the counsell of Achitophel frustrated, it was warrantable, because God can dispense with his owne lawes, otherwise it was a sinne. Other excuse it, because Hushai in thus keeping Absalom from the most heinous sinne of parricide did him the best service. But there needes no such excuse in this case. It was a thing commonly practiced by David before in case of necessity, when hee fled to Achish, he fained himselfe mad, afterwards comming to Gath againe with his men, hee told the King that hee had gone against the south of Judah to make him the more confident, that hee was quite false from the Jewes, when hee had gone against their enemies, and when hee was ready to goe to war with him against Saul, and to Abimelech, and not only he, but divers others of Gods holy servants have dissembled to save themselves or others, of which see before upon *Josb. 2. 3*. Whereas David in sending him backe

V. 31.

V. 32.  
Peter Martyr.

1 Chr. 27. 33.

Lycanus.  
Tostatus.  
Junius.  
Adrichom.  
Sallianus.

Peter Martyr.



V. 33.

Lyra.

back faith, if thou goest with mee, thou shalt bee a burthen unto mee. It was meant in respect of the trouble, that would bee to him for the danger to which he should bee exposed, because *David* was not at this time more sollicitous for himselfe, then for his friends, so *Martyr*, but *Lyra*, because hee was no warriour, so likewise *Hugo Card.* *Hushai* therefore returned to *Jerusalem*, and *Abalom* came to *Ierusalem*.

## CHAP. XVI.

V. 1, 2, 3.

**W**hen *David* was a little past the top of the mountaine, *Ziba Mephibosheths* servant met him with two Asses laden with 200. loaves, &c. Hee tooke this opportunitie to shew kindnesse to *David* for his owne benefit, and not out of love unto him, thinking that *David* would finally prevaile, and then reward him bountifully. Being asked for his master *Mephibosheth*, hee most treacherously belied him to *David*, saying, that now hee hoped the Kingdome would bee restored unto him, whereupon *David* gave him all that was *Mephibosheths*. A most rash and unjust sentence to condemne a man unheard, upon an accusation so improbable. For the stirring of the people now was not to advance the house of *Saul*, but to make *Abalom* King, and *Mephibosheth* could not in reason bee thought to have any such imagination in his mind, being a man so impotent and unfit for government, yet *David*s credulitie was such, that hee beleaved it, either because through his present troubles his judgment was confounded, or being overcome with *Zibah* his kindnesse in this time of his misery, wherefore in this fact hee is thought generally to have erred greatly, in condemning so rashly the sonne of his deare friend *Jonathan*, contrary to his oath, being also innocent; neither did hee afterwards, when hee knew the truth, reverse the judgement, as hee should have done. Hence wee may see, what the power of gifts is, that all Judges may take heed of them; and againe, that even the best are subject to erre grossly, that wee may not imitate them in all things.

Note.  
Pellican.

V. 5.  
Adrickom.

Peter Martyr.

Then *David* went on to *Baburim*, and *Shimei*, a man of the house of *Saul* came out and cursed him, &c. *Baburim* was a Citie of the Tribe of *Benjamin*, somewhat more then a mile from *Ierusalem*, of it mention was also made before, Chap. 3. 16. and hee is said to bee the sonne of *Gera*, who came of *Benjamin*, 1 *Chron.* 8. 3. which doth further confirme, that his Citie was in *Benjamin*, and in that hee was of *Saul*s house, and a sonne of *Jemini*, *Verf.* 11. Whereas Chap. 19. 20. hee speaketh, as if hee were of the house of *Ioseph*, for hee saith, I came the first of all the house of *Ioseph*, *Martyr* answereth, that hereby hee meant that hee came the first of all *Israel*, as *Israel* was commonly counted by it selfe, and distinguished from *Iudah*, and was a severall kingdome under *Ishobabeth* the sonne of *Saul*, the head tribe whereof was *Ephraim*, one of *Ioseph*s Tribes. Hee seeing the King now in great misery, and fleeing before *Abalom* thought, that his Kingdome was at an end, and therefore was bold thus to vent his malice against him. And hee did not onely curse, but cast stones at him, not that hee could hereby hurt him, but the more to shew his hatred and contempt. And in cursing hee called him a man of blood, because *Ishobabeth* and *Abner* had been slaine by those, that were on his side, but hee laid this to his charge unjustly, as is manifest by their histories before going. Hee called him also a man of *Belial* that is, most wicked, happily because of his adultery, and murdering of *Uriah*: but although these his sinnes were most hainous, yet his study generally was to live according to Gods holy Lawes, and therefore hee could not rightly for them bee called a man that hath cast off Gods yoake, as *Belial* signifieth. And hee added, the Lord hath rendred unto thee all the blood of the house of *Saul*, in whose stead thou hast reigned, hee taxed him as usurping the kingdome, and now justly punished therefore, when as the Lord had taken it from *Saul*s house, and given it unto him, and for this hee saith, that God had againe taken the kingdome from him, and given it to his sonne *Abalom* when

V. 8.

when as he attained it by usurpation. And all this, hee saith, hee suffered for his owne wickednesse, so that his humiliation would not profit him, wherein hee said true indeed, but not in the sense wherein hee spake it, for *David* suffered not for any sin against *Saul* or his house, but against God in the matter of *Bathsheba*, for which hee now suffered, and came to this misery.

*Abishai* hearing him speake thus was so moved through love to *David*, whose kinsman hee was, as *Shimei* of *Saul*, that hee would have gone to cut off his head, calling him a dead dog according to the phrase familiarly used by the Hebrewes, when they would debase themselves, or others, 1 Sam. 24. 15. 2 Sam. 3. 8. 2 Sam. 9. 8. But *David* would not suffer him, saying, What have I to doe with you, yee sonnes of *Zeruiah*? whereby hee meant both him and his brother *Joab*, both valiant Captaines, and as it seemeth consenting to goe and take this revenge upon *Shimei*, although *Abishai* onely bee named; so *Martyr*; or else remembering the bloody fact of *Joab* before against *Abner* hee spake in the plurall number, seeing *Abishai* offering to kill one in love to him also, as *Pelican*, who saith, that hee spake thus, because *Joab* was the author of that bloodshed of *Abner*, wherewith hee was charged by *Shimei*. Hee hath cursed because God hath bidden him to curse *David*, &c. Hee looked at an higher hand, which brought *Shimei* thus forth against him, as by his finnes hee had deserved, wherefore hee patiently submitted himselfe to beare it, and would have no revenge for the present taken upon him therefore, but afterwards hee appointed *Solomon* according to his wisdom to judge him, as hee did, 1 King. 2. 46. But if God bade him curse, hee seemeth not to have sinned, and so hee ought never to have been punished for thus doing. *Lyra* answereth, here were two things considerable, 1. The spirit and boldnesse of *Shimei*, thus to come forth alone against the King, being guarded with so many valiant men, who would doubtlesse bee ready to take revenge upon him; and to doe this, the power came from God. 2. The malice of his mind out of which hee so railed upon him, and this came from himselfe, and so hee sinned: even as hee that hath a lame legge, in that hee goeth with it, this comes from God, but his limping is from his owne imperfection. It was then *Shimei* his malicious heart against *David*, that put him upon this desperate adventure, but God by his virulent and slanderous tongue justly punished *David* for his former finnes, as hee well conceived, and now gave him occasion to exercise the vertue of patience: wherefore *Shimei* for his sinne was worthy of punishment, although hee did not utter these curses without God, who wrought herein justly for *David*'s further humiliation; thus likewise *Hugo* and *Testatur*, God did not infuse this corruption of malice into *Shimei*, but being in him inclined it towards *David* for his punishment, and *Theod.* wee must know, that neither the incest of *Amnon*, nor parricide of *Abshalom*, nor cursing of *Shimei*, as hee might have added, were of the working of God, but *David* not being protected by the divine providence against these evils, his house was like to a ship without a government, and assaulted by vehement warres of mad devills. Hee is said to bid him curse because hee laid open a way unto him, as another saith; God worketh in sinfull actions, see *Peter Martyr* at large upon this place. And if this were the cause why *David* would not have *Shimei* slaine, then *Josephus* erred, who saith, that hee forbade it lest by his death occasion should bee given of new stirres and troubles: And here is to bee noted, how rightly *David* was punished by *Shimei* his railing tongue for his hearkening so readily to the wicked flattery of *Ziba*; as hee had hereupon spoiled *Mephiboshab* unjustly of his goods, so hee was now spoiled unjustly of his honours; and as hee had hearkened to a servant rising against his master, so hee was now forced to heare his subject rising up against him; and lastly as hee had heard a slanderous tale of *Mephiboshab* aspiring to his kingdome, so hee now heareth a slander laid upon him of usurping the kingdome of another: and so God will punish all his servants in their kind, if they sinne in this world, that they may bee saved in the world to come. But to this end wee must beare his judgments patiently, as *David* did, whose patience was most admirable, hee being

V. 9.

V. 10.

Pelican.

Lyra.

Josephus.

Note.

V. 11.

V. 12.

Peter Martyr.

Arnobius.  
Brugensis.V. 14.  
Josephus.

V. 15, 16.

Peter Martyr.

herein a very type of Christ, who when hee was reviled, reviled not againe, although it was not secretly, but openly before all his servants, and the calumnies were most intolerable, and that when hee had power immediatly to take revenge upon him; unto his railing words, the throwing of stones and dust also against him being added, and that not once, but *Shimei* going along over against him and continuing so to doe, to provoke him the more, *Verf. 13.* And hee used besides this, that God bade him curse, two Arguments more as grounds of patiently bearing it; 1. Because his owne sonne was risen up against him, whose rebellion hee did beare, and therefore much more, the railing and indignities offered to him by this sonne of *Iemini*, who was nothing allyed unto him, nor of his Tribe, and the kinsman of *Saul*, in zeale to whose house, being as hee tooke it, unjustly put downe by *David*, hee offered this indignitie to him out of a naturall affection which hee bare to his owne family. 2. Because happily God would doe good unto him for this his unjust malediction, hee committing the matter wholly to him, and not revenging himselfe: which hee spake not, as if hee thought that his patient bearing of this injury were meritorious faith, *Martyr*, but because this is the order, whereby God in his mercy is wont to proceed, after affliction to send comfort, and it may bee added truly, that hee rewardeth afflictions patiently suffered with future good, yet not for the merit thereof, but out of his mercy. Some, because the seventh Psalm agreeth so fitly to *Davids* case at this time, doe thinke, that it was penned upon this occasion, although in the title it is said to have been made upon the words of *Cushi*, the *Benjamite*, for *Cush* signifieth an *Ethiopian*, who is blacke, and happily *Shimei* for his black and evill conditions might bee so called: but *Iunius* applyeth it to some man not before named in *Sauls* time, but intimated in *Davids* speech to *Saul*, 1 Sam. 24. And some apply to this occasion also, *Psal. 37.* Whereas *David* may seeme to speake doubtfully, saying, Peradventure God will looke upon this mine affliction, it was not because hee doubted of good from God in the world to come, but of his restitution to his kingdome, which hee knew not whether it would please God to doe or not.

Then *David* and all the people with him being weary came and rested there, that is, in *Babrim*, which was before spoken of, although *Iosephus* saith, that contemning *Shimei* he went right on to *Jordan* and rested there, but that was too farre a journey in one day, for it was from *Ierusalem* to *Jordan* 15. miles, the time being so much delayed, as it was, in dismissing the Arke, and *Hushai*, and speaking to *Ittai*, and *Zibab*, and touching *Shimei*, and going barefoot, and worshipping upon mount *Oliver* by the way, neither doth it agree to the proposition made before unto *Zadok*, that hee should send unto him into the Wilderness neare by, yet it seemes by that which followeth that his stay was but short in *Babrim*, for when the messengers came thither from *Hushai*, hee was gone, and the same night when they had done their message to him hee went over *Jordan* with all his traine. *Hushai Davids* friend in the meane season cometh to *Abisalom*, and offereth his service to him upon this ground, *be whom the Lord shall choose and all Israel with him will I be*, and I will serve his sonne now, whose father I have served. In all which hee dissembled for the good of *David*, as the present necessity required. But whether is his argument good or not? and when one King is unjustly put downe and another set up, whether the subjects ought to serve that King, is a question? *Martyr* answereth, if the state generally accepteth him for King, hee is to bee served, the other King being dead, because a commonwealth cannot stand without a supreme Magistrate, so the Romans obeyed *Iulius Caesar*, and the whole Empire *Phocas*, after that hee had murdered *Mauritius*, but the case of *David* was not such, for hee was living, neither did all *Israel*, but the rebellious in *Israel* follow *Abisalom*, and therefore the argument were fallacious. Nay, saith *Hushai*, meaning that hee would not continue his friendship with *David* any longer, and hee spake thus to deceive *Abisalom*, as hee had before deceived his father, that hee believing him indeed to approve his proceedings, as hee seemed by his words to doe, might



might the more confidently follow his counsell to the benefit of *David*, and his owne deserved ruine.

Then *Absalom* said to *Achitophel*, Give yee counsell, what we shall doe, for though hee onely be named *Hushai* was meant also, who when *Achitophel* gave that devilish counsell was enforced to dissemble and to give way unto it, lest if hee had opposed him at the first, hee should have bene suspected touching his fidelity to *Absalom*, and so have bene prevented of doing good in some other counsell of greater consequence.

*Achitophel* counselled him to goe in to his fathers concubines openly, that all *Israel* hearing it, their hands might be strengthened with him, that is, saith *Theodore*, and others after him, by this conceiving, that the difference between the father and the sonne would thus be made irreconciliable, whereas before they might feare a future reconciliation, and so be alwayes fluctuating and wavering in their mindes about their following of *Absalom*, betwixt whom and his father, if a reconciliation should happen to be made, they should be in danger many of them, of paying deare for this their rebelling with him. This counsell was most wicked, yet hereby was that fulfilled, which before was threatened, as a punishment to come upon *David* for his sinnes. 2 Sam: 12. 11.

Now the counsell of *Achitophel* was like the oracle of God, this is added, to shew, in what great danger *David* was, seeing he had so politicke a man against him, and that the working of God for *David*, as he prayed, might be the more remarkeable, when *Achitophels* counsell, which was alwayes wont to be followed in *David*s time, and in *Absaloms*, as most certaine, should be forsaken, and another mans counsell bee preferred. But how could his counsell bee like Gods oracle, for so much as he was a man, and so might erre, and sometime his counsell was most wicked, as at this time? *Martyr* answereth, that it is spoken hyperbolically, or hereby no equality is meant, but some similitude for certainty, or it is shewed, how naturall men esteemed of his counsell in all things. But it is said to have bene so accounted in *David*s time, and therefore even by *David*, who was no naturall man, therefore it is meant only for certainty to bring any thing to effect, he had an insight into the way beyond all others, as if he had a divine spirit within him.

## CHAP. XVII.

After his first devillish counsell, *Achitophel* giveth voluntarily another most dangerous to *David*, I will, saith he, take 12000 men and pursue *David* this night, now that he and his company are weary, &c. which *Absalom* and all the elders of *Israel* well approved. But forsomuch as God had said to *David*, thou shalt not dye, but otherwise limited his punishments, it was vaine, seeing there is no counsell against God. Yet this was the way according to humane reason to worke his destruction, seeing by celerity the victory is often obtained, and delaying loseth it, as *Cesar* writeth of *Pompey*. And *Achitophel* seemeth also to have bene valiant, in that hee offered to goe against *David* to effect what hee had counselled, which other counsellors seldome doe.

This counsell of *Achitophel*, although it were approved by all *Absaloms* friends, yet he did not follow it, or rest in it, but would heare the counsell of *Hushai* also, then he boldly against all others spake against it, saying, that it was not good at this time. Wherein his fidelity towards *David*, and courage did wonderfully appeare, that hee durst for the good of *David* oppose so great a counsellour and that after the hearing of his counsell approved by *Absalom* and all. For hee might have feared, that this would have bene taken as a signe of an hollow heart towards *Absalom*, to the endangering of his life, y<sup>e</sup> hee, all feare being laid aside, adventured himselfe. But hee used great art, 1. By implicitly approving the wisdom of *Achitophel*, in that he said onely, that his counsell was not good at this time, hereby intimating, that it was good

V. 20.

V. 21.

Theodore.  
Lyra.  
Pellican.

V. 23.

Peter Martyr.

V. 1, 2.

V. 5.

V. 8.

at all other times, and excellent, but now onely he failed, as the wisest may sometime doe, according to that, *aliquando etiam ipse dormiat Homerus*. 2. By shewing divers probable reasons against it, as 1. That David and his men were most valiant and now so provoked, that they would be like a Beare robbed of her whelpes most fierce, and so not likely to be overcome by such an army, as Achitophel spake of, he having so many worthies with him, and one of them able to deale with one, two or three hundreth enemies, *cb: 23. 18.* 2. That David being a man exercised in warre from his youth, was not without warlike policy for his owne better safegard, happily lying not with the army, but apart in some secret place in the night, where they could not finde him, because Achitophel had propounded the comming upon David in the night and slaying of him onely. 3. That through the valour of David and his men, if it were otherwise, Absaloms men were likely at the first many of them to be slaine, which if it happened, all Israel would be dismayed, because the report happily would presently goe, that Absaloms army was overthrowne, and so for feare they would be in danger of turning againe and reconciling themselves to David.

V. 11.

The third way, whereby Cushai shewed his art, was by perswading Absalom to gather all Israel together, and so to goe against David in his owne person, that the victory being obtained it might not be ascribed to a Deputy, but to himselfe, of which glory hee was ambitious enough. And so, saith he, we will come upon him with a multitude as the dew in the morning, overwhelming his little company so, that none shall escape; and hee spake in the first person, as if hee would make one, that should lead forth such an army, that hee might bee thought no lesse to bee against David, then Achitophel, because hee had offered himselfe, if his counsell had bene followed, to goe with that army. And he addeth against that which might bee objected, whilst this great army is in gathering, it may bee, that David will get into some City of strength, out of which hee cannot bee soone expelled againe, if hee bee gotten into any City, all Israel shall bring ropes and pull it downe and draw it into the river, till that a stone thereof is not left, but this is hyperbolically spoken. The word *רמל* rendred ropes, as Martyr noteth, signifieth also a troope, according to Lyra, a society, and if it be so taken, the meaning is, that they should all joine together as one to demolish that City: but the former reading doth better set forth the facility of doing this, which was the thing that he aimed at. This counsell being heard was preferred before Achitophels, but it is said, that it came of the Lord to overthrow the good counsell of Achitophel, where by good understand profitable to attaine to that end, which Absalom aimed at, for otherwise it was not good, but evill and wicked, and therefore the Vulgar Latin for *bonum* hath *utile*. But how was Hushai his counsell beneficiall to David? Ans. Because whilst Absalom delayed to gather so great an army to come against him, hee had time to passe over Jordan and to prepare the greater forces to fight against him, and to take a place of greatest advantage to fight in, as is afterwards shewed that he did.

V. 13.

Peter Martyr.  
Lyra.

V. 14.

V. 15.

Then Hushai certified Zadok and Abiathar of all these proceedings in counsell, that by their care David might be certified, and not stay neare to Jerusalem, lest if Achitophels counsell should be followed, there might be danger to him of perishing by the sword.

V. 17.

Peter Martyr.

Pellican.

Schol. Histor.  
Tostatus.  
Lyra.

The Priests then by a maid send to Jonathan and Ahimaaz their sons, who were placed for the purpose neare to Enrogel, or the well in Rogel, a well somewhat out of the way, saith Martyr, and therefore a fit place to lurke in, it was the boundary of the Tribe of Judah, nigh to Jerusalem, *Iosb: 15. 7.* This Well Pellican will have to be the same, wherein they hid themselves, when the woman spread a cloth over it and layed ground corne thereon, *v: 18.* But this is both contrary to the course of the history, and to all others, who say, that being gone from this Well, they came to that in Baburim. They could not come into Jerusalem to take their intelligence immediately, because they were known to be Absaloms professed enemies, and to take part with David. This maid most probably went out to this

Well

Well, as if thee had gone to fetch water, or to wash some cloathes there, and so went unsuspected, but a boy saw them, and came and told it to *Abfalom*, who by the same expositours is held to have beene her sonne, and thought by this meanes to come into great favour with *Abfalom*: but the scripture leaveth it uncertaine who he was. They then perceiving, that they were sought for, for *Abfalom* sent some immediately to apprehend them, went to a Well in a mans yeard in *Baburim*, and were hidden there by the care of a woman. How they perceived the danger comming is not said, but happily they had some inkling given them hereof, by some friend that perceived it. *Sallianus* saith, that *Abfaloms* messengers pursuing them on horsback: might be heard by them afar off, who feared the worst upon any sound made, and therefore hid themselves, but how they being footmen could do this so suddenly, and the Well be covered, and that device used by the woman to lay on a covering and ground come upon it, I cannot see. *Abfaloms* messengers comming thither, happily upon notice given, that they went into that mans yard, the woman, as another *Rabab*, to save them from danger, said, that they were gone in haste, having drunke a little water, and so they ceased to pursue them, so the Vulg: Lat: but the Hebrew they are gone over the river of water, that is, over *Jordan*: A wonderfull providence of God over *David* and his friends thus to move the hearts of some to worke for their good, and to worke such remissness in these pursuers, that they sought no further after them; so well doth hee provide even beyond their expectation, for the good and safety of those that goe in a right way.

Then these two men hastened to *David*, and hee with his company after this intelligence had with all speed went over *Jordan* the same night, which could not but bee a wonderfull great trouble unto him, after his weary journey in the day to have no time to refresh him in the night, but yet hee had one comfort, not one of his company forsooke him in this danger, or miscarryed in passing over the river in the night, for it is said, that there was not one, but was come over by the appearing of the next morning unto the other side.

Then *Achitophel* seeing that his counsell was not followed, hanged himselfe, viz: because he foresaw certaine destruction to come upon *Abfalom*, and that the victory would fall to *David*, which if it did, he was in danger of being put to a shamefull death: A just reward for so wicked a man, who being indued with such excellent wisdom employed it so ill, whereas hee should rather have devised how to make *Abfalom* humble, and reconcile himselfe againe to his father, so *Lyra*, and others. And *Josephus* saith, that hee spake to this effect to those of his house, that *David* would reobtaine the kingdome, and hee should bee hanged, wherefore it was better for him to prevent it, and manfully to dye with his owne hands. It is likely also, that discontent wrought with him, forsomuch as his counsell, which had hitherto beene held as an oracle, was now so sleighted. But hee was punished in his kinde; hee that would have lifted up his hands against his Lord *David*, lifteth up his hand against himselfe, and is by a just judgement given over to a sinne so much greater then common murder, by how much his owne life was nearer unto him then another mans. And in this, as in other things, hee is rightly held by some to have beene a type of *Judas*, who also gave counsell against his master Christ, and so came to the like shamefull end.

Then *David* came to *Mahanaim*, that is, saith one, a City in the land of *Gilead*, of the Tribe of *Gad*, 44 miles from *Jersalem*, this place had this name given it from *Jacob*, *Gen*: 31. because here Tents of Angels were scene about him to guard him when hee was in danger by *Esaú* his comming against him. This saith *Josephus*, was a most faire and well fenced City, to this *Isboseth* betooke himselfe also, when hee tooke the kingdome upon him, *ch*: 2. 8. *David* had not long rested here, but hee was pursued by *Abfalom*, who brought his army over *Jordan* after him. And hee made *Amasa* Captaine of his army, who was the sonne of *Ithra* by *Abigail* the daughter of *Naas*, the sister of *Zerviah*, *Job*s mother, so that hee and *Job* were sisters children, and both Nephewes

V. 18.

*Sallianus*.

Note.

V. 21.

V. 23.

*Lyra*.*Josephus*.

V. 24.

*H. Bunting* *Patris* *travailes*.*Josephus*.

V. 25.



Junius.

Hieron. de  
tradit. Hebr.  
R. Kimbi.

V. 27.

2 Sam. 17.

2 Sam 9. 4.

Note.

to David, for so much as *Naas* was otherwise called *Ishai*, the father of David, wherefore many greeke Copies, for *Naas* have *Jesse*, and both *Josephus* and *Jerom* affirme him to be the same, which also is confirmed, because *Zeruiab* her sister was *Ishai* his daughter. But *Amasaes* father is called an *Israelite*, and 1 *Chro.* 2. 17. an *Ishmaelite*, this by *Iunius* is reconciled thus, he was an *Ishmaelite* by birth, but an *Israelite* by profession, because he embraced the true Religion. The vul. Lat. hath it a *Jezraelite*, as if hee had been borne in *Jezreel*, and an *Ishmaelite*, saith *Jerom*, hee is called, because hee was such in condition in his sonne *Amasa*, who fought against David, as the *Ishmaelites* against the people of God; R. Kimbi saith, that hee lived among the *Ishmaelites*, and therefore was so called, but an *Israelite*, because he was so borne; some Hebrews, that the title of an *Israelite* is added to him, because that although hee rebelled against David, yet this his fault was expiated by his death, when *Joab* slew him, after his returning to David, I subscribe to that of *Kimbi* as most probable.

And when David was come to *Mahanaim*, *Sobi*, the sonne of *Nabash* of *Rabbah* of the children of *Ammon*, and *Barzillai* the *Gileadite*, and *Machir* of *Lodebar* brought beds and other provision, &c. This *Sobi* is thought to have beene constituted King of the *Ammonites* in the roome of his brother *Hanun*, by David, after that hee had subdued him. His father had beene kind to David whilst he lived, in the time of his exile by *Saul*, and now his sonne sheweth him kinnesse likewise in his great distresse. R. Kimbi thinketh, that this *Sobi* was an *Israelite* of the foresaid *Rabbah*. R. *Solomon*, that hee was *Hanun* himselfe, whom David subdued, called also *Sobi*, who turned to the true Religion, and dwelt now in *Israel*. But the first is best and followed by *Jerom*, and most generally. *Machir* of *Lodebar* was hee, with whom *Mephibosheth* had been brought up, and *Barzillai* was the chiefe man of his Citie. These men by a singular providence are stirred up to furnish David and his men with all necessaries after their weary travaile, which could not but bee a great comfort unto him. But by the things bought unto him wee may see in what great want hee was of all things, not onely food, but household stufte and beds; Thus soone may even a great and glorious King bee brought to extreame povertie; and to bee glad of reliefe by the almes and charitie of loving friends, such as these shewed themselves indeed to bee, and herein was David a type of Christ, who being Lord of all, had not whereupon to rest his head.

## CHAP. XVIII.

V. 1.

Josephus.  
scholast. hist.

Tostatus.

David hearing of *Abisalems* comming towards him with a great Army stayeth not in *Mahanaim* to expect his approach thither, but mustered his men, and placing Captaines over them sent them forth to encounter with *Abisalem*. For it agreed not with his courage and the courage of the men that were with him, to shut up themselves in a Citie and to bee besieged by the insolent enemy, and hereby they might have been much disheartened. Wherefore dividing his Army into three parts, hee set *Abisai* over one, *Joab* over another, and *Iui* the *Gittiu* over the third. And although the number of men that were now for David bee not here set downe, yet because *Verf. 4.* it is said, that they went forth by thousands and by hundreths, it appeareth, that hee was greatly increased in his number, since his comming to *Mahanaim*, the men of those two Tribes and an halfe beyond the river, flocking to him from all parts, as being more faithfull to their King then the Tribes which dwelt neare about him. *Josephus* saith, they were 4000. *Comestor* 7000. but happily they were many more, according to others, for where the Scripture is silent, nothing can certainly bee determined. It seemeth, that they were a sufficient Army, because David spake to the Captaines as nothing doubtfull of the victory, to entreat *Abisalom* kindly for his sake. Yea *Tostatus* saith, that hee knew he should have the victory, because *Achitophels* counsell was brought to nought already, as hee had prayed, and therefore hee gathered certainly, that Gods far

your

your was now againe towards him, and that hee had accepted of his humiliation and patience towards railing *Shimei*, and would doe him good therefore.

To this warre *David* offered also to goe himsele in person, although hee was now aged, because hee would not seeme to expose his men to danger, and feare comming into it himsele, as cowardly and voluptuous Emperours have done, as *Nero*, *Commodus* and *Galienus*, and *David* himsele formerly. But his men would not suffer him to goe. 1. Because the enemies would ayme altogether at his destruction, who if hee should perish, their cause must fall, and they all should bee undone, whereas if many of them were destroyed, the King being safe, there might yet bee hope. Therefore they adde, 2. that hee abiding in the Citie might bee a defence unto them, that is, both because if they should flee at this time, they might returne unto him, and the Army being repaired set upon the enemy againe with better successe afterwards, and also because when the enemies should see, that hee was not amongst them, they would have no heart to fight so earnestly against them, and they would still feare that *David* would bee ready to come forth with a fresh Army upon them, when they should bee weary with fighting, for they would verily thinke, that the King was not left behind alone, but with a strong guard of men about him. And *Theodore*, and after him *Martyr* addeth, that they feared, if *David* were in the battell hee would bee too favourable towards his sonne *Absalom* to their great disadvantage.

*David* meekely submitteth himsele to the will of his men, but as they went forth hee stood in the gate, and willed them to intreat *Absalom* kindly, that is, as the vulg. Latine hath it, to save him alive, lest, as *Lyra* saith, if hee should die in battell against his father, hee should die in a mortall sinne unrepented of, and so bee damned everlastingly, and as *Pellican*, because *David* considered his sonne stirred up by the judgement of God against him for his sinnes, wherefore hee was the rather sollicitous for the good of his soule, to have him reserved to bee judicially proceeded against, that thus, time being given him, hee might bee brought to repentance. Thus also *Ben. Gerson*, but *Martyr*, that hee was carried with a naturall affection towards him, which wrought so, that he was unwilling to have him slaine, although his attempts against him were intolerable. It was out of his great love and lenitie even towards his enemies, as *Shimei*, *Abner* and *Saul*, which generally is commendable in private persons, but if hee would have him spared, and not put him to death at all, it was a sinne in him being King and Judge. *Josephus* layeth a greater asperision upon *David*, in that hee saith, that hee threatened, if they slew *Absalom*, to lay violent hands upon himself: wherein he did doubtlesse greatly wrong him, because if it had beene so, it should not have beene passed over in silence in the holy Scripture, and it is improbable, that so holy a King should have so wicked a thought. For as *Augustine* saith, if I should kill my selfe, I should not kill one innocent, because this very purpose maketh mee guilty in mind, before that I kill my body.

Then the battell was made in the wood of *Ephraim*, and *Israel* was smitten by *David's* men unto 20000. &c. Both the Armies being beyond *Jordan*, and the Tribe of *Ephraim* situated in the land of *Canaan*, it may bee doubted, how any wood here could bee called the wood of *Ephraim*. *Lyra* saith, it was so called, because it was over against the Tribe of *Ephraim*, the River onely running betweene, but in the topography of *Adrichomius* it is placed right over against *Issachar*. *Vatablus*, that the *Ephraimites* did bring over their Cattell thither to pasture. *Cajetan* taketh the word *Ephraim* appellatively for increase. *Tostatus*, that it was called the wood of *Ephraim*, because *Oreb* and *Zeeb* were slaine there by *Gideon*, the glory of which victory hee ascribed to the *Ephraimites*.

V. 2.

V. 3.

Theodore.  
Peter Martyr.

V. 5.

Lyra.

Pellican.

Peter Martyr.

Josephus.

Augusti. lib. 3. de Civ. Christi. c. 11. idem, si pinceretur cum occidi prohibuerit, ut edomito servaretur paritendi locus. Et quia non potuit, non orbitatem ejus interitu doluit, sed quia noverat in quas penas tam impie adultera, et parricidialis anima raperetur.

Aug. lib. 1. contr. Gaudens. c. 13. Cum me occido non innocentem occido, quia ipsa voluntate, qua me occidere statuo reus effector animo priusquam corpus occidero.

Vatablus.  
Cajetan.Vatablus.  
Cajetan.  
Tostatus.

mites

Pellican.  
Peter Martyr.  
Judg. 11.  
Lunim.

mites to pacifie them. Pellican agreeth with Vatablus and Lyra, saying, that it was indeed in the Tribe of Gad. Peter Martyr, that it had the name from Ephraim, because there they fighting against Iephtab were slaine unto 40000. so likewise Junius, who placeth it in Manasseb, and this is more probable, then that of Iosaphat, or any other, unlesse Adrichomius erred, and it was an wood over against Ephraim.

V. 8.

And the wood deuoured more that day then the Sword, that is, say Junius and Martyr, by their falling into pits and ditches which were there, and by running against the trees, so likewise Lyra, who saith, that there were many great pits, the Chald. by wild beaſts, which kept in that wood; but this is not so probable, because beaſts, although most fierce, would not set upon men armed in troopes as they were. It is to bee held then, that they fleeing away in haſt, fell some into pits, being thus bruised and maimed, and not able to get out againe, and some into thickets of trees and bushes, whereby they were torne, and held so fast, as that they strove in vaine, till their strength failed them to goe away, as Absalom was hanged in a tree, and could not get loose againe, thus alio Pellican. And that there were great pits there appeareth, because Absalom was cast into a pit and a great heape of stones brought and laid upon him, Verſ. 17. Thus all things wrought against them, that rebelled against their King to destroy them, that all other subjects hearing might feare to doe the like.

Chald. Paraph.

Pellican.

Note.

V. 9.

Lyra.

And Absalom met the servants of David, riding upon a Mule, and his head was caught in the thick boughs of a great Oake, &c. that is, being in the wood where hee knew not when hee went towards his enemies, and when hee fled from them, when hee thought that hee had fled from them, hee unawares came upon them, and here seeking to escape them through an unbeaten way, whilst hee haſtned, hee was caught in this Oake by the haire of his head, which superabounded, as was before noted, and he was not a little proud of it, and therefore it was now justly made the meanes of his destruction, that at once hee might pay for his pride, murder of his brother, and treason against his father, as Pellican in part, and in part Lyra, who saith, that hee might hasten his flight the more, hee had put off his head peece, and so was caught by his haire. Martyr prosecuting this further saith, that hee had taken great pride in his haire, now hee was hanged by the haire of the head, that whereby a man sinneth, by it hee shall bee punished; hee was cursed for his wickednesse, and therefore hee had his reward accordingly by being hanged upon a tree, as hee sought to destroy the Lords anointed, upon whose head was the holy oyle, so his head now was apprehended; and lastly as hee ambitiously sought to bee on high, hee was lifted up betweene heaven and earth. Josephus also saith, that hee was hanged by the haire of his head, but Theodoret and Chrysost. speake of his hanging in the Oake, as if his head were caught betweene the boughs closing so about his neck, as that hee could not get out, neither doth the Scripture make any mention of his haire in this place. A marvailous thing, saith Chrysost. that hee did neither hold his Mule from going under this tree, and when hee was intangled, that hee was so stupified, as that hee took his hands from thence, to helpe his head out, thus suffering the beaſt in the meane season to goe from under him. Thus God insatiate them that are hatefull to him for their sinnes, that they may come to their deserved destruction. A wicked rebell, whom his father through his indulgence would have spared, although hee had so greatly wronged him, and was the author of sinne and death to so many of his subjects, yet the vengeance of God would not suffer him to live. Then Joab was certified of it by a young man, whom hee blamed for not killing him, and hee went himself and thrust him through the heart with three darts, and ten men that bare his armour compassed him about and slew him. The man that told Joab, feared to kill Absalom because of the charge given by the King to the contrary, but Joab seeing that Absalom was incorrigible, having twice before reconciled him to his father, had rather incur the Kings displeasure, then to suffer such a pest of the Commonwealth to live any longer. For there needed no iudiciall proceeding against him, hee was in armes against

Pellican

Peter Martyr.

Note.

Theodoret.  
Chrysost.

Note.

V. 10, 11,  
12, 13,  
14, 15.



against the King, his crime was manifest before all *Israel*, many thousands were by him brought to destruction, and God had now apprehended him, and offered him to bee slaine. Wherefore he as a true lover of the Commonwealth hastned to doe execution upon him to prevent further bloodshed in *Israel*, and thrust him into the brest with three darts because hee had deceived him, the King and the Sanedrim, the 200. Elders of *Jerusalem* that went with him to *Hebron*, and then ten servants beat him, untill all the life which remained in him quite departed, because hee had defiled the ten Concubines of *David*, thus *Pellican*. But *Martyr* and others censure *Joab* as sinning grievously in this doing, because hee was a subject, and so was bound to obey his King, and not to take upon him a Judge to doe this execution. Neither will it excuse him, that hee feared there would bee more civill warres if hee were spared: for neither mult evill bee done that good may come of it, and by taking him captive and bringing him to his father, the further feared warre might have beene prevented. Moreover, hee knew not what the Kings end was to have him spared, happily, as hath been said, that his judgement being respited, hee might bee brought to repentance. *T. Manlius Torquatus* having commanded his sonne not to fight, but onely to goe forth, to espy, because hee did not onely so, but fought, contrary to his command, cut off his head. And *David* dying took order, that execution should be done by *Salomon* upon *Joab* for this, as *Tostatus* thinketh, although it bee not mentioned, it being implied in these words, *thou knowest what Joab, sonne of Zeruiah did to mee*. *Absalom* being thus slaine, *Joab* founded a retreat, that no more blood might bee shed, and *Absalom*'s body was cast into a great pit there, and covered with a great heape of stones, and thus it is noted in *Tradit. Hebr.* and by *Lyra* to have been done according to the Law, *Deut. 2. 18*. *Joab* would have him thus cast out and overwhelmed with stones, as unworthy of a buriall, and that his father might not bee grieved with the sight of his dead body.

But *Absalom* had set him up a pillar in his life time in the Kings dale, &c. The vulg. Latine, for (pillar) hath title, and it was called *Absalom*'s hand. Whereupon the Hebrews feigne that hee being taken downe from the Oake craved respite before hee died, that hee might make him a title for a remembrance, because hee had no sonne worthy to reigne after him, and this being granted, hee made the figure of his hand in this title. But to leave this, as a foolish fiction and contrary to the sacred history, seeing hee was pierced to the heart, whilst hee hung in the Oake, the Hebrew word indeed whereby that is called which *Absalom* set up is *מַעֲבָה* a title or statua, a pillar with an Image upon it, hee also gave it the name of *יָד אֲבִיסָלוֹם* the hand of *Absalom* properly, and metaphorically the place of *Absalom*, or as *Martyr*, the worke of *Absalom*; who also saith, that *Josephus* affirmeth it to have been a Pillar, others, a Pyramis of great cost, such as the Egyptian Kings built to continue their remembrance. This *Absalom* had built in his life time, not now at his death, but here mention is made of it, that wee might note, how God crossed him in his pride, when hee out of the haughtinesse of his mind thought happily within this building to bee buried, and to leave a glorious remembrance behind him, he was through the just judgement of God laid in a base desolate place, as a dead beast cast out of the way, and another monument of a most rebellious sonne, a great heape of stones laid upon him, that who so should afterwards come by that way and see it, might have him in detestation, and all proud persons and disobedient persons, learne by his example, to what confusion they are tending, thus also *Pellican*. Whereas *Absalom* is said here to have had no sonne, but *Chap. 14. 27*. hee had three sonnes, this is there resolved, they all died, after his returne from *Geshur*. God would not have him to live in his children, who had so wicked an heart towards his father. The Kings dale, where *Absalom* had set up his Pillar, was according to *Josephus*, two furlongs from *Jerusalem*, a place where the Kings used to recreate themselves, and to see pastimes, therefore publique, and such, as wherein *Absalom* thought that his monument should bee continually in view.

*Pellican.**Peter Martyr.**Tostatus.**1 King. 25.**V. 16.**V. 17.**V. 18.**Peter Martyr.**Pellican.*  
*Note.*

Then

V. 19.  
20, 21,

Tostatus.

Iunius.

August. l. 3. de  
Dell. Christ.

Peter Martyr.  
V. 33.

2 Sam. 24.

Then *Abimaaz*, the sonne of *Zadok* desired of *Joab*, that hee might run and tell the King of the victory obtained, but he would not suffer him at the first, because the Kings sonne was dead, but sent *Cusbi*, &c. *Joab* would not have *Abimaaz*, a good man, and one whom hee greatly loved, the messenger of such newes, as might bee displeasing to the King, but when hee had any thing onely pleasing to tell, hee said, that hee should carry the newes: yet hee urged him to let him run, because hee thought it could not but bee welcome newes to *David* to heare of the debellation of his enemies, and the victory by his men obtained: but *Joab*, who was better acquainted with the Kings disposition, and remembering the charge given to save *Abisalom*, knew, that it would be a great grief unto him to heare of his death. He therefore sent *Cusbi*, who was not *Cusbi* the *Archite*, spoken of Chap. 15. although *Tostatus* thinketh so, for he was with *Abisalom*, and if not, as hee thinketh, but fled from him in the way to *David*s part, yet hee was too great a man to bee employed in this service. This *Cusbi* was then another man of an inferiour ranke, but one of *David*s servants, a Blackamore as *Junius* rendreth it, yet in Religion a Profelyte, whose acceptance before the King *Joab* did not so much regard. But hee glad of the imployment posteth away, nothing doubtfull but that hee should have thanks from the King for so good tidings. Then *Abimaaz* was instant with *Joab* againe, and ran, and did outrun *Cusbi*, but in his newes hee dissembled *Abisalom*s death, lest the King should bee offended, leaving that to bee told by *Cusbi*. Then hee cometh and telleth it, but not plainely, onely hee spake so, as that *David* easily understood that hee was dead, whereupon hee was so stricken with griefe, that hee went apart and mourned, never asking how hee came to his end, whether being slaine amongst others or willingly by any man, or as *Saul* desperately killing himselfe. If it shall seeme strange that hee should bee thus greatly grieved, when hee heard that *Abisalom* was dead, but hearing before of the death of the child begotten in adultery, hee ceased mourning. *August.* answereth, it was because hee knew that *Abisalom* perished eternally both in soule and body, but when the Infant died there was no suspicion of eternall damnation. And for this cause hee saith in another place, *Abisalom* afflicted *David* more dying, then living and rising against him, because then there was hope of repentance and remission, but now all hope was past. And it grieved him the more, saith *Martyr*, because hee considered his owne sinnes as the cause of all this misery. In lamenting *Abisalom*s death, hee named him divers times, the Hebrewes note eight times, by seven of them bringing him out of the prison of hell, and by the eighth rayling him up to paradise, but this is one of their purd fables. In lamenting hee wished that hee had dyed for him, but whether this bee justifiable or not, is a question; it may bee said, that hee being in the state of grace beleaved, that God would receive him dying into his heavenly kingdome, and if *Abisalom* had lived still, hee might have repented and beene received to mercy also, wherefore this wish of his was pious, as that of *Paul*, to bee Anathema for his kinsmen, the Jewes, and by the like piety hee was afterwards moved, when hee desired rather, that Gods hand might bee against him then against the people perishing by the Plague. But it is objected, that if pietie moved him, it would have moved him also to lament the 20000. people, that perished with *Abisalom* in the same rebellion. *Sol.* His sonne was dearest to him, and therefore his death affected him most, and although no mention bee made of the rest; yet it is not unlikely, but that hee grieved for them also. *Ob.* When *Nabal* died in sinne, and it was told to *David*, hee grieved not for the losse of his soule, but rejoyced and gave God thanks for avenging him of his enemy. *Sol.* Hee was a stranger to him, and therefore there was not the like reason, neither did hee so certainly perish everlastingly. *Ob.* If *David* had had his wish and *Abisalom* had lived and hee had been slaine, the case of the Commonwealth had been miserable, and of all *David*s faithfullest friends and servants, therefore it was an ill wish. *Sol.* The perishing of one soule is more then the misery of a Commonwealth, and *David* in wishing that *Abisalom* had lived and hee had died, meant, to repentance and amendment. Thus *Peter Martyr*.

*Martyr*, who yet doth not excuse him finally from all blame, because his sorrow was excessive and intemperate now to the indangering of all his people, who it might be feared, would hereupon have forsaken him and set up a new Captaine over them. But if the eternall perdition of *Absalom* was the thing, that so much affected *David*, I see not, but that hee may well be justified, because in the case of Gods glory disparaged, or mens soules indangered, true piety and zeale knoweth no measure in grieving, and hath no eyes to looke at any thing else for that time.

Mytically by *Absalom* riding upon a Mule, wee may understand the Pharisees intiting upon the carnall sense of the law, persecuting and stirring up the people against their owne Messiah, but they lost both their kingdome and lives, being ignominiously exposed and covered with an heape of stones by hardnesse of heart. *David* mourning so much for *Absalom* figured out Christ weeping for *Jerusalem*, foreseeing their miseries to come.

Morally *David* setteth forth a vertuous man fighting against sinne, his army being divided into three parts, the first consisting of interiour meditations, the second, of acts of charity, both corporall and spirituall, the third of modesty in gestures and speeches, the King of vices is pride, as *Absalom* so exceedingly proud, of these enemies against whom *David* fought. The Mule, upon which *Absalom* did ride, is worldly glory, which passeth away, as the Mule, and pride is left hanging in Hell, as *Absalom* in an Oake, where he is pierced with three arrowes or darts, the fire, the worme, and the losse of the sight of God for ever, as *Absalom* was pierced with three darts by *Joab*.

The Mystery.

The Morall.  
Lyra.

## CHAP. XIX.

THE mourning of *David* for his sonne was told to *Joab*, as he returned joyfully with his army, and then all their joy was turned into mourning, happily *Joab* was certified hereof by the messengers, *Abimaz* and *Cushi*, and so the newes going amongst the Souldiers, they all were as men confounded and afraid to come into the City where the King was, as supposing him to bee angry with them, although not for slaying *Absalom*, yet for casting stones so contemptuously upon him; wherefore they came into the City not as men that had gotten the victory with the voice of joy and triumph, but as men overcome, by stealth and in great silence. And indeed if there had beene no cause in the Kings sorrow and offence, yet they should have had little cause to triumph for this victory, wherein so many of their brethren perished: for even amongst the Romans they never triumphed for any victory obtained in a civill warre. The Vulgar Latin hath it, *the people declined that day to enter the City, even as a people fleeing before their enemies*, Hebr. *stole themselves away in entring*, and therefore it seemeth best rendred by the Vulgar Latin, they came not into the City by stealth, but shunned thus to doe, withdrawing themselves through griefe and discontent to other places. And this is further confirmed by *Joabs* speech to *David*, v: 7. *Goe out and speake comfortably to thy servants, for if thou dost not, there will not one tarry with thee this night*. Whereby it is intimated, that they came not in, but were going away: and also by that which followeth, v: 8. when he went out and fate in the gate, they came before him, that is, in entring into the City. Thus also *Tostat.* rendring the words thus, the people stole away, that they might not enter the City. They would not enter to mourn, when they rather expected joy in the King, they refrained from entering that day, because they thought the King would be changed by the next morning and then they would come in.

Then *Joab* went in to the King and very boldly upbraided him, for this his behaviour, whereby hee shewed so great discontent for *Absaloms* death, with the whole Army, when as they by adventuring their lives for him, had deserved better, charging him that one *Absalom* was more to him then all his faithfull servants, and requiring him to come out and spake comfortably to them, &c.

Josephus

V. 1.

V. 3.

V. 5.



Josephus

Josephus addeth, that hee asked him if hee were not ashamed to bee thus affected with sorrow for a sonne, that had bene of so hostile a minde against him, and bade him come forth and speake kindly to the people, and give them thanks, threatening that if hee did not, he would deliver the army and kingdome to another. But this is more then in the holy Scripture. Hee dealt thus boldly, First, being puffed up with the present victory. Secondly, because of that estimation that hee was in amongst the people. Thirdly, because of his neare alliance to David. Fourthly, because it was for Davids good that hee spake, and hee knew, that hee had bene alwayes faithfull to him, and by his great experience knew what was best to bee done. Sixthly, above all, because hee had slaine Absalom and so was the cause of all this trouble, wherefore hee would have the King come forth and by a cheerfull countenance shew, that hee accepted well of all that was done, because that by doing contrarywise hee disparaged him before the people, seeing they all knew, that it was Joabs act, which dejected the King with so much sorrow. Thus the meek King suffered himselfe to bee reproved and commanded by his subject, and hereupon made a shew in his face to the People of being well pleased, when the griefe of his heart was rather augmented then lenified by this ill usage. But now it was no time to castigate the petulancy of Joab, hee deferred that therefore, and referred it to his sonne Solomon, that no Subject might be animated by Joabs example to such audacity towards his Sovereigne in what extremitie soever.

Note.

V. 9, 10.

V. 11.

The people of Israel, who had bene for Absalom, seeing that hee was now dead, consult about bringing backe David to Jerusalem againe, recounting his former benefites towards them. They were now ashamed of following Absalom, and of their infidelity towards David so well deserving, and are angry with themselves that they made no more halte to go and submit themselves unto him againe. Thus all the other Tribes of Israel, and this being told unto David he sent to Zadok and Abiathar to speake to Judah, as v. 11. for more expression of which, the Vulgar Latin addeth to the Text, and the counsell of all Israel came to the King, and whereas v. 11. it is said, seeing the speech of all Israel is come to the King even to his house, the Vulgar Latin, but the speech of all Israel came to the King to bring him backe to his house, because the King had said, Thus ye shall speak to the people, &c. respecting more the plaine making of the sense, then the rendering of the words verbatim. For so it is to be understood, when David heard of the consultation of the men of Israel hee sent to Zadok to speake to Judah, and these words, yee are my brethren, my bones and my flesh, v. 12. are the words which David willed Zadok to use unto them. Moreover, because Amasa, Davids sisters son, was of greatest power amongst them, hee willett him and Abiathar to deale with him in particular, who might well feare, that the King was irreconcilably offended with him, as being the chiefe against him. And hee sought to draw him, 1. By the same argument which he used to the men of Judah, thou art of my flesh, &c. for both they and he were neare unto him in the flesh. 2. By swearing to make him Captaine in Joabs stead. And in thus seeking to his Subjects, who should rather have sought unto him, David was an example of wonderfull clemency, in that hee prosecuted not his victory against such rebellious subjects to the destruction of many more of them, but as unwilling to have more blood shed, reconciled himselfe gently unto them. And herein hee was a true type of Christ, who seeketh to his rebellious Subjects in all places for reconciliation by his ministers, 2 Cor: 5. 20. But whether was it just in David to offer this dignity to Amasa and to take it from Joab, seeing Joab had alwayes bene faithfull to him, but Amasa rebellious? And Joab by adventuring himselfe against the Jebusites, 1 Chr: 11. 6. obtained this honour? Hee was indeed over bold in speaking to David, and rash to doe that, which hee forbade, in slaying Absalom, but it was for Davids owne good. Some say, that David would have made Amasa Captaine onely under Joab, as Lyra, and some, Joab being now old, that hee might rest from the toyle of warres in favour to him. But the sequel sheweth the contrary, and it is improbable that Amasa would bee drawne by the offer of an inferiour place being as neare to David

in

in blood as *Joab*. It is therefore rather to be held, that *David* had in his minde adjudged *Joab* to death for transgressing so manifestly against his command and charge, and after this comming in so malapertly unto him and vexing him more, when hee was mourning, and for his murdering of *Abner* long before, and being determined to cut him off, hee wisely sought to draw *Amasa* unto him, who was of great power withall *Israel*, and offered to make him his chiefe Captaine, which being once effected, hee might the more easily doe execution upon *Joab*, which otherwise hee could not doe safely for the great power, that *Joab* was of, having all the army at his command. For be it that *Joab* merited and so by promise came to that dignity of Generall, yet transgressing so greatly, the King might justly deprive him of this dignity againe, and his life also. For the Magistrate beareth not the sword in vaine, and every soule is subject to the higher powers to be punished for doing evill. If there were any error then in *David* in this matter, it was in that he offered this dignity to a wicked man and a rebell, whereas hee should rather have put a godly man into *Joabs* place. And through the just judgement of God *Amasa* was prevented, being slaine by *Joab*, so as that hee never attained it, and *Joab* met with his deserved punishment in Gods due time afterwards.

But *Amasa* in the mean season inclined all mens hearts to *David*, and they lent him word accordingly, willing him to returne. But yet an higher hand, viz: of God, is herein to be looked at, who brought it about about, that *David*s enemies thus soone became his friends and willing to subject themselves againe unto him, *Prov*: 16. 7.

Then the King returned to *Jordan*, and the Tribe of *Judah* came to *Gilgal* to meet the King and to conduct him. This *Gilgal* was neare to *Jordan*, where *Joshua* had in times past circumcised the Children of *Israel*. Hither they came, saith *Josephus*, but not staying here they went to *Jordan* and made a bridge over it, for the King and his company to passe over, that is, saith *Martyr*, of boates, others as *Lyra* hath it, say, that they did ride on horsebacke before him to finde out where the waters were shallowest, I hold rather with *Martyr*, because the King with his company was on foot. To *Gilgal* the Tribe of *Judah* came first, as a place at which they agreed to meet from all parts, and so together to goe to the King. Now here is no mention made of the other Tribes, whereby it seemeth, that the King neglected them, although they ought rather to have bene first certified of the time of the Kings returne, because they sent first unto him, and the Tribe of *Judah* not till after that the King had solicited them by *Zadok* and *Abiathar*. Wherefore hee is blamed by *Tostatus*, as over partiall to his owne Tribe, which gave occasion to the contention following betweene the men of *Israel* and these of *Judah*, *v*: 40. 41. where yet it is said, that halfe the men of *Israel* were with the King also, when hee passed over *Jordan*. And hereupon followed the insurrection of *Sheba*, *chap*: 20. which caused a new trouble.

Then *Shimei* came and 1000 men of *Benjamin* with him, together with the men of *Judah*, and *Ziba* with his 15 sonnes, and 20 servants. The men of *Judah* comming through the Tribe of *Benjamin*, *Shimei* had a fit opportunity to goe with them and to offer his service to the King, and therefore hee went in hope that the King would hereby be moved out of his lenity to pardon him. Whether these thousand men of *Benjamin* were any way under him as their captaine, is not said, but it may seeme probable, because he was of the house of *Saul*, and so happily a great man in his tribe. And what did they to shew their officiousnesse to the King? It is said, they passed over *Jordan* before him, that is, as some thinke, on horsebacke to finde out the safest way, and then the boate followed, which was prepared to carry over the King and his household. Touching *Ziba*, hee came to shew his thankfulnessse for the benefit lately received from the King, and he came with the *Benjamites* as belonging to that Tribe also. Then *Shimei*, who was the foreman and chiefe of this company, fell down before the King craving pardon of his former misdeameure towards him, and pleading that he came unto him the first of all

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Rom. 13.

V. 14.

V. 15.

*Josephus.*  
*Peter Martyr.*  
*Lyra.*

*Tostatus.*

V. 16.

V. 18.

Peter Martyr.

V. 22.

Tostatus.

V. 23.

Pellican.

V. 24.

V. 25.

the house of *Ioseph*, touching whom *Abissai* againe spake, that hee might be put to death, but *David* sware that he should not dye, checking the sonnes of *Zerviah* as he had done before *Ch. 16. 10.* In what sense he spake of the house of *Ioseph*, seeing he was of *Benjamin*, see before upon *Ch. 16. 5.* and it may further bee added according to *Martyr*, that *Benjamin*, and *Ephraim*, and *Manasse* dwelt neare together, being thus made, as it were, one people, and *Numb. 2. 18. 24.* this Tribe in marching is reckoned under *Ephraim*, which was of *Ioseph*, and lastly *Ioseph* had two Tribes, wherein hee excelled all others, wherefore the rest of *Israel* were named by *Ephraim*, as their head afterward. And as *Pellican* further addeth, because *Ioseph* and *Benjamin* came of one mother and had bene alwayes brought up together, it may be said, that *Ruben* being put from his birthright, it was conferred upon *Judah* and *Ioseph*, and so all *Israel* were called by them two, one part by *Judah* and the other by *Ioseph*. Now *Shimei* his oration to *David* was very effectually to move him to pardon him, when hee pleaded, that hee came to submit himselfe the first of all the house of *Ioseph*, as if hee had said, I have given example to others in *Israel* to doe likewise, and if thou shalt pardon mee, they will be the forwarder to come in also, and submit themselves, but if otherwise, such as bee not yet come, fearing thee to bee implacable, seeing all rebelled against thee, will keepe away, and those that are comming, out of the same feare will bee ready to withdraw themselves againe. And in this respect it was that *David* said to the sonnes of *Zerviah*, *ye are adversaries to mee.* As for *Ziba* it stood him in hand also to come, because his fraud was likely to be discovered. Touching these words *v. 18. Shimei fell downe before the King as hee was come over Iordan*: they are understood by *Tostatus* and some others, as if it were meant, that after the Kings comming over hee did thus. But this doth not stand with reason, but rather this word *hee* is to bee referred to *Shimei*, hee passing over *Iordan* did thus humble himselfe, and deferred not, till the King was come over, because that had bene too much remissness in him, and *v. 39.* the Kings passing over with all his family followed after this and his communication had with *Barzillai*.

For *David* swearing to *Shimei*, that hee should not dye, it may seeme, that he kept not his oath, because he tooke order afterwards so, as that *Solomon* put him to death. Here wee may not say with some, that hee meant onely, that hee should not dye at that time, or with others, for his rebellion, but he meant not that he should not dye for his cursing of the King, or with others, that he would not put him to death, not meaning yet, that no other judge afterwards should. For any of these wayes hee had deluded him and taken the Lords name in vaine. For hee desired pardon not onely for that time, but for ever, and not of his rebellion so much with others, as of his peculiar sinne in cursed speaking, and that hee might not bee committed to any other judge to bee put to death therefore, and *David* must bee understood to have sworne according to his meaning. It is therefore to bee held, that he meant verily, that hee should not dye for that offence onely, but he secured him not in respect of other lighter punishments, as imprisoning by *Solomon* in *Ierusalem*, which was by confining him to that City, and if herein hee should transgresse, for this hee might justly, notwithstanding this oath, be put to death. Hee meant, saith *Pellican*, that hee should take heede, that hee did not afterwards transgresse against any edict of the King.

*Mephibosheth* also, the sonne of *Saul* came to meete the King, &c. This history seemeth to bee misplaced by an *Hysteron-proteron*: for hee did not meete the King, till his comming to *Ierusalem v. 25.* where our translation hath it, when he was come to *Ierusalem* to meet the King, the *Vulgate* without any mention of *Ierusalem*, when he had met the King; *Junius*, he met the King, when he returned to *Ierusalem*; in the the *Hebr.* *Ierusalem* is mentioned, but nothing affixed to signifie, so, wherefore it may best be rendred, when *Ierusalem* went to meete the King, that is, all the inhabitants of the City, as it is likely they did at his approach unto it, *Mephibosheth* comming amongst them, because hee



was able to goe no further, for his lameness, the King challenged him, as is here said. That of *Barzillai* then was in time done before this, although it bee placed after, because *Ziba* his going out, when *Shimei* went to meet *David* at *Jordan* was before spoken of, that the history concerning him might be fully set forth before the relation of other things. For to this end *Mephibosheth* comming and *David*s dealing with them both, after that hee had heard him, must needs bee here set downe. Some following the Vulgar Latin, thinke, that forsomuch as his accuser went to *Jordan*, hee might use meanes to goe thither also to meet the King, that there before his face hee might cleare himselfe from his calumniation, but this is against the originall verity, where expresse mention is made of *Jerusalem*. Touching the manner of *Mephibosheth*s comming, it is said, that hee had not washed his feet, nor trimmed his beard, &c. since the King went away till his returne in peace. Here because Hebr. it is, hee made not his feet, the *Rabbines* faigne, that his wooden legs are meant, wherewith hee used to goe, as *Jerom* hath it in Tradit: Hebr: but this is counted ridiculous by all men, for if by the word *שֵׁשׁ* to make, bee implied the making of feet, the same word being used, when his beard is spoken of, that must also bee taken according to the sound of the word, hee made not his beard, but if this bee absurd, then wee must understand, that it is meant, hee did not to his feet or beard, as men commonly used to doe, hee washed not the one, nor kembed the other, or cut off the exorbitant haire, but continued a most sorrowfull man for the exile of his great friend the King all the time of his absence. And this is here inserted, that his words following might the rather bee beleaved, and *Ziba* his false dealing with him bee the more manifestly discovered.

Sallianus.

Him being come forth of the City with the inhabitants thereof, the King first speaketh unto, and challengeth for not going with him, hee excused himselfe by his lameness, and told the King how *Ziba* deceived him, when hee would have prepared to goe with him upon his Ass: all which *Ziba* hearing could not contradict, yet by his flattery hee so prevailed with the King, and by the present, which hee had brought him before, that instead of punishing him, as a most perfidious servant, as hee ought to have done, hee gave him halfe *Mephibosheth*s land. For which the Hebrewes say, that God afterwards punished him in his posterity, by dividing part of the kingdome away to *Jeroboam* a servant, but this is plainly a fiction of their owne, and that a voice was heard from Heaven, *Reboam* and *Jeroboam* divide the kingdome. For that division happened not for *David*s sinnes, but for the sinnes of *Solomon* as is expressly said. In the Pandecks, setting forth the Imperiall lawes, a servant may not bee heard against his Master, but onely in case that hee pleadeth for his liberty, or in things concerning the Common-wealth. But *David* both heard *Ziba* against his master, and was so swayed by him, that when hee knew his fraudulent dealing, hee yet to the injury of his master rewarded him. Wherefore hee is herein condemned by all men, as dealing most unjustly, so that even the holiest of Gods servants have their errours and are not by us to bee followed in all things. It seemeth that *David* was so prepossessed by *Ziba* his tale, that hee would not beleve *Mephibosheth*, and therefore cutteth him off so short, saying, *speake no more of this matter*, that is, I cannot but thinke there was some fault in thee, but I will sift it out no further, if I should, happily it would bee worse for thee, therefore take halfe the land, that I may bee short, and bee thankfull, and let *Ziba* have the other halfe. Thus *Maryr*, who also saith, that some excuse *David*, understanding him, as if hee had said, *speake no more to mee*, hee shall have halfe the land and I will otherwise provide for thee. But no such thing is intimated in the text, but rather as hath beene said before, that *David* spake to him in anger. *Come* for thus, I gave it all first to thee, and then I gave all to *Ziba*, but yee cannot both have all, therefore I decree now, that yee divide.

V. 25.

Note.

Peter Martyr.

*Tostatus* and *Dionysius* note that *David* sinned greatly, and that many wayes.

1. In rashly giving away all his lands. 2. In that when he knew his innocency

Tostatus.  
Dionysius.

hee restored unto him but a moiety againe. 3. In that he punished not his false accuser, but made his false accusation gainfull to him, as merchandizing, to nourish boldnesse in the wicked to doe the like. 4. In that he went not by the rule of any Laws, but meerly of his owne will.

V. 30. 32.

The businesse of *Mephibosheth* and *Ziba* being thus related, the Historiographer returneth to the setting forth of other passages, and first touching *Barzillai* the *Gileadite*, who was one of the three men, who had brought provision to *David*, Chap. 17. 27, 28. for his use and his peoples. The other two, it seemeth, were either sick or dead, or otherwise hindred, that they could not accompany the King in his returne, and therefore are no more spoken of; some suspect, that *David* neglected them, and onely affected *Barzillai*, because afterwards also hee commended his posteritie onely to *Solemon*, 1 *King*. 2. 7. and said nothing of them, but hee might bee beneficent to them also, although it bee not related, seeing all things that passed, are not set downe; but *Barzillai*, although very aged, viz. 80. left not the King, till hee had brought him over *Jordan*, but then he craved leave of *David* to returne home, who offered to take him with him to *Jerusalem* and there to requite his kindnesse. This hee refused because hee was so aged, that hee had not long to live, and his senses now began to faile him, wherefore hee desired leave to returne to his owne, that he might quietly spend the rest of his time there, and bee buried in the Sepulchers of his fathers, which would bee most contenting unto him. But hee commended *Chimham* his sonne to the King to goe with him, and hee was accordingly accepted of. In thus seeking to requite *Barzillai* his kindnesse in supplying his wants in the time of his necessitie, *David* was a type of *Christ*, saith *Martyr*, who will recompence any kindnesse shewed to him in his members being poore and in want. And *Barzillai* may bee an example to aged persons now especially to mind their death and by sequestering themselves from the delights of the world, and serving God to prepare for it, and to provide for the good of their children. *Plutarch* relateth a story of *Craffus*, who going against the *Parthians*, met with King *Dejotarus* an old man, who was building of a new Citie, and asked him, why hee in the 12. houre of his age gave himselfe to building, hee answering said, And why dost thou (O Emperour) not being very young goe against the *Parthians* to warre? thus taxing each other from seeking troubles to themselves in their old age.

Peter Martyr.

V. 40.

V. 42.

In the next place the Kings passing on to *Gilgal* is declared, and it is said, that hee was conducted by all the men of *Judah* and halfe the men of *Israel*, who hearing of the Kings returne hastned unto him, and as it seemeth, received him on this side *Jordan*, when hee was come over, and soone after, hee being come to *Gilgal*, all the rest of the men of *Israel* came to him also, that is, all they, that in the name of all the other tribes were sent out to doe this service to the King. They seeing that the King was already brought almost home by the men of *Judah*, before that they could come to him, were greatly offended, that they stayed not for them, but ambitiously sought all the honour to themselves of restoring the King unto his kingdom, and therefore expostulated with the King, saying, *why have our brethren, the men of Judah stolne thee away, &c.* the men of *Judah* stayed not to heare the Kings answer, but answered themselves, that they were nearer of kinne to the King, &c. Then the men of *Israel* replied, that they had ten parts in *David* to their one, and therefore their advice ought to have beene had in bringing the King back, whereby they meant, that in case a King were to bee elected, they should beare ten times as much sway as *Judah*, being more then so many voyces to one. *Comester* addeth, and wee are the first borne, wherein hee followeth the Septuagint, but this is not in the Hebrew, it is meant in respect of *Reuben* who was one of them.

V. 43.

Tostatus.

And the words of the men of *Judah* were fiercer then the words of the men of *Israel*, what they said more is not related, the *Rabbins* conjecture, that they told the men of *Israel*, that they lied, and that they came not in love to bring the King home againe: but *Tostatus* more probably, and more *ad appositum*, that they had no part in *David*, for from hence it seemeth, that the Rebelle *Sheba* replied,

wee

wee have no part in David, Chap. 20. *Lyra* saith, that the men of *Israel* thought themselves contemned and sleighted, because they were not called to helpe and conduct the King, especially having dealt first about his restitution. And whereas they say, that they were greater by ten parts then *Judah*, and that *David* belonged more to them, for so the vulg. Latine hath it, hee understandeth it in respect of succour and helpe against his enemies, or any support of which hee had more by farre from them, then from *Judah* being but one Tribe. For their fiercer words he saith nothing, but onely that being of the Kings blood they were prouder, and so spake more disdainfully, as scorning to bee thus challenged by them. Whereas the King said nothing, some blame him, as *Tostatus* for want of deferetion; some thinke, that the contention was so great and tumultuous, that hee feared to interpose himselfe, or refrained, because hee leaped too much to his owne Tribe: and some, that he spake, but could not bee heard.

*Lyra.**Peter Martyr.*

## CHAP. XX.

**V**Pon the contention before spoken of, the men of *Israel* being discontented separated and withdrew themselves from the King, leaving him to the men of *Judah* onely to bee conducted home. This one *Sheba* of the Tribe of *Benjamin* seeing and thinking it a fit opportunitie to bring back the Kingdome to that Tribe againe, blew a Trumpet, and as *Ierom* hath it, when all were silent at the hearing of it, he spake unto them, saying, What part have wee in *David*, &c. to your tents (*O Israel*;) upon which they all followed him. Hee is said to bee a man of *Belial*, that is, wicked, and one that shak't off the yoke, and most probably was a Prince of the Tribe of *Benjamin*, and so a man of great authoritie, otherwise the people would not so readily have followed him. By his speech which hee used to them hee meant, that they should provide themselves of another King, seeing they were so sleighted by *David*. *Martyr* and others thinke this *Sheba* to have beene of the kindred of *Saul*, and that hee was never well affected to *David*, wherefore now having an opportunitie hee declareth himselfe, happily thinking, that hee might bee made King over *Israel*, as *Isboseth* had been. But the hand of God was also herein to punish *David* yet somewhat more with the troubles of sedition, as hee had conspired against *Uriah*, and it may be, that this came upon him for his unjust dealing with *Mephiboseth*. But God who turneth evill into good to his faithfull servants permitted this also for *David*'s good. 1. That the seditious and falsehearted might bee rooted out of the Land. 2. That seeing the instabilitie of men hee might not trust unto them, but to God onely. 3. That hee might ascribe the reestablishing of him in his kingdome not to men but to God and give him all the praise.

V. 1, 2.

*Hieronym.**Peter Martyr.*

Then *David* coming to his house put those ten Concubines, which hee left to keepe the house inward and fed them, but went not in unto them, and they continued in Widowhood to the day of their death; which is spoken, not because their husband was dead, but as it were dead unto them, because hee never went in to any of them after this. The reason why hee did thus unto them was because *Absalom* had defiled them by incest, neither is it said, that they did strive against that unlawfull attempt, but rather, as may bee conjectured, they consented being drawne by his great beauty and present kingly dignitie. And if they committed this foule sinne willingly, they were worthy to be put to death, but for so much as this was uncertaine, *David* would not use so great rigour, but onely punisht them by imprisonment, and restraining them from the libertie of marriage, which other women divorced have. *Theodoret* saith, that *David* would not suffer them to marry to any other man, lest it should turne to an occasion or pretext of aspiring to the Kingdome, as was judged of *Adonijah* afterwards, when hee asked *Abisag* to wife, 1 *King*. 3. And as *Martyr* saith, hee suffered them not to goe abroad, lest by being seene the memory

V. 3.

*Theodoret.**Peter Martyr.*



of *Abfaloms* foule act should bee renewed to his disgrace. If it be demanded, what if they could not live single, might they justly be debarred from marrying again? *Martyr* answereth, happily it was done by their consent, because they had once been unlawfully known by a man, they were willing henceforth to persist in holy chastitie to the end of their lives, & being separated from the company of men to serve God continually. *Lyra* saith, that they were separated *à thoro*, that is, from the bed but not *à vinculo*, that is, the matrimoniall band, and this was done, as necessitie required, because *Dauids* son had lien with them, whereby they became, as it were, one flesh with him, and consequently his daughters-in-law, and by the Law of God a man may not go in to his daughter-in-law. And forasmuch as they were a Kings wives, (as appeareth by this, that they are said to live in widowhood) they were of two great dignitie for any subjects to marry them, although by a Bill of divorce the matrimoniall bands had been dissolved. *Pellican* saith, that hee shut them up that they might bewaile their foule sinne past all the residue of their lives, for they should rather have died, then yielded to *Abfalom* in so great wickednesse, which was aggravated by the impudency in committing it so publicly.

Lyra.

Pellican.

V. 4, 5.  
6, 7.

Lyra.

Peter Martyr.  
Pellican

Iosephus.

V. 8, 9.

Then *David* commanded *Amasa* to assemble all the men of *Judah* unto him within three dayes, and when hee stayed longer, *David* bade *Abishai* to goe with his Lords men after *Sheba* immediatly, saying, that otherwise the danger might bee greater, then that by *Abfalom*. Wherefore hee went forth with *Joabs* men, &c. *Lyra* for the clearing of this place saith, that *Dauids* whole Army consisted of three parts. 1. Of the men of *Judah*, who alwayes cleaved unto him, and over them *Amasa* was Captaine, as there was a particular Captaine over the men of every other Tribe. 2. Of *Dauids* servants, and such stipendiary souldiers, as alwayes were kept about him, as a guard, and over these was *Abishai*. 3. Of other valiant men of all the other Tribes of *Israel*, who cleaved constantly to *David* from the very dayes of *Saul*, as is shewed, 1 *Chron.* 12. and over these as the greatest Army was *Joab*. *Amasa* therefore was employed to gather the men of *Judah*, and *Abishai*, when hee deferred his coming, was appointed without delay to goe forth with the Kings men, *Joab* being in the meane season busied in gathering together his Army out of all the other Tribes to joyne with *Abishai*, as appeareth, *Verf.* 8. where *Amasa* is said to have met with them, that is, *Joab* and *Abishai*, and *Verf.* 7. *Joabs* men went out with him. *Martyr* and *Pellican* contrariwise say, that the King having promised *Amasa* that he should be Captaine in the room of *Joab* now began to put him into this office, meaning that *Joab* should not bee any further employed, and this *Martyr* conjectureth to bee the reason, why *Amasa* stayed longer in gathering the men of *Judah* together then the time set him, because they were affected to *Joab*, and therefore would not willingly submit themselves to a new Captaine. And when *Amasa* stayed, the King being yet unwilling to imploy *Joab*, sendeth out *Abishai*, but *Joab* voluntarily with such men as hee had went with him, and having slaine *Amasa* resumieth his chiefe captainship againe, not expecting to bee called unto it by the King. And this seemeth to agree best, seeing no mention is made of *Joabs* going out to gather up men, and therefore that of *Lyra* is rejected both by *Dionysius* and *Tostatus*, as founded upon a false ground, viz. that *Amasa* was made Captaine under *Joab*. *Iosephus* erroneously saith, that it was spoken to *Joab*, which is here said to bee spoken to *Abishai*, that he should goe out with the Kings men. But why the King feared more danger by *Amasa* his delay and *Sheba* his rebellion, then by *Abfalom*, all agree, that it was because hee began now to suspect *Amasa*, as not being true hearted towards him, and when *Abfalom* rebelled, they went with the sonne against the father, many of them doubtlesse unwillingly, but now being exasperated, if they should make his professed enemy King over them, they would fight more desperately and resolutely against him.

*Abishai* and his brother *Joab* being gone as farre as the great stone in *Gibeon* to pursue *Sheba*, *Amasa* came unto them, this was saith *Iosephus* 60 furlongs from *Ierusalem*, and here *Joab* pretending to salute *Amasa* in love slew him, with

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the right hand taking him by the beard, as if hee would kisse him, and in the meane season taking up his sword with his left hand, which when hee bowed himselfe fell to the ground, that *Amasa* perceived not, he smote him under the fifth rib, as hee before had done *Abner*, that hee presently fell downe dead. This murder was committed by *Joab*, that hee might not lose his chiefe Captainship, to which *David* now began to advance *Amasa*, but his pretence might bee, that hee had not dealt well with the King, in staying longer, then he had appointed him, and because hee tooke part before with *Absalom*. For this indeed *Amasa* was worthy to be cut off, and although the King intended him honour, yet the vengeance of God would not suffer him to live to enjoy it, yet *Joab* was worthy also for this to die as a murdurer, as hee did under *Salomon*. But in the meane season hee went unpunished and returned to his former dignitie, taking upon him the leading of the Army, as in times past, whereby hee was so strengthened, as that *David* could not indeed doe execution upon him, as he deserved.

*Amasa* lying there dead, one of *Joab*'s men was left to make Proclamation to the Forces, which followed him, saying, *be that favourer to Joab, and be that is for David, let him go after Joab*. The vul. Latin too obscurely, *Eccē qui esse voluit pro Joab comes David*. *Josephus* more fully; *Joab* leaving one by the dead carcase bade him proclaim to the Army, that *Amasa* was worthily slain, but who so favoured *David*'s part should follow *Joab* & *Abishai*, as their Captains. This was done, lest the men brought by *Amasa*, when they saw him dead, should returne to the King to have further directions touching a new Captain. But they which follow the vul. Latin give another different sense, as if some of *Joab*'s followers had stayed by the dead man to mock at him, and to say, behold the man, that would bee in *Joab*'s place, the chiefe Captaine and *David*'s companion, that would have *Joab* to bee in no reckoning in comparison of himselfe, see how hee hath paid for his ambition. But the Hebrew agreeth better to the former sense, and therefore it is rather to bee followed. Vers. 12. Thus the men of the Army were excited to follow *Joab*, and so it is likely, that the man left by *Joab* to speake unto them went away with some of them, but when others, who were behind came at the dead corps, seeing it lie in the blood, they stood still, till that another man perceiving it, who most probably was one of *Joab*'s friends also, removed it out of the way into the field and there covered it with a garment, or cloth, and then all without staying went on after *Joab*. Of his buriall, or any lamentation made by *David* for him wee read nothing, as for *Abner*, although it is not to bee doubted, but that hee was affected with sorrow for him also being so neare of kine unto him, but in that murder there might bee some suspicion of *David*'s integritie, which troubled him, in this none, because no man could thinke that hee would give the least consent to one kinsman, and manifestly out of favour to slay another newly reconciled unto him, and preferred by him.

And hee went through all the tribes of Israel unto *Abel* and *Bethmaachab*, and all the *Beerites*, &c. That is, as is generally understood, *Sheba* went through all these parts to gather up men, and was now in *Abel* in the Tribe of *Nephthali*, which lay farthest of all the Tribes from *Judah*, but *Josephus* saith, that *Joab* pursued *Sheba* through all those parts, till hee came at *Abel Machabee*, making that one Citie, which by the Hebrew Text seemeth to bee two. *Jerom* thinketh rather, that they were two, in the one of which hee was, and part of his forces in the other. It is to bee thought, that *Sheba* going through all these parts *Joab* pursued after him by that way, which hee understood that hee had gone, till that being certified, that hee was in *Abel*, hee hastened thither. And thus, *hee went*, is to bee understood, *Sheba* went and *Joab* after him. *Junius* rendreth it *Abel*, viz. of *Machabee* spoken of, 1 Chron. 7. 16. holding with *Josephus*, that it was all one Citie, so called to distinguish it from other *Abels*, of which *Jerom* saith, there were three. And this seemeth to bee best, seeing no mention is made of any of his forces being in *Bethmaachab*, but in *Abel* onely, where *Joab* besieged him, yea Vers. 15. it is *Abel* of *Bethmaachab*. *Beerith* was a Citie belonging to *Benjamin*,

V. 11.

*Josephus.**Lyra.  
Pellican.  
Hugo Card.*

V. 12.

V. 14.

*Josephus.**Hierom: in locis  
Hebr.**Junius.*V. 15.  
*Joab 18. 25.*

V. 16, 17.

Lyra.

V. 18.

Peier Martyr.

Lyra.

Pellican.

Theodoret.  
Sallianus.

V. 19.

Lyra.

Benjamin, Sheba his tribe amongst whom Sheba had therefore gone to bee strengthened by the inhabitants thereof called Beerites. Joab being come to Abel presently seeketh to throw downe the walls thereof, but a wife woman called unto him out of the Citie, and perswaded so with the Citizens, that Sheba his head was cut off and throwne over the wall to Joab, who hereupon departed immediatly and came to the King to Jerusalem. This wife woman, say the Hebrewes, was Sarab the daughter of Asfer, who came downe with Jacob into Egypt, and had the spirit of prophesie, whereby shee foretold Jacob, when he mourned for Joseph, that hee was alive and he should see him againe. But this is confuted by Lyra, as a fiction, because from that timetill this was about 700. years, to which age none lived in those dayes. Wherefore hee saith, that shee is called a wife woman, not because she was a Prophetesse, but for her naturall wit, as the woman of Tekoa was called before. When this woman had obtained audience of Joab, shee said, it was a proverbe of old, *They shall surely aske counsell in Abel, and so they ended the matter*, with this preface shee began, that shee might winne attention, but what the ground of this saying was is uncertaine. Martyr thinketh, that in saying thus shee had respect unto Deut. 20. where they are directed, when they made warre, first to offer conditions of peace, whereby is implied, that Joab, before hee had attempted the overthrow of this Citie Abel, should have asked, whether the Citizens would take part with Sheba against the King, or unto Deut. 13. where before the destruction of any Citie for Idolatry, inquiry was commanded to be made, whether such a sinne had indeed been committed or no, which hee saith, this woman might apply to the present case. For that of Deut. 20. standeth Lyra, expounding the clause of this proeme, so the Ordinance and Law of God was fulfilled. Thus also Pellican and Junius, and others: My Citizens expected in the beginning that thou shouldst according to the Law have asked by Legats or Heralds sent unto them, whether they meant for Sheba his sake to maintaine any warre against David, this if thou hadst done, all might have been quietly ended. To this effect also Theodoret, but Sallianus because the word proverbe is used in Jeroms translation, will have it indeed a proverbe intimating the wisdome and counsell, that was noted of old to be in Abel, for which cause Joab might be willing to hearken to one appointed by the Citizens to speak unto him in the Cities behalf, although a woman. For so he thinketh, that the counsell of the City sent her up unto the wall to speake thus unto him, as being a thing which a woman might more safely doe then a man; and a businesse wherein shee might more easily prevaile being wise, and apter by reason of her sex to get attention, as to a thing unusuall. For if, of her own head shee should have made such an offer, as shee did, of the head of Sheba, shee might have been in danger of reaping nothing but shame and derision, if shee could not have effected it; thus hee. But it is more probable, according to Martyr, that out of her love to her Countrey of her owne minde shee thus adventured both her self and credit, because v. 22. it is said, she went to the Citizens in her wisdom, and by her wise perswasions they were moved to cut off Sheba his head. But for the saying touching counsell in Abel; I incline rather to think, that as the people of some place are notorious for folly, so they of some other place might be notable for wisdome, and this might have been the case of the people of Abel a long time, and if so, it was a good ground for this woman to goe upon to perswade Joab to hearken unto her, speaking to him in the name of them all, because they of this City were found by experience of old to be such as could give good and wholesome counsell.

*I am one of them that are peaceable, and faithful in Israel, thou seekest to destroy a City, and a mother in Israel, &c.* This shee spake in the name of the City, according to Lyra and others, for that City had alwayes hitherto been faithfull, and never rebellious against the King, wherefore shee chargeth Joab with injustice in going about to destroy it, which shee calleth a mother in Israel, because an ancient and metropolitall City, to which many more belonged. And in going about to destroy it, shee saith, hee went about to devour the Lords inheritance, because it was a part of the land of Canaan, of which the Lord had taken



ken possession by his people, as of his owne peculiar inheritance. *Joab* having heard the woman answereth, that it was farre from him to destroy, onely a man of mount *Ephraim* was risen up against the King, if hee were delivered, the Citie should presently bee left in peace; then shee promised that his head should be throwne over the wall unto him, and this being by her perswasion done, *Joab* departed and came to *David* to *Jerusalem*. *Sheba* is said before to have been a *Benjamite*, how then is hee said here to bee of Mount *Ephraim*? Mount *Ephraim* was neare to *Benjamin*, as the boundary thereof, and so hee dwelling upon the foot of that hill might happily bee said to bee of Mount *Ephraim*; or although hee were of one Tribe, hee might upon some occasion dwell in another, and be called therefrom, as *Elkanah* was called an *Ephratite*, *Obed-Edom* a *Gittite*, and *Uriah* an *Hittite*: so *Martyr*. What words the wife woman used to perswade to the cutting off of his head, is not said, but *Iosephus* saith, that she put them in mind of the great benefits, which they had received by *David*, by whose army their whole Citie was now indangered, wherefore shee perswaded them not to hazzard themselves any further, and all that they had for one man, a stranger. His head then was cut off and throwne over the wall, for they thought this the safest way, and not to open their gates for feare of the Souldiers violence, that might thus thrust in upon them, and make a prey of their goods. So the traytour had his deserved punishment to the terrour of all rebels, that should hereafter attempt the like. As for *Joab*, hee having obtained this victory thus without bloodshed returned joyfully to *Jerusalem*, neither did the King once say any thing unto him for murdering *Amasa*, or after this put him from his Captainship, because hee feared certainly so to do, lest new troubles hereupon should arise by *Joabs* meanes, hee bearing so great a sway in that Commonwealth, as hee did. For to shew, that *Joab* was not put from his place it is added, *Verf. 23. And Joab was over all the host of Israel, Benajah over the Cherethites and Pelethites, &c.* as *Chap. 8. 16, 17.* but onely for *Seraiah* the Scribe there, here is, *Seva* was Scribe, as *Martyr* thinketh, the same man by another name, but hee might bee dead or removed by this time, as others conjecture and another in his place. *Adorum* was over the tribute, there was no such office then, but now many nations being subdued by *David* and made tributaries, it was necessary. Lastly for *David*s sonnes, Princes there, it is here said, *Ira* the *Jairite* was a chiefe ruler about *David*, *Hebr. כהן לרב* Priest to *David*, and so the vulg. Latine rendreth it, but *Chap. 8. David*s sonnes are also called כהנים, which words, as I have there shewed, signifyeth not onely Priests, but Princes. *Martyr* conjectureth, that hee was his counsellour taken into the roome of *Achitophel*, but I see no reason for that; rather, because *David*s sonnes *Amnon* and *Absalom*, who ruled under him before, were now dead, and hee would not adventure to commit any rule to *Adonijah* for feare of the like ambition, that had beene in *Absalom*, he put this *Ira* into this Office. *R. Solomon* saith, that *David* made him a Prince and Judge in *Israel*. The *Chal. Paraphrase* calleth him a Prince, *Kimbi*, the Prince of *David*s counsell, *Chap. 23. 26.* he is called *Ira* a *Thechoite*, here a *Jairite* *Kimbi* saith, that the Citie *Thecho*, of which hee was, abounded with oyle, which giveth a shining light, and from hence hee had the name of a *Jairite*, for *Jair* signifyeth to shine. Somethink that hee was the Kings Chaplaine, and some his Almoner, but I passe these over as conjectures without ground.

By *Sheba* mystically understand the author of Heresie, which draweth many from *Christ* figured out by *David*, the wife woman, by whose meanes his head was cut off, sets forth true doctrine, whereby heresie being confuted, all returne to *Christ* againe.

## CHAP. XXI.

**A**nd there was a famine in the dayes *David* of three yeares, then *David* enquired of the Lord & he answered, that it was for *Saul* and for all his bloody house, because he slew

V. 20.  
21.  
22.

Peter Martyr.  
Iosephus.

Note,

V. 23.  
Peter Martyr.

Peter Martyr.

The Mystery.  
Rabanus.

V. 1.

Peter Martyr.

Pellican.

Lyra.  
Tostatus.P. Martyr.  
Pellican.

Qu.

Note.

Qu.

Qu.

*slew the Gibeonites.* Whether this happened after *Sheba* his conspiracy according to the order here followed is doubted, because *David* was old, when hee fell into those troubles, and lived not long after, and this famine continued three yeares. Some, saith *Martyr*, thinke that it began sooner and that this was the last yeare of the three after *Sheba* subdued, but hee leaveth it, as uncertaine. I see no reason, but that it may bee thought to have happened in the order, wherein it is set downe: for although *David* were old, yet he was not so old, but that hee might live out these yeares after *Sheba*, and sometime after them. *Pellican* therefore thinketh, that the famine of these three yeares together was sent after three Rebellions, made by the Israelites against *David*: 1. under *Ishbosheth*, 2. under *Absalom*, 3. under *Sheba*, answerable to which were these three yeares punishments upon Israel. But this famine is said to have bene sent for *Sauls* sinne in slaying the *Gibeonites* contrary to the oath made unto them. But why was it sent in *David*s time, who had offended nothing herein? *Lyra* and *Tostatus* answer, that it was now sent to punish *David*s neglect, for hee being King ought to have relieved the *Gibeonites* being so oppressed, and to have punished their oppressors, *Sauls* posterity, this because hee had not hitherto done, God sent this famine to force him to doe it. This indeed may seeme to bee a reason, but considering that the *Gibeonites* never complained to *David*, and the law of God is, that the children shall not dye for the sinne of their father, *David* could no way bee guilty in this respect, unlesse that after answer received from God hee should have neglected to right the *Gibeonites* wrongs. Others therefore answer better, that it seemed good to God now to send this famine, that hereupon occasion might bee taken by his direction to roote out such as remained of *Sauls* posterity, that might any way hereafter disturbe the peaceable raigne of *David*s sonne, that should succeed him in the kingdome. The Lord had hitherto grievously punished *David* for his sinnes in the matter of *Uriah*, and therefore would not have him put to any further trouble, now here is shewed how hee tooke order for the preventing of like troubles afterwards in great mercy towards *David*, and justly in respect of the house of *Saul*.

But how could he justly lay so soare a punishment upon all Israel, for the sin of one *Saul*, and he being slaine long before for his offence, cut off his posterity? especially this being contrary to his owne law, and to his protestation *Ezek*: 18. *Ans*: The people of Israel might make themselves guilty by rejoycing at the cutting off of these strangers, that their houses and lands might come amongst them, and especially *Sauls* posterity, who happily were much enriched hereby, seeing their City *Gibon* was the City of *Saul*, otherwise called *Gibeah*, and if so, this judgement was brought justly upon them, and these children of *Saul* were justly cut off. And here wee ought to take notice, that wee may bee in danger of judgements for the sinnes of others, if either wee bee well pleased therewith, or sorrow not therefore, or stay not the course of sinne in others as much as wee can. Moreover touching a mans children, God hath limited mortall judges by his law, as *R*: *Solomon* hath it, but not himselfe, hee may justly punish the father in the children, though not guilty in that particular, because all are sinners before him, that the judgement against a wicked father may thus bee aggravated, and others seeing it the more terrified.

But why did God punish for the *Gibeonites* and not for the Priests much more? *Sol*. *Saul* and his sonnes for that massacre perished together in his last battle against the Philistims, and it is likely that the Israelites were all moved with compassion, when they heard thereof.

But whereby was *Saul* moved to slay the *Gibeonites*? *Ans*w. Some thinke, because they served the Priests, whom hee slew, and tooke their destruction heinously, some, that hee might bee the more enriched by their lands and goods, and enrich his Tribe, wherein they dwelt. But the reason is expressed, for his zeale not to God, but to *Judah* and *Israel*, to whom hee thought it would bee well pleasing to root these strangers out of the land, the plaine zeale of Hypocrites to seeke praise amongst men; and yet hee might also bee moved

to

to this by covetousnesse and malice against all that any way appertained to the Priests, howsoever hee pretended zeale.

But why did not *David* enquire of God the cause of this famine, till the third yeare? and by what meanes did he enquire? *R. Solomon*, saith *Lyra*, yeildeth this reason. The first yeare hee enquired not, because hee thought, that the drought and famine might come of naturall causes, the second yeare seeing it still to continue, hee thought that the Idoll of *Micab*, which yet continued in the land might bee the reason, wherefoe hee destroyed that, and the third yeare seeing that this judgement ceased not, he enquired. But *Tostatus* better, either hee enquired at the first, but had no answer till the third yeare, or God tooke away the heart from *David* to enquire, till now, that his judgements might have their full course, and bee the more remarkeable against the breaking of so solemne and publique an oath. For *David* certainly never look't to secondary causes onely in the time of any calamity, but to God; and for the Idoll supposed to bee by him destroyed, it is without all ground, and against reason, that such an abomination should bee suffered to stand all *Samuels* time, yea it is expressely said 1 Sam. 7. 3, 4. that at his exhortation the people did put away the strange Gods, that were amongst them. For his asking of the Lord, it was most probably by the High-priest, because that was the most ordinary way of consulting with God.

*David* being certified, that the cruelty of *Saul* against the *Gibeonites* was the cause of this famine, called for them, and asked what would satisfie them, where-with the atonement might be made, that they might blesse the inheritance of the Lord. Meaning, that whereas now they sighed and prayed out of their misery for revenge upon those, by whom they had beene so greatly wronged, they would pray for them. A passage most remarkeable, that *Gentiles* and *Amorites*, who had been before appointed to destruction, should by their prayers avert a judgement and bring a blessing downe upon *Israelites*. But they were herein a figure of the *Gentiles* under the Gospell converted to the faith, when the *Israelites* were hardened and suffered by Gods great judgements, who pray now for their conversion and salvation. And forsomuch, as God shewed himselfe to have so great regard to these distressed strangers sighing unto him, that for their sakes hee punished his owne people so severely, wee may see how compassionate hee is to any being in misery, and specially to such, as of what Country or Nation soever they bee, embrace the true faith, and doe that with care and diligence in his service, which is required at their hands, as these *Gibeonites* did, serving under the *Levites*, as they were appointed, in hewing of wood and drawing of water to the whole Congregation for their sacrifices, and without any relucting that we read of to this day, to the shame of the *Israelites*, who could never bee kept long in obedience to that, which was required of them.

The *Gibeonites* answer first negatively, wee will neither have silver nor gold, &c. whence the *Rabbines* gather that *David* offered them money at the first, and hereupon they replied thus, but it may as well bee gathered, that hee offered to put some to death in *Israel* which had wronged them, because they added, neither shalt thou for us kill any man in *Israel*.

Then hee demanding, what they would have done for the expiation of this sinne, they answered, The man that consumed us, &c. let seven of his sonnes bee delivered unto us, and wee will hang them up to the Lord in Gibeab of *Saul*, whom the Lord did choose. The Vulgar Latin, to these words, the man that consumed us, adde, wee ought so to destroy, as not to leave one of his stocke in all the borders of *Israel*. Whereupon *Lyra* and *Peter Martyr* and others say, that they at the first propounded the utter rooting out of all *Sauls* posterity, but in the next words they limit their request to seven of his sonnes, which some thinke they did, because *David* replied, (although it bee here omitted) that hee could not grant this, because hee had sworne to *Saul* not to root out his posterity, and to *Jonathan* to shew kindeesse to his.

Yet *Martyr* rendreth the words according to our translation, and *Junius* making

Qu.  
Lyra.

Tostatus.

V. 3.

Note.

V. 5, 6.

Lyra.  
Peter Martyr.



Pellican.  
Peter Martyr.

making no mention of the rooting out of *Sauls* stocke, but of *Sauls* going about to root them out, that none of them should remaine in all the Coasts of Israel. The Hebrew word is נשמרה which may well be rendred, *wee will destroy*, and the next word, *that there may bee no remainder*, but of whom is not expresse, but left to be understood. And therefore I rather preferre the Vulgar Latin herein. They would hang them up, that the judgement might be the more remarkeable, they being thus exposed to the sight of all that passed by, that all might know, what a sacred band an oath is, and not dare hereafter to breake it, and what a care the Lord taketh even of strangers embracing the true faith, that none might be discouraged from comming unto it. And they hanged them up in *Gibeah* of *Saul* to his greater ignominy, of *Saul*, the chosen of the Lord, that is, as the Vulgar Latin expresseth, sometime chosen, but now reprobated for his wickednesse, and so the more worthy in respect of that singular favour of God abused, to bee put to this ignominy in his posterity.

V. 7. 8.

To this demand of the *Gibeonites* *David* presently yeilded, and delivered to them the two sonnes of *Rizpah*, *Sauls* concubine, and the five sonnes of *Michal* the daughter of *Saul*, whom shee had brought up for *Adriel* the sonne of *Barzillai* the *Acholahite*: of *Rizpah* see before, ch: 3. 7. and of *Adriel*, 1 Sam: 18. 19. hee had *Merab* *Sauls* daughter to wife, of whom hee begat these five, but they are said to be the sonnes of *Michal* *Sauls* other daughter, who was *David*s wife, because shee having no children of her owne, adopted them for her sonnes, so *Lyra* and others. But this is not so easily resolved, because Hebr: it is, *which she bare unto Adriel*, and so the Vular Latin rendreth it, and *Junius* supplying another word thus, *the five sonnes of the sister of Michal*, and if it be not read so, then he saith, the word רִצְפָּה rendred properly shee bare, must be taken *μεταδωκεν* for shee tooke, and brought them up, and for this hee saith, is *Aben Ezra*.

Lyra.  
Junius.

Peter Martyr.

*Peter Martyr* also will have it understood likewise, and whereas a question may be made, whether a woman might adopt, seeing by the lawes of the Romans it was not permitted, but onely in case that shee had lost her sonnes in the war fighting for their countrey, hee answereth, that more anciently they might adopt, for *Pharaohs* daughter adopted *Moses*, and so *Michal* might adopt the children of *Merob* her sister being dead for her owne greatly solace, seeing shee had none herselfe; or else shee that was called *Merob*, might otherwise be called *Michal* also. Yet some, saith hee, thinke, that *Michal* is put for *Merob*, by the mistaking of the scribe. Of all these solutions the first is most probable, touching *Michal* her bringing of them up, unlesse we shall acknowledge some error in the writing, which is not much materiall, seeing any reader might easily know that by *Michal* here *Merob* was meant.

Salliansu.

V. 9, 10.

Then the *Gibeonites* hanged these seven men, and the time when is noted to have beene at the beginning of barly harvest, how long, *untill water dropped upon them out of Heaven*. For so long *Rizpah* is noted to spread haire-cloath to keep the Birds from preying upon them by day and the Beasts by night. *Lyra* saith, that it is to be understood, that of this haire-cloath shee made her a Tent neare to these dead bodies, and therein watched them night and day, that nothing might devour them; not herselfe alone, for that was impossible, but this was done by her and her servants at her appointment. If this shall seeme to be against the law, that they should be suffered to hang day and night, seeing *Deut. 21.* it is commanded, that at the going downe of the Sunne such should be taken downe, Hee saith, so indeed it ought commonly to be done, but in this case *Nathan* the Prophet had directed *David* to suffer them to hang, till that by the falling of raine upon the earth it should appeare, that the drought so long continuing and famin caused hereby was brought upon the land for the wrong done to the *Gibeonites*, who being satisfied, an end was put to this judgement.

Lyra.

Peter Martyr.

The reason, saith *Martyr*, of that Ordinance *Deut. 21.* was, lest the land should be defiled, as is there expresse, wicked men pollute the land, whilst they are living, and therefore being dead, they are soone to be taken away from polluting

polluting it when they are dead. 2. Because hanging is punishment enough for a malefactor, therefore the Lord would not have the ignominy of suffering them to hang still night and day added hereunto. But this case being different as *R. Solomon* noteth, these were suffered to hang many dayes, that the Gentiles passing by that way, and learning hereby, what a care the God of *Israel* had of the Gentiles converted to the faith, might bee induced to turne to it also. The time that they hung, is described by the harvests beginning, and the barly harvest, because in that country it was first and the wheat harvest afterwards, the whole time according to the Hebrewes account being 6 months, viz. from March till Septemb. The sackcloth which *Rizpah* used she is said to have spread it for her upon the rocke, that is, by making her a Tent thereof, wherein she might see that performed, which she desired to these dead corpses, for her care was such, that she would not referre it to the care of her servants onely, and shee tooke sackcloth, as fittest for mourning, thus *Martyr*, but the sackcloth, which shee spread, is thought by other to bee to lie upon, the Tent being left to bee understood. And this was told unto *David*, who disliked it not, for when the time was come, hee caused them to bee taken downe, and bestowed upon them the honour of buriall in the sepulchre of their fathers. And hee tooke this occasion also to translate the bones of *Saul* and of *Jonathan* from *Jabesh* to bury them together more honourably, the place where they were laid before, saith *Lyra*, not being so fit for persons of their ranke and quality. This as a point of love and goodnesse *Martyr* commendeth in *David*, who disdained not to imitate a woman in shewing kindnesse to the dead, to the shame of many inferiours to *David*, who scorne to follow their inferiours in any thing, although it bee good, when as indeed wee ought to learne to do good even of the poorest little creatures, as of the Pismire, and the Crane, Stork and Swallow. How God liked of *David*s proceedings is shewed in the next words, hee was entreated for the land; to punish wickednesse is as a sacrifice expiatory to turne away Gods anger, but after severity used in such cases, wee may learne by *David*s example, that it is pleasing to God to shew kindnesse, and not to rage against dead bodies, except there be further cause, but not merely because they were our deadly enemies whilst they lived. For it is not to bee doubted, but that *David* shewed this kindnesse the rather, to shew that hee loved his enemies, and those that hated him, according to the Evangelicall precept.

Moreover the Philistims had yet warre againe with *Israel*, &c. that is, as is generally thought, according to the order, wherein they are set downe, after that the famine ceased. That which put the Philistims on to these battles may seeme to bee the confidence, which they had in their new Champions, Giants, who *Goliath*-like, thought that none were able to stand against them, but they being four fell all in four battles, God in his providence having a further end in these warres, viz. that the state of that kingdome might be left quiet and peaceable to *Solomon*. The Vulgar Latin, to make the time more plaine, hath it, after these things, and *Josephus* saith, after the famine ended *David* set upon the Philistims againe.

In this warre *David* fainted, then *Ishibob* a Giant being about to slay him, *Abishai* rescued the King and slew the Giant. This *Josephus* saith, was done, when the enemies being put to flight *David* pursued them before all others, and being scene now to waxe faint, the Giant whom hee calleth *Armon*, the sonne of *Araph*, turned backe, and had undoubtedly slaine him, but that *Abishai* comming on prevented it, and slew the Giant. By *David*s waxing faint it appeareth that this was done in his old age, hee being now about 65, and therefore they would not have him to goe forth to battle any more, lest hee quenched the light of *Israel*, whereby they meant that the glory of all his former victories would bee in danger to be obscured, if at any time hee should bee slaine in warre. Wherefore they would rather henceforth content themselves to enjoy his direction, counsell and prayers keeping at home, then that his person should be hazarded by going to warre abroad.

*R. Solomon.*

V. 12. 13.

14.

*Lyra*

*Peter Martyr.*

Note.

V. 15.

V. 16. 17.

*Josephus.*

The Vulg. Lat. also for Giants hath *Araphab*, according to the word in Hebrew, but *Araphab* signifieth a Giant.

V. 17.

*Peter Martyr.*

Some expositours, saith *Martyr*, hold that contrary to what was said before, these battailes with the Philistims were fought before the 3 yeares famine, and not in the order, wherein they are set downe for time, because it was a thing decreed in the time of *Absaloms* rebellion, that *David* should not be adventured to the warre in his owne person, and because 1 *Chron*: 20. 4. the three last of these warres are related immediately after the victory obtained over the *Ammonites*. But these reasons be of no force, not the first, for in the time of *Absaloms* rebellion *David* was kept from going out to the warre, because the Rebels would principally aime at his destruction, after that hee might still goe to warre against other enemies, till this time of his debility through old age appearing: nor the second, for the writer of the *Chronicles* omitteth whatsoever else happened betweene the subduing of the *Ammonites*, and these warres against the Philistims, yea and the first of these also, therefore it cannot be gathered by his placing of these next to that against the *Ammonites*, that they followed next after, but because his numbring of the people is placed there next unto these warres, that these were the last memorable gests of *David* before that unhappy numbring. Whereas it is objected, that the last three warres at the least must needs bee before, because *David* was kept from going to warre after the first of these foure battailes, he answereth although he went not to warre in person, yet he went by his forces.

This Giants speare is set forth by the weight, as *Goliath*, 1 *Sam*: 17. 7. it weighed 300 shekels of brasse; what weight this was may be gathered by that, which I have written upon that place: and hee was girded with a new sword, whereupon the Hebrewes say, that it was the first time of his coming forth to warre, and that hee was girt with a sword in token of some Captaines place, which hee had in the army, and that to purchase him the more credit at the first, he did thus set upon the King, seeing him to wax feeble. But God, that never faileth those that put their trust in him, preserved *David* in this great danger, by suddenly bringing *Abishai* to rescue him, for which, and so many victories more following, hee compiled that Psalme of praise *ps*: 22.

The second battle was in *Gob*, 1 *Chron*: 20. 4. it is said to have beene in *Gezer*, of which *Gezer*, see 1 *Chron*: 14. 16. it was a City in the Tribe of *Ephraim* possessed by the Philistims, happily by them called *Gob*. *Vatablus* hath it *Nob*, and *Adrichomius* saith, that *Nob* and *Gob* was all one City in the Tribe of *Benjamin*, but because this was the same with *Gezer*, that City could not be meant. In this battle *Saph* a Giant was slaine by *Sibbecai* an *Hushathite*. 1 *Chron*: 20. 4. for *Saph* is *Sippai*. *Josephus* calleth *Sibbecai* an *Hittite*, and saith that hee slew many, that boasted themselves to bee Giants, hee was one of *Dauids* worthies, 1 *Chron*: 11. 29.

The third warre was also in *Gob*, in which the brother of *Goliath* was slaine by *Elhanan*, the sonne of *Jaare Oregim*, here the word brother is supplied out of 1 *Chron*: 20. 5. where he is called *Lahmi* the brother of *Goliath*, and *Elhanan* is said to be the sonne of *Jair* a *Bethlehemite*. But because hee is said here to have slaine *Goliath*, and his speare is said to bee as a Weavers beame, as the speare of that *Goliath*, 1 *Sam*. 17. and *Elhanan*, who slew him, is said to bee of *Bethlehem*, of which City *David* was, the Hebrewes, as *Jerom* sheweth *de tradit*: *Hebr*: will have *David* to be meant by him, and this *Goliath* to bee the same spoken of before, for which *ps*: 22. it is said, these foure fell by the hand of *David* and of his servants, and accordingly his translation goeth, for *Elhanan* the sonne of *Jaare Oregim*, having *Adeodatus*, *filius saltus polymitarium*, which hee applyeth to *David* thus, hee was sent of God, and was the sonne of the forreit as it were, because he kept sheepe there, and is called *Polymitarium*, a maker of curious workes, as *Oregim* signifieth, because by his mother hee was of the kind of *Bezaleel*, to whom God gave the spirit of wisdom to make curious workes in brasse for the sanctuary. And with this conceit are carried away *Lyra*, *Comestor*, *Gloss*: *Ordin*: and *Tostatus* sometime, and divers others, but it may bee called their common delusion, wherein one followed another against sense, because it was not *Goliath*, whom *David* slew, that is here spoken of, but his brother

Note.

V. 18.

Adrichom.

Josephus.

V. 19.



brother, as is expressly said, 1 Chron: 20. 5. which was written after this to make all things more plaine, which were too briefly set downe in these bookes, neither doth the time agree at all, seeing that battle was above 40 yeares before this. And this *Elhanan*, to put it out of doubt, that he was not *David*, but one of his worthies, is numbered so 1 Chron: 11. 26. next after *Asabel*, and is called the son of his uncle, the *Bethlehemite*, in our translation, the sonne of *Dodo*, but because hee is here said to bee the sonne of *Jaare*, or *Jair*, the word *Dodo* is better rendred by *Jerom*, of his uncle, as it signifieth, and taken not as a proper name, but as an appellative. Lastly whereas v: 22. is alledged, these foure fell by the hand of *David* and of his servants, *Martyr* saith well, they fell by the hand of *David*, although he himselfe in person slew none of them, because they went out under him and by his appointment, that slew them, & they fell by the hands of his servants, because they were his instruments, by whom they were slaine.

And there was yet a battle in *Gath*, &c. This battle *Tostatus* conceiveth to have bene made to recover *Gath* taken by *David* from the *Philistims*, 1 Chr: 18. 1. They had now for their Champion a Giant of greatest stature, *Josephus* saith, 6 Cubits, that is, 9 foot high, and for his fingers and toes hee was monstrous, having 24 in number, and not unlike *Goliath* hee defied *Israel*, and then *Jonathan David's* brothers sonne slew him. What words hee used is not said, but most probably hee spake much like as *Goliath* had done, 1 Sam: 17. This Giant saith *Josephus*, *Jonathan* slew in single combat, and so the victory being obtained, the *Philistims* durst not make warre any more with *Israel* afterwards. Mytically by the Giants slaine in these warres, the principall cause whereof, was *David's* hand, our victories over our Giantlike spirituall enemies were set forth by the power of our *David* Christ *Jesus*, that wee may not bee afraid of them, seeing wee fight under such a King, and prevailing ascribe all the praise to him by whom onely wee are enabled to these conquests.

2 Sam. 23. 24.

Peter Martyr.

V. 20.  
Tostatus.  
Josephus.

The Mystery.

## CHAP. XXII.

And *David* spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hands of all his enemies, and out of the hand of *Saul*. By all *David's* enemies are meant the *Philistims*, who were last subdued, ch: 21. and *Sheba*, ch: 20. and *Absalom* and *Achitophel*, and the *Edomites*, *Ammonites*, and *Mobabites*, the *Jebusites*, and *Ishboseth* with *Abner*, and before all them *Saul*, who ceased not to persecute him from the 10 yeare of his raigne, as long as he lived, who is named in particular, because hee was longest and most endangered by him, and he is named last, because hee acted his part against him long before his other enemies, who were more fresh in minde and therefore named first. This is put amongst the *Psalmes*, being the 18, committed to the chiefe Musitian to be sung to the praise of God in the Congregation. And it is called a song, because in Hebrew it is metricall, and it was a point of singular commendation in *David*, that in his old age, (for he is thought now to have bene 67.) when hee was free from all trouble of enemies, that hee studied how to set forth the praise of God best by compiling this, and as may bee well conjectured, many other heavenly songs, and spent not his time now in rest and idlenesse, and setting up, as others doe, some trophees of his victories to his owne praise. And the singular providence of God towards *David* in exempring him from warre and troubles, whereof hee was full all his life time before, is most remarkeable, that in his old age hee might the more quietly prepare for his end, by setting his minde upon things heavenly, by giving instructions to his sonne *Solomon* and to his Princes for the better establishing of his kingdome, and by disposing his worldly treasures to the building of a Temple to the honour of God.

The 18 *Psalm* hath one Verse before this, *I will love thee O Lord my strength*, and then followes, *The Lord is my Rocke, in him will I trust*. It is the same almost verbatim with *Pf. 18*. saving that for these words, *my God, my strength in whom I will trust, my buckler and the borne of my salvation and my high tower*, v: 2. of

Psal. 18. here it is, *the God of my rock, in whom I will trust, hee is my shield and the horn of my salvation, my high tower and my refuge, and my Saviour, thou savest mee from violence.* But this, and whatsoever small difference there is more shall bee considered in expounding that Psalm amongst the rest, to which the explanation hereof doth properly belong, and therefore here omitting it I hasten to the next Chapter.

## CHAP. XXIII.

V. 1.

Peter Martyr.

Lyra.

Chald. Parap.

Lyra.

Junius.  
Gen. 49.  
Deut. 32. 33.

V. 2.

**T**These are the last words of David. David the sonne of Ishai said, *The man, who was set on high, said, The anointed of the God of Jacob, and the sweet singer of Israel.* This is a prophesie, as all both Jewish and Christian Expositors hold touching Christ, and is set forth by this title, *The last words of David*; because that after the song before-going compiled, and all other Psalmes, which hee made in his last old age, he uttered this, and left it as the last confession of his faith for the comfort of all the faithfull, which loved his house, of which Christ was to come, and for the terrour of all the wicked enemies to him and his. For it is not to be understood so, as if hee dyed without speaking more after these words spoken, for he caused the people to be numbred after this, Chap. 24. and appointed by word of mouth Solomon to bee his successour in the kingdome, 1 King. 1. and gave him many instructions, Chap. 2. unlesse we shall say, that those things were done before, though placed after, that this might come next to other matter of the like kinde. But granting all to bee set downe in order, these are called his last words, both because they are of things to come to passe in the last times, and the last words of praise to God which hee uttered, as Lyra hath it, or the last propheticall words. Jonathan the Chald. Paraphrast, hereupon saith thus; These are the propheticall words of David, which hee prophesied to the end of the world, to the times of comfort which were to come, that is, of the kingdom of the Messiah promised to David and to all the holy Fathers, they were spoken, and shall be performed in due time.

This prophesie beginneth with the titles of David, which are four: 1 *David the sonne of Ishai* hath said; hee setteth downe his parentage, as not being ashamed of it, although hee were a great King. 2 *The man, that was raised up on high*, that is, from a keeper of sheep, to bee King over Israel. 3 *The anointed of the God of Jacob*, for both these the vulg. Latine hath these words: *Dixit vir, cui constitutum est de Christo dei Jacob*, that is, saith Lyra, to whom a firme promise was made, never to bee revoked, concerning Christ of the God of Jacob, who is so called, because Jacob spake of him, Gen. 49. 10. Hebr. it is, *the man said, that was set up, of the Christ of the God of Jacob*, Junius hath it, *the anointed of the God of Jacob*, expounding it of his doing herein like Jacob when he was now ready to die, and like Moses holding that this was uttered by him last of all, when he had made an end of giving instructions to his sonne Solomon, 1 King. 2. and of praying for him, Psal. 72. and for the word rendred, *cui constitutum est*, both hee and Martyr have it, as in our translation, the man that was raised or set up on high, which I thinke to bee the best, but because in the next words there is the preposition *by* of, I preferre herein the vulg. Latine, to which the Chaldee Paraphrase agreeth. The last title is *the sweet singer of Israel*, for hee compiled many sweet and heavenly Psalmes for the publike use of the Church of God, and set them to Instruments of Musick, and did himselfe sing and play so sweetly, that hee drove away hereby the evill spirit from Saul. And that the giving of himselfe these titles might not seeme to come from vaine glory, and that the prophesie following might bee the better marked by all the faithfull, it is added, Vers. 2. *the spirit of the Lord spake by mee, and his words were in my tongue*, so that by the Spirit of God breathing upon him hee spake thus, as all Prophets did, 1 Pet. 2. 19. and therefore these words were not his owne, but both the matter and very words came from the Spirit of God.

The

The God of Israel said, the rock of Israel spake unto me, hee that ruleth over men must bee just, ruling in the feare of God; the vul Latin, he that ruleth over men, the just ruler in the feare of God, and this is according to the Hebr. and faith *Lyra*, they be all the titles of God, and of him it is said, ruling in the feare of God, because he striketh into men, in whose hearts he ruleth, the feare of God, not a servile but filiall. *Pellican* followeth the same translation, yet distinguisheth the sentence thus, the strong God, that is, the Almighty promised me who ruleth over the sonnes of men, being called just, because hee ruleth most justly. Lastly, he said, that he would one day set up a King, which should be the Messiah, who should be settled and rule with the feare of God, that is, whose kingdome is settled not by any other strength or firmenesse, but by the feare of God, it being a kingdome of beleivers and of such as doe worship and feare the true God onely. *Martyr* having mentioned the first exposition, faith, there is another exposition more agreeable to the words following thus: This rock of Israel said of meeto *Samuel*, that I should bee a just ruler, ruling in the feare of God, and taking care for the restoring of his worship, and this was performed partly in *David*, who yet by reason of his inbred corruption was not altogether so just in all things, but in the Messiah, who came of *David* perfectly, because hee also hath power to work in the hearts of men the true feare of God, which *David* had not, although hee taught it unto them. And this I thinke to bee the best, to understand the last words, as the thing spoken by the rock of Israel to *David* by the spirit of the Messiah. For so the sentence will bee perfect, one word, is, being supplied, the ruler over men is just, ruling in the feare of God, that is, hee of whom I said before, that I was about to speake, viz. the Messiah or Anointed.

And hee shall bee as the light of the morning when the Sunne riseth, &c. the vulgar Latine, as the light of the morning, when the Sunne ariseth, without these words connecting it with the former Verse, and hee shall bee, and therefore it is by *Lyra* applyed to the manner of Gods speaking unto *David*, and by him Vers. 2. as if it were meant, that his speaking was not obscure and as it were, clouded, but cleare and perspicuous, as a morning, wherein the Sunne ariseth cleare. And whereas the next words may seeme not to agree to this, as grasse groweth out of the earth by raines, that hee applyeth to Christ, to set forth whose comming of a Virgin the comparison is used, because as the ground is barren and bringeth forth no fruit, but by the rain falling upon it, so that virgin could not have brought forth a Sunne, but by the Spirit of God making her fruitfull. *Pellican* following *R.* *David* applyeth it to *David*'s kingdome thus, as the morning light ariseth, and the Sunne alwayes increasing and shining, so shall or let my kingdome bee alwayes faire and never troubled with clouds, because if the morning be cloudy, one while cleare and then rainy, it never profiteth such things, as grow out of the earth. *Hugo Card.* applyeth it to the word of Christ, thus his word is like the morning light, which illuminateth and maketh fruitfull, so as that his rising againe is like the morning rising without any clouds of infidelitie, and hee shone by miracles and made the ground of beleivers hearts fruitfull, as the raine the earth, by the preaching of the Word. *Peter Martyr* expounding this and the next Verse together understandeth it of the kingdome of the Messiah, of which it is hereby prophesied, that it should bee cleare, as the fairest day, as the Sunne shining in his strength overcommeth and annihilateth all cloudinesse, so overcomming all that opposed themselves against it, and such was the covenant of God made with him touching it. And for the other similitude of the raine, hereby hee faith was meant, that persecutions notwithstanding should arise, but they should bee improved as raine to the making of the earth fruitfull, yet hee faith, that his house should not bee thus, because the raine falling upon the earth produceth fruits that are fading, but the fruit of this covenant should bee everlasting, because of the Kingdome of the Messiah there should bee no end; but of the last word, because he shall not make it to grow, he faith nothing, and so leaveth all indeed obscure. *Junius* having expounded the former of these Verses of them, that hee should rule over, for hee supplyeth these words, and they shall bee as the morning light, &c.

V. 3.

*Lyra.**Pellican.**Peter Martyr.*

V. 4.

*Lyra.**Pellican.**Hugo Card.**Peter Martyr.**Junius*



V. 4.

V. 5.

*Ecce* hee rendreth this, as the reason of the next words, *although my house be not so*, that is, although it bee not so cleare without clouds of sinne, yet Gods covenant with me is firme and sure, *when hee maketh it not to grow*, that is, when for sinne my house for a time shall not injoy such prosperitie. There are also divers other translations, as in the vulg. Latine, Verſ. 5. *Neither is my house so great with God, that hee should make with mee an everlasting Covenant, &c.* Neither is there anything of him, that shall not bud. The Geneva translation, after these words, *the morning without clouds*, hath it thus, Verſ. 4. *so shall my house bee, and not as the grasse of the earth is by the bright raine*, supplying all these words, *so shall my house bee, and not*, which are not in the Hebrew, Verſ. 5. the last words, *therefore all my health and whole desire is, that hee would not make grow so*, where so, againe is supplied, not being in the Hebrew. Our new translation followeth *Iunius*. Hebr. it is, *And as the light of the morning, the Sunne, hee shall arise, the morning, not clouds, the tender grasse from the earth from the shining after raine*, for my house is not so with God, and then the last words, *for all my salvation and all my love, for he shall not make it grow*. For the meaning, *Iunius* giveth the best light into it, for some words must needs bee supplied in such an abrupt and concise kind of speaking, that the sense may bee attained to, thus going forward here to prophesie of the Messiah, under the name of a just ruler, hee further saith, that hee shall bee as the Sun, the light of the morning, which is cleare and without all clouds, for he is called the Sun of righteousnesse, *Mal. 4.* for his glory, wherein hee excelleth the Sunne, and for a more superexcellent spirituall light comming from him, *the tender grasse*, that is, hee is also as the greene grasse, which the bright Sunne causeth to shoote out apace after a large raine, because his kingdome encreased so fast, the Gospel being received and Churches planted in so many countreys farre and wide over all the world in a short time. *For my house is not so with God*, that is, my house I grant is but meane, and not of that greatnesse, that God should out of it bring such a ruler, for I was at the first but a shepheard, yet God out of his meere grace & mercy towards me, hath made a firm Covenant with me, and given me a sure promise, that cannot be broken, but shall stand for ever, that such a ruler shall come of me, and this is my salvation and delight, for by him I hope to be saved eternally. *For he shall not make to grow, or although hee shall not make, &c.* for thus also may *כי* the word here used bee expounded, that is, as *Iunius* before, although my house flourish not constantly in my posterity, but bee sometime so crushed, as that it may seeme to bee without all possibilitie of growing up to such a glorious kingdome, yet that which hath beene said, shall bee verified: so that these words seeme to bee added, as pointing at the desperate state that the house of David should bee in under the Babylonish captivitie, and afterwards through *Herods* tyranny, to denote which and yet to give hope of the Messiah, *Esa. 11. 1.* it is said, a branch shall come out of the trunke or root of *Iesse*, that is, his house cut downe, as it were, to the roots.

V. 6.

V. 7.

Lyra.

*But the sownes of Belial shall bee all as thornes thrust away, because they cannot be taken with hands. But the man that will touch them must bee fenced with iron and the staffe of a speare, and they shall bee utterly burnt with fire in the same place*, the vulg. Latine *comburentur usque ad nihilum*, Hebr. *בשבת* *ad cessationem*, i. *ad nihilum*. This, saith *Lyra*, is to be understood of the wicked Jews, who were as thornes to those that handled them, that is, to Christ and his Apostles, wherefore they were by the Romans destroyed by force of Armes, and many of them with their Citie and Temple burnt with fire, and after that, because they died in infidelitie, they were burnt everlastingly in hell fire. Others generally understand this of all the wicked compared to thornes, because they beare no good fruit, but prick to hurt those that meddle with them by way of instruction or reprehension, wherefore as a man dealeth with thornes, so they shall be dealt withall, that is, powerfully proceeded against, and finally burnt in the place where they stand, that they may do no more hurt to such as come near them. Yet *Alay* in this bringeth the Jewes also for example, who were destroyed by *Titus* and *Vespasian* in their owne Citie. *Pellican* will have *Apollonius* and his adherents,

Peter Martyr.  
Pellican.

rents, the greatest enemies of Christ understood, whom hee shall consume by the breath of his mouth, as by fire. I hold with *Lyra*, because it is a prophetic of things most remarkable happening about the kingdome of the Messiah, that his greatest enemies and first oppugners, the Jewes, are particularly meant, who were therefore justly destroyed by the Romans. And morally wee may note, what the end of all the incorrigibly wicked shall bee, viz. destruction for ever in hell fire.

*These are the names of the valiant men, which David had.* As the sacred history doth first and chiefly set forth the gifts of King *David*, as being a man singularly chosen of God, so it seemed good to the Spirit of God, that the valiant men about him with their worthy gifts should be put upon record for their honour, whereby is implied that they were not onely most valiant but faithfull also both to God and the King, and godly, for *Joab* who murdered two men most treacherously, *Abner* and *Amasa*, and presumptuously transgressed against the Kings charge touching *Abalom*, is not for these his wickednesses named amongst them, nor *Amasa*, who had rebelled with *Abalom* against the King, but onely such, as constantly followed him in adversitie and prosperitie, and helped him both in the time of his persecution under *Saul*, and against *Ishboseth* the sonne of *Saul* to obtaine the kingdome, to which God had chosen him, being for this purpose extraordinarily assisted with valour and might to subdue the enemy, and obtaine unto him a very large dominion over all the neighbouring nations, who had hitherto possessed a great part of the Land, which was given for inheritance to the children of *Israel*; some yet stand for *Joab* to bee meant by him sitting in the chaire: but *Hugo*, *Rupert* and *Martyr* hold, that hee was excluded from his ill deserts before spoken of.

And herein *David* was a figure of Christ, who had also his worthies, the Apostles, and 72. more Disciples, whom he sent out and instructed with power extraordinarily to conquer for him, by shewing signes and working miracles, and the putting off the names of *David*'s worthies upon record in holy Scripture, figured out the writing of the names of Christs faithfull Ministers in heaven, as *Martyr* partly noteth, that wee all might bee encouraged to fight manfully under Christs banner, and never for any danger bee made to shrink from him; for the valour of any faithfull servant of God in this kind shall assuredly be registred, and hee shall not lose the praise thereof at Gods hands, as it is said of the Jew within, that his praise is not of men but of God. And in that *David* kept such men about him, who were both valiant and godly, it is commended hereby to other Kings and Princes to doe the like, and not to keepe about them vaine and vicious persons to the corrupting and weakening of their states and kingdomes.

Of these worthies of *David* here are reckoned up 36. and yet Vers. 39. they are summed up 37. *Joab* also, saith *Junius*, being understood, although hee be not named. Comesther numbred *David* for one, as the head of them all, and so maketh up 37. and this hee groundeth upon the vulg. Latine, where it is, *David sitting in the chaire was most wise*, but Hebr. there is no mention made of *David* any more, but that these were the valiant men, that *David* had, and then it is said, sitting in the chaire, the most wise, the head of the three, hee was *Adino*, the *Eznite*, or as in our new translation rather, the *Tachmonite* sitting in the chaire, he was *Adino*, for the word rendred, the most wise, Hebr. is חכם אדנו which, although חכם signifieth wise, cannot well bee rendred most wise, but rather *Tachmonite*, as setting forth the place, of which hee was, as the *Eznite* doth his family. But *Junius* for sitting in the chaire, &c. hath it, *Joab habebat Tachmonites*; but gratum fuit bastato una vice invadere 800. taking the two first words for his proper names, which are commonly rendred, sitting in the chaire, and *Adino* according to the signification (which is commonly taken for a proper name, but onely in the vulg. Latine, where it is expounded by *tenerrimus*) for *grammel*; it was delightfull to him, and ארס being armed with his speare, which is commonly rendred *Eznite*. The Hebrews will have *David* described here, as the chief of the most valiant, because it is for Kings and Masters to sit in

Note.

V. 8.

1 Chron. 11.  
11.

The Mystery.

Note.  
Peter Martyr.

Rom. 2. 29:

Junius.

Scholastic Histor.

Junius.

Lyra.

1 Chron. 11.

V. 9.

in chaires, and he, saith *Lyra*, is called most tender, because hee was gentle to his friends, although terrible to his enemies, for which is added *ligni vermiculatus*, as the vulg. Latine rendreth *לִיגְנִי מְרִמְכָּל* because as the worme eateth into the hardest wood, so hee pierced his strongest enemies by his might and destroyed them. But because *David's* worthies and not *David* himselfe are here propounded to bee numbered, neither doe wee read that ever hee slew 800. enemies at once, it is certaine that some other man and not *David* is meant. Some thinke that *Job* is thus described, because hee was Captaine of all the Army, but this is not probable for the reason before rendred, why hee is not put into this Catalogue at all, or according to others because his gists were sufficiently set forth before, and the purpose of the Spirit here was not to reckon up any, but such valiant men of *David*, as either had hitherto been passed over in silence, or without any hint giving of their valour, or although something were spoken hereof, yet not the gists most memorable: for so *Sibbecai*, whose killing of a Giant is spoken of Chap. 21. is here omitted, and *Elhanan* and *Jonathan* onely cursorily named, that wee might gather, when wee recount their valiant gists before set forth, what the rest of the 30. who are onely named were, but *Abishai* there spoken of is here againe commended for another most valiant act of his, viz. slaying 300. at once. Vers. 18. It seemeth to mee, that *Sibbecai* spoken of, Chap. 21. but here omitted, is also to be understood, who being added, as hee may well be from thence, maketh up the number of 37. and indeed without understanding him the second ternary is imperfect, there being in it but two expressed, Vers. 18, 19, 20. And for the former words, *sitting in a chaire*, they may best bee referred to *David* thus; *these are the valiant men, which David sitting in the chaire of State had*, and thus the Tygurin translation rendreth it: the *Tachmonite*, who was the chiefe of the three, hee was otherwise called *Adino* the *Eznite*, &c. That of *Junius* doth not arride me, because if *Adino* bee rendred *gratum ei*, the word *נִינִי* is redundant, and there is no reason to take the two first words for a proper name contrary to the streame of all interpreters. And for the making up of this number of 37. that *Sibbecai* is to bee understood may bee gathered from 1 Chron. 11. where hee is also named: but there are many more also named, so that the Catalogue here is imperfect, and these 37. were not all *David's* worthies, for there are named about 13. more, these were all, that it pleased the Spirit of God to set downe here, the rest being reserved to bee registred in that place, happily because they came not all unto him so soone as these 37. but when hee was in *Hebron*, and *Ishobabeth* *Saul's* sonne was now dead, for then many more of great valour of all the Tribes are also named, 1 Chron. 12. But 1 Chron. 11. 11. it is *Jessebeam*, the *Hachmonite*, who is first mentioned, but he is generally held to bee the same, although called by another name, and whereas there it is said, that hee slew 300. at once here 800. by *Josephus* 900. some thinke, that 300. of these 800. were slaine by his speare, the rest otherwise, but others better, that hee did that valiant act at another time. If any man shall thinke it incredible, that one man should in one day slay so many in a battell, he must remember, how *Sampson* alone slew 1000. men with the Jaw-bone of an Asse, and *Jonathan* and his Armorer alone set upon the whole Army of the Philistims and brought confusion to it, and *Gideon* with his 300. men overthrew the Army of the Midianites being as the Grasshoppers for multitude. The Lord promised to, such as served him, that one should chase a 1000. the enemy seeing the valour of this man might bee so astonishd through feare, as to become feeble and unable to resist, or to flee from him wounding and killing them, as the beasts are said to fall downe for feare before the Lion pursuing them neare. Now for the method here used in making this Catalogue. 1 Here are two ternaries of the most valiant, together with their most memorable gists. 2 An enumeration of the names of 30. more, and the same method is followed, 1 Chron. 11. Touching the two ternaries, the first three are said to bee superiour to the other three, and yet those other three of wonderfull valour also.

The second was *Eleazar* the sonne of *Dodo*, which word signifieth his uncle, and



and so it is by some rendred, but it is more commonly and better taken for a proper name, hee is said to have been of that valour, that hee slew the Philistims till his sword did cleave to his hand, and then the people which before were fled from him for feare of the Philistims returned onely after him to take the spoyle.

The third was *Shammah* the sonne of *Agee*, who defended a piece of ground full of Lentiles against a troope of the Philistims, when all others fled from the Philistims for feare, and obtained a great victory. The history touching these two differeth much from this, *1 Chron. 11. 12, 13.* where that is ascribed to *Eleazar*, which is here to *Shammah*, no mention being made of *Shammah*, but implicitly. Hee was with *David* in *Padammim*, and the Philistims were gathered together to battell, where there was a parcell of Barley, and whe the people fled from before the Philistims, they set themselves in the midst of the parcell and delivered it and slew the Philistims. To reconcile this difference some thinke, that the History of *Shammah* is quite omitted, *1 Chron. 11.* rendring therefore the plurall, *they stood in the midst of the parcell* by the singular, *hee stood*, as the Septuagint, and *Tostatus*, and because it was in a parcell of a Barley field where *Eleazar* fought, but of Lentils, where *Shammah*, and it seemeth to bee onely a more full description of the valiant act of *Eleazar*, the occasion of his fight being but in part set forth here, but in the other part there, and the name of the place, where hee was, when hee entred into this fight, *Padammim*, which is here omitted. For the plurall used there, it may bee reconciled, that some of his men seeing him to defend that ground alone were gathered unto him againe, but it was his valour alone, by which this was done. Some others thinke, that the histories of both these are conjoynd in the *Chronicles*, and whereas Lentils are spoken of here, but there Barley, there might bee stalks of both, which the Philistims would have burned. *Lyra* saith, because *Eleazar* was the chiefe in defending that ground, hee onely is mentioned, but *Shammah* also implied in that the plurall number is used. And this is the more probable, because *Verf. 15.* it is spoken of three, that together did also another most valiant act in breaking through the hoast of the Philistims for water, when as two onely had beene expressly named before, intimating, that the third was left to bee understood from *2 King. 23.* Whereas *Verf. 9.* it is said, *when they defied the Philistims that were there gathered together*, some thinke rather it should bee read, when the Philistims defied and objected cowardize unto them, but the word חרפו signifieth also their exposing of themselves to danger, as *Pagninus* hath it, and the word rendred the Philistims, is נפילסח against the Philistims; wherefore *Junius*, when they exposed their lives to danger against the Philistims, and this is best, because it is not likely, that they would reproach the Philistims, and then flee away from them, and the words agree not to the other reading, *the Philistims reproached them.*

And three of the thirty went downe to *David*, &c. here by thirty is to be understood the whole number of *David's* valiant men, who might bee so called although they were more, because happily so many were by *David* chosen at the first, and had the name of the thirtie worthies given unto them, and authoritie and command over others accordingly, but some others afterwards also shewing great valour were joynd unto them, but they were still called by the name of the thirty, as the 12. Apostles, when *Paul* and *Barnabas* were added, and *Epaphroditus*, *Junius* and *Andronicus*, of whom, *Rom. 16. 7.* it is said, that they were of note amongst the Apostles, were still called the 12. Apostles. These three came to *David* to the Cave of *Odullam* in the time when hee was persecuted by *Saul*, a Garrison of the Philistims being then at *Bethlehem*, and when *David* longed for some of the water of the well of *Bethlehem*, which was a well, that of old hee happily had used to drinke of, for hee was of that City and knew it to be very good, these three adventured to fetch him some water thence, &c. and this is noted to have beene done in the harvest time, when it was hot, and when it was brought hee would not drinke thereof, but considering that they with perill of their lives had fetcht it, hee poured it out for a drinke

V. 12.

1 Chron. 11. 12

Tostatus.

Peter Martyr.  
Lyra.  
Junius.

Junius.

V. 13.

2 Sam. 22.

*Pellican.  
Peter Martyr.*

*Note.*

*Glif. Ord.*

*Hugo Catd.*

*Lyra.*

*Iunius.*

*V. 18.*

*Pellican.*

*Sallianus.*

*V. 20.*

*Iosephus.*

*Theodoret.*

*Tostatus.*

drinke offering to the Lord for the health and safetie of these three, saith *Pellican*: hee offered it for a drinke offering, saith *Martyr*, in way of thanksgiving to God, who had given him such worthy men, and preserved their lives in this great danger, and hee called it the blood of those men, because gotten with danger of their lives, as the wine in the Sacrament is also called blood figuratively: a notable example for Princes and Captaines to bee tender over the lives of their servants, to bee prodigall of their blood is tyranny. And their readinesse to give content to their Captaine serveth to commend ready obedience to all servants, although not in imitating desperately this example, when there is no such great need: but in time of necessitie for the safetie of the King, and the Commonwealth, subjects ought to put themselves upon apparent dangers. Some thinke, that *David* bade them fetch this water to try their valour, but his astonishment, when he saw, that they had done it, plainly manifesteth the contrary. *Kimbi* ascribeth this fact to the next three, but this is against the order of the history, yet *Hugo* will have these three to be *Abishai*, *Sobbecai* and *Jonathan*, following the vulgar Latine, *Nec non ante descenderant tres, qui erant de 30.* and following *Jerom* hee saith, that *David* being in the Cave of *Odullam* in *Sauls* time is not meant here, but after his sinne with *Bathsheba*, and that the water being brought, which hee so greatly desired, hee being thirsty yet would not drinke it, to teach his souldiers fortitude and constancy. *Lyra* contrariwise saith, that it cannot bee understood of any but of the first three, because it is concluded, these were the three most valiant, and hee saith, that *David* by sacrificing this water shewed, that who so indanger themselves by fighting against infidells, doe offer unto God a most acceptable sacrifice. *Iunius* illustrateth the fact of these three the more by saying, that the Garrison of the Philistims kept the way to this well. *Hugo* in affirming these three to bee the second followeth *Jerom* in *Tradit. Hebr.* So likewise doth *Dionysius* and *Tostatus*, but enough hath been said by *Lyra* already to confute this.

*Abishai* the brother of *Joab* was also chiefe among three. Thus it is said also, *1 Chron. 11.* but here are two worthies onely named, hee and *Benajah*, how then shall this number of three be made up? *Pellican* thinketh, that hee is said to bee the chiefe of the three with relation to two more mentioned, *Chap. 21.* who also slew two Giants, thus also *Lyra* and *Hugo* annumerating to him *Sobbecai* and *Jonathan*; but so there will not bee three but foure. Wherefore *Sobbecai* or *Sibbecai*, as I said before, may most probably bee understood and not *Jonathan*, as some would have him, for hee is named afterwards, *Vers. 32.* unlesse that bee another *Jonathan*, because hee is called the sonne of *Jashen*, and not of *Shammah*, *David*s brother, as *Ch. 21. 21.*

And *Benajah* the sonne of *Jebojada*, the sonne of a valiant man of *Kabzeel*: Of *Jebojada* mention is made *1 Chron. 12. 27.* that hee was Captaine of 3700. *Aaronites*, which came to *David* to helpe him, and of this *Jebojada* *Benajah* seemeth to bee the sonne, and so *Iosephus* accordingly calleth him a Priest, as all the *Aaronites* were: *Cabzeel*, of which hee was, was of the tribe of *Judah*, for which cause *Theodoret* will have him of that tribe and son to *David*s brother. Touching *Benajah* it is said, first, that he slew two Lionlike men of *Moab*, *Hebr. two lions*, but it is generally held, that they were men for their valour called Lions. 2. Hee slew a Lion in the time of Snow in a pit, the Lion, saith *Iosephus*, being deceived by the Snow that covered the pit fell into it, and roaring there so, as that the people neare were scared, hee went valiantly thither and slew the Lion. This by some is called in question, whether it were true valour or temerity, because although to slay a Lion, when a man is inforced to fight with him, be valour, as in *Samson* and *David*, yet when there is no necessitie to do it, it is rashnesse, and by the Roman Lawes such as fought with beasts causelessly onely for ostentation of their strength, were censured as infamous, and this they say was the case of *Benaiab*. But the commemoration of this in sacred writ to his praise doth sufficiently cleare him from all such calumnies, hee did it to deliver the country from that feare, in which they were, as

*David*

David do deliver his Lambe from the Lion caught him by the beard and slew him. 3. He slew an Egyptian, a goodly man, having a speare in his hand, 1 Chron. 11. 23. hee is said to have beene of great stature, and his speare like a Weaversbeame, but Benaiah had onely a staffe in his hand, and therefore plucking through his great valour his speare out of his hand hee slew him with his owne speare. This and the former fact of his are by the Hebrews expounded of Joab, who they say, was meant by the Lion; and Shimei meant by this Egyptian, for Benaiah slew them both: but neither the time nor circumstances doe agree, wherefore it is onely mentioned by expositors and rejected as a putid comment, and because Jerom hath it *de tradit. Hebr.* it is questioned, whether that booke were his or no. And for these his valiant gells David let him over his guard, that is, as hath been said before, over the Cherubims and Pelethites. Hebr. it is מַסְמַחֵם rendered in the vulg. Latine, *auricularium a secreto*, his Privy Counsellour, Martyr, *ad auditum suum*, that is, faith hee, over his Privy Counsell, but hee approveth rather of the other exposition, over his guard, who are set forth by his audience, because they were alwayes at hand to heare his commands to execute them.

Next followeth Asahel, who was before commended from his swiftnesse of foot, hee was slaine being but a young man by Abner, then Elhanan the sonne of Doda, Chap. 21. 19. the sonne of Jare Oregim, of which names see there; it is probable, that he is not set after Asahel, of whom no such famous exploit is commemorated, but onely for honours sake to Asahel, who was neare a kin to David.

The third Semmab, 1 Chron. 11. Sammoth: the fourth Elika, omitted 1 Chron. 11, &c.

Mystically by Davids longing after water out of the well of Belebem may bee understood his longing for the Messiah that should bee borne there, who was made a sacrifice for our sinnes, and by his blood, as by water poured out cleanseth us from them, so many as beleeve in his name: thus the Ordin. Glosse applying also morally his refusing to drinke of this water to his penitency for his unlawfull desiring of the wife of Uriah, for according to the Glosse following Josephus, hee is understood to have beene in Jerusalem at that time in the fort of Zion, after his sinne committed with Bathshebab, but this agreeth not with the Scripture, wherein he is said to have been then in the Cave of Odullam.

## CHAP. XXIV.

Againe the anger of the Lord was kindled against Israel, that hee moved David to say, goe and number Israel and Judah, 1 Chron. 21. 1. Satan stood up against Israel, and provoked David to number Israel. By comparing these two together wee see, that by the fury of the Lord Satan is meant, whom hee used in his wrath to stirre up David to sinne, that hee might therefore bring a judgement upon the people, with whom hee was offended for their sinnes. Hee brought one judgement of a three years famine, 2 Sam. 21. for the sinne committed amongst them in the matter of the Gibeonites, now they had also greatly sinned otherwise, although it bee not here specified, for which hee brought the judgement of the Plague in this Chap. Martyr conjectureth, that after that famine plenty being restored, and the people living in peace they were much corrupted in their manners, as is usuall by such meanes: and wee may adde, that all their enemies being subdued, they most probably grew secure, and having such worthies, and they being so many, they trusted to their own strength, and hereby the Lord was provoked thus to abate their number. And whereas it may seem, that if their sinnes were the cause of this judgement, hee might have brought it upon them without Davids further stirring him up by numbring the people, it is true, but because they had greatly sinned against David also, whom he had chosen, by being so ready to follow other usurpers as Absalom and Shebab in rebelling against him; it seemed good unto the Lord to permit him thus

V. 21.

V. 24.

V. 25.

The Mystery.  
Glos. Ordin.

V. 1.

1 Chron. 21,

Theodoret.  
Lyra.

to



Qu.

Josephus.

Exod. 30. 12.

Titus Livius.

R. Kimbi.  
Testatus.

V. 2.

V. 3.

1 Chr. 21. 2.

V. 5, 6.

V. 7.

Testatus.

to offend, that through him they might be punished, who had alwayes forborn himself to take revenge upon them, that it might appeare, that God is the avenger of wrongs, and not avenge our selves, but commit it to him, as hee hath commanded. And that all may take notice, how farre stretching the sinne of a King is, and therefore pray for their wel-doing above all others, as 1 Tim. 2. 1. They were before judged for *Sauls* sinne, of which they were doubtlesse guilty by giving assent thereunto, and now they are judged againe for *David* sin, to which they were also accessary, by being together puffed up by their great multitudes, and invincible forces. But if it were a sin in *David* to command the people to bee numbred, it may justly both bee inquired, wherein that sin lay, and also how God is said to move him hereunto, seeing hee is the author of all good, but not of any evill? To the first of these it is generally answered, that pride was his sin, for being puffed up in beholding the catalogue of so many valiant men, which hee had, hee thought it would adde much to his glory to have a Register made of all his other men also throughout his whole kingdome. Some thinke that hee sinned, because in numbering the people, hee caused not the tribute to bee gathered of each man for the sanctuary, as was commanded to bee done, when the people were numbred, that no plague might bee sent amongst them; for the Lord would have this one end alwayes of numbring the people, that an oblation might bee made for them, for the reconciling of Gods favour towards them. And thus the heathen Romans, when the number of the people was taken, which was once in five years, ordained that a sacrifice should be offered for their health, of a sow, a sheep, and three bulls; and happily they learned this from the Hebrews. But *David* thought not upon this law, onely hee would have the people numbred for no other end, but that hee might know the number of them to bee lifted up the more. And if he had propounded this end, viz. to raise a tribute for the sanctuary, saith R. Kimbi, unlesse hee had had some other lawfull end of numbring, it had not been justifiable, for God would not have his people oppressed with tributes. To the second, that God is not the author of any evill, as it is simply evill, but he suffereth it sometime to bee done for a punishment of precedent sinnes: as here, Satan by his suggestion moved *David* to number the people, as 1 Chron. 20. but the anger of God is said to have done it in this place, because hee being offended with *Israel* for sinne, permitted Satan to work thus in *David* and gave him not the grace to withstand such a sinfull motion: but of this see more at large in my comment upon Rom. 9. Touching the number of the people, it is committed to *Joab* to bring it in, going through the whole land from *Dan*, which was north, to *Beersebab*, which was south. This hee was unwilling to, as knowing it to come from vaine-glory and therefore tending to the provoking of God to anger, but the King being resolute, hee did it, and in nine moneths brought in the number of all, that were able to goe to warre: whereby wee may gather, that none were numbred under 20. and none above 60. which happily might bee as many more. And that none under 20. were appointed to bee numbred is expressly said, 1 Chron. 27. 23. because the Lord had promised, that they should bee innumerable, as the starres of heaven. But it is said, that not onely *Joab*, but the rulers of the people also were appointed to goe and number them, of which rulers it seemeth to be spoken, 1 Chron. 27. 16. that they were 12. of each Tribe one; and 2 Sam. 24. 4. The Captaines of the host are said to have gone with *Joab* to number, which were 12. others, 1 Chron 27. 1, 2. The way that *Joab* went with the Captaines was first over *Jordan* to begin with the *Reubenites* and *Gadites* first, which were farthest off eastward, then they came to *Dan* *Issachar*, and *Zidon* north; and lastly, by the Cities of the *Hivites* and *Canaanites* westward to the south of *Judab* and *Beersebab*. And they finished their numbring and brought in the number of all *Israel* 800000. and of *Judab* 500000. at the end of nine moneths and twenty dayes to *Jerusalem*; but 1 Chron. 21. 5. of *Israel* 1100000, and of *Judab* 470000. For the reconciling of which difference, it is to bee understood, that the divers Rulers of the Tribes had their severall books, into which the

people

people numbred were written, and out of them they were againe all written, or should have been written into one book for the King: but because the fact seemed abominable to *Joab*, hee brake off from setting down all the numbers into the Kings book, and no more came in to that, but 800000 of *Israel*, as in this place; but the Writer of the book of the *Chron*: gathering the whole number out of those severall books without cutting off any, set downe 1100000. And whereas hee maketh fewer by 30000 of the Tribe of *Judah*, then 2 *Kings* 24. *Tostatus* thinketh, that so many were left out, because they were unfit for war, being not so valiant; and this is the more probable, because 1 *Chron*. 21. 5. to the men of *Judah*, the number of whom is there set downe, it is added, which drew the sword, but not 2 *Sam*. 24. Or it may be thought, that not onely the men of *Judah*, which came of *Judah*, are numbred, 2 *Sam*. 24. but also Profelytes of other Countries dwelling amongst them and serving *David*, 1 *Chro*. 21. 5. they are left out, for there might be of these 30000, as *Sallianus* hath it. *Peter Martyr* thinketh, that *Joab* gave up a lesse number to *David*, because the Tribe of *Levi* was left out of the number, and it may bee *Ierusalem* was not yet numbred, nor the Kings bands. But if so, the number of *Judah* should rather have been increased, 1 *Chron*. 21. whereas it is made lesse, and it is said exprelly of *Israel*, that they were 1100000, *Levi* and *Benjamin* not being numbred. Some thinke the difference to bee nothing, because the lesser number is contained in the greater, but who so being asked what number such a man mentioned, shall say 8. for 11. cannot bee justified. Some thinke, that so many of the Tribe of *Judah* were smitten by the plague, and so were left out, 1 *Chron*. 21. and some, that 500000. are mentioned, 2 *Sam*. 24. although there lacked 30000. *ob rotunditatem numeri*. *Jerom* resolveth it, that *Joab* found a greater number, but gave up a lesse to the King, that hee might bee the lesse puffed up. And when I consider seriously that 1 *Chron*. 21. 6. The Tribe of *Levi* and of *Benjamin* bee numbred not, it seemeth to me to bee spoken in this sense, hee put not the number of them into the booke exhibited to the King, the number indeed of all *Israel*, as it was taken in divers bookes, was 1100000. and of *Judah* 470000. but he cut off the *Levites* in that account and all *Benjamin*, which together might well bee 270000. that is, 300000. more to *Israel*, but 30000. lesse to *Judah*, because so many of the tribe of *Levi* might bee numbred amongst them; 2 *Sam*. 24. but 1 *Chron*. 21. put in their proper place, that is, amongst those of *Israel*. And the rather may wee rest satisfied in this resolution, because 1 *Chron*. 27. 24. it is said, that *Joab* began to number, but left off because of the Plague, neither was the number put into the Kings Chronicles, that is, the full number, as it goeth in the booke of the *Chronicles*.

Afterwards Davids heart smote him, when hee had numbred the people, &c. Nine moneths and twenty dayes were first past, saith *Martyr*, wherein hee lay in this sinne, which was double; 1 of pride, 2 of forgetting the Law of levying a tribute for the sanctuary. But now it repenteth him greatly, by what meanes hee was brought to this is not said, but that his heart smote him, the Spirit of God doubtlesse working in his conscience to make him consider his great vanity and to bee humbled for it, which when hee was doing this thing hee considered not, as being a while left unto himselfe, to shew what the very best are, if they bee not continually assisted by the grace of God. In our new translation it is, Vers. 11. For when *David* was up in the morning the Prophet *Gad* came unto him, whereby it may bee gathered, that by his comming hee was put in minde of his sinne and repented. But in the Hebr. it is not *for*, but *and*. Some thinke, that hee was smitten by some inward terrour sent by the Lord to stirre him up. Howsoever, it is to bee noted, with what quietnesse of mind and immunitie from trouble and pleasure so ever, sinne is committed, trouble and perplexity will come for it afterwards, and this sweet will end in bitterness, for the conscience will not alwayes sleepe, but at length awake and smite the sinner, as it did our first parents also.

And *David* rose in the morning, and the word of the Lord came to *Gad*, Davids seer, &c. that is, at the same time that hee caused Davids heart to smite him, that

R r

night

1 *Chron*. 27.  
24.*Sallianus*.  
*Peter Martyr*.*Hieronymus*, in  
tradit. hebr.V. 10, 11.  
*Peter Martyr*.

Notes

Note.

V. 11.

Josephus.

night he spake thus by vision to Gad, who came unto him the morning following, and not before, by his admonitions to bring him to repentance, as *Jesephus*, who saith, that the Prophets admonished him of his sinne, and then hee repented, and prayed for forgiveness. And the Lord used Gad to speake unto him, and would not speake immediately to him, as before hee had used *Nathan*, although *David* also was a Prophet, to shew his anger the more, as a father being offended with his childe dealeth with him by interlocutors to humble him the more, when hee seeth his fatherly affection thus estranged from him. Whereas *1 Chron: 21. 7.* it is said that God smote *Israel* and then *David* confessed his sinne, and Gad came to him, *v. 8.* it is *Hysteron-proteron*, or first in brieft it is shewed, that *Israel* was smitten, and then the order of Gods proceeding against them more at large.

V. 13.

Gad then offered to *David* to choose one of these three judgements, either to flee three months before his enemies, or to suffer by famin seven yeares, or by a pestilence of three dayes. Now this offer was made in mercy upon *David*s repentance, to lenise the suffering the more, because when wee are constrained to endure misery it is more grievous, then when wee voluntarily suffer it. For seven yeares famin, *1 Chron: 21. 11.* it is three yeares famin, which is by *Junius* and others thus reconciled, here because three yeares of famin had lately beene *cb: 21.* and now it was most likely was the fourth, wherein although God beganne to send raine, yet presently there followed not fruitfulness, seven yeares are spoken of, as including these and three more: but there because no mention had beene made of those three yeares famin before going, three yeares onely are named. *Martyr* and *Pellican* say, that seven a certaine number is put for an uncertaine, many being meant hereby. I preferre that of *Junius*, because although no such exact reckoning bee made, yet if three yeares more of famin had beene sent now so soone after the other, it had beene of seven yeares continuance reckoning from the beginning to the end. Moreover for a three dayes pestilence, *1 Chron: 21. 12.* it is, *three dayes the sword of the Lord, even the pestilence in the land, the angell of the Lord destroying throughout all the Coasts of Israel*, more expressly noting, of what nature the pestilence was, as in the execution of this judgement, is further declared, viz: destruction coming from the immediate hand of God and his Angels.

Junius.

Peter Martyr.  
Pellican.

1 Chr. 21. 12.

V. 14.

*David* being thus put to it, answereth, *Let mee fall into the bands of God, for his mercies are great, and not into the bands of man*, and hereby, as expositours generally hold, hee meant, let us be smitten with three dayes pestilence, and not with famin or sword of the enemy, because although even destruction by enemies may bee said to be Gods hand, yet it is not so immediate, but men are used, as instruments; and although famins are sent by God, yet hereby occasion is given to seeke to men of other countries for reliefe, amongst whom the Jewes were likely to bee misused, as being of a religion differing from other Nations, and to heare their God reproachfully spoken of, as not able now any longer to sustaine them in the country, to which he had brought them. In answering thus, *David* is thought by *Martyr* to have shewed both piety towards God, and love to his country. For by any of the other two judgements there could not but bee danger of great dishonour to redound to God, by the blaspheming of enemies, and Kings commonly can provide well enough for the feeding of themselves in the time of famin, and for the safety of their owne persons in time of warre, and their Subjects onely for the most part, and that the meaner sort are swept away by either of these judgements. But when the immediate hand of God smiteth, as in pestilences, the King is in danger as well as the Begger. Wherefore although his choice were given him, hee conceiving his sinne to be the cause, voluntarily submitted himselfe to such a judgement, as whereby he might be endangered as well as his people, a certaine token of a true penitent, patiently to beare even to the losse of life the Lords chastisement. And hee shewed also a great deale of confidence in Gods goodness, although hee had offended him, that wee might learne to trust in Gods mercy, and hereby comfort our selves in our greatest miseries, for he preferred falling into Gods hands although

Peter Martyr.

Note.



although hee saw that hee saw him, to be full of wrath against him.

But how doth this saying agree with that 1 Sam. 2. 25. if a man sinne against God, who shall plead for him, and Heb. 10. 31. *It is a fearful thing to fall into the hands of God?* Answer: it is meant when God punisheth in wrath the obstinate sinner against the knowne will of God, not when the end of his punishing is mercy, as it is alwayes to the penitent, and this was *Dauids* case.

So the Lord sent a pestilence, and there dyed from the morning to the time appointed 70000 men. Here because it is not said in three dayes expressly, but from the morning to the time appointed, some gather, that it is meant, till the evening sacrifice, because the word *ערבו* is commonly used to set forth that time, so the Hebrewes, and *Varablm*, *Rupertus*, *Comestor*, *Sa*, *Testatus* saith it is the common opinion, that although a pestilence of three dayes was propounded, yet out of Gods mercy to the penitent it continued but one day, so likewise *Martyr*, and *Lyra*, yea some make the time lesse, saying that it continued but till dinner time, which was meant by the appointed time, so *Josephus*, and after him *Origen*, *Theodoret* and *Ambrose*, hereby extolling the mercy of God, who abridged a plague of three dayes into six houres, which was but the 24 part thereof. But *Junius* will have three dayes meant by the appointed time, because that was the time set for this destruction, and *Sallianus* argueth strongly for this, and by our Collect for a time of plague it seemeth, that this appointed time was so understood by the compilers thereof.

For my part, I cannot but assent rather to the most, 1. Because at the treaty of *David* God commanded the destroying Angel to stay his hand, therefore he suffered not the plague to destroy all the time that was set, for without bidding, the Angell would then have ceased. 2. Because *Gad* came to *David* the same day to bid him build an Altar, and to sacrifice, 2: 18. that the plague might cease. For the shorter time stood for by *Josephus*, &c. there is no reason, because the word here used is never found to set forth any such time. If it bee urged against the other, and for the three yeares continuance, this was the time set, and if God varied herefrom, he is mutable. *Lyra* answereth well, in all threatnings it is to bee understood, that it shall be so, unlesse by repentance Gods wrath bee lenified, as towards *Nineveh*, yet alwayes temporall punishments are not averted, although there be repentance, as in another case of *Dauids* sinning, 2 Sam: 12. Moreover here was no absolute decree propounded of a pestilence to endure three dayes, but onely it was put to *Dauids* choice, and because he so humbly submitted to the stroke of God, and shewed himselfe to have so great confidence in his mercy, it was none other like, but that God would deal with him in mercy in abridging the time of this judgement. Now for the manner how the people were destroyed by this pestilence, *Josephus* saith, they were consumed divers wayes, some dying with vehement paine and bitter torment, some with lesse paine even in the hands of the Physicians, who went about to cure them, others, as it were, being choaked, and darknesse coming upon their eyes, and others, even as they were burying their dead suddenly. It is said indeed, that an Angel was seene with a sword in his hand, but this vision or apparition, was only for a signe, to shew that they who died were slaine by Gods Angel, but not through the smiting of any visible sword, but of some mortiferous poison injected to their hearts, and presently killing them, as if they had bene thrust into the heart by a sword. So that this pestilence was not like other plagues, which come from the infection of the aire, but killed immediately by the ministry of Gods Angel.

For the number of 70000 said here to be slaine, the Hebrewes have 270000 to make good that their reconciliation of the different numbers before spoken of, there being so many missing in *Samuel* of the number 1 *Chro*., that the cause of this difference was, that in *Samuel* such as dyed are left out, but in *Chro*: reckoned also, but they are herein contrary to all scripture, wherein, it is but 70000. And all these were men destroyed all over Israel, from *Dan* to *Beerseheba*, as the numbring had gone. The Hebrewes except *Benjamin* and *Levi*, of which Tribes, they say none were smitten, because they were not numbered,

R r 2

but

Qu.

V. 15.

Varablm.  
Rupertus.  
Testatus.

Joseph. 1. 7. 10.  
Orig. Hom: 16.  
in Numer: The-  
odor: qu: ult: in  
2 Reg: Amb:  
in Psal: 37.  
Junius.

Lyra.

Joseph. lib: 7.  
c. 10.

Peter Martyr.

but seeing the numbring alone was not the cause of this evill, but the peoples finnes, as was before shewed, it is not to be doubted, but that if these Tribes were guilty, some of them were destroyed also. If it be demanded, whether any besides wicked men were now destroyed? *Martyr* answereth, that happily some who fell amongst others, were not of the wicked, because all are subject to the stroake of death, but because *Ezek. 9.* the godly are marked to be spared, when Gods Angels destroyed others, I thinke it more probable, that the Angell was also now directed so, as that they were spared. And if it bee demanded whether all these were men onely that fell, it is answered, yes, for both men onely were numbred, and not women or children, and they onely had formerly rebelled against their King.

V. 16.  
1 Chron. 21.  
15.

1 Sam. 25.

And when the Angell stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evill, &c. 1 Chr. 21. 15. And God sent an Angell to Jerusalem to destroy it, and as hee was destroying, the Lord beheld, and repented, &c. Here it is not properly to bee understood, that God repented, for repentance is not incident unto him, 1 Sam. 15. 29. but it is said thus, after the manner of men, because when a man saith, that hee will doe any thing and doth it not, it is because he repenteth, as David against Nabal, so when God altereth his purpose upon the repentance of men, hee is said to repent *per anthropopaθειam*, and this sheweth, that the pestilence threatned for three dayes continued not so long, but determined the first day, for otherwise how could God be said to repent of the evill, but that he suffered not the destruction to extend so long as he had threatned? Whereas it may seeme by the words here, that at the first comming of the Angell to Jerusalem to destroy, the judgement ceased and so Jerusalem escaped without any destruction, it is made plaine, 1 Chr. 21. 15. that the pestilence destroyed there also, for it is said, as the Angell was destroying there, the Lord repented of the evill, that is, to see so many cut off so suddenly, and although the men of Jerusalem rebelled not with Sheba, yet they rebelled with Absalom, and so were as worthy to bee punished. And it is added, v. 17. David spake unto the Lord when hee saw the Angell smite the people, so that the people in Jerusalem were smitten also, 1 Chron. 21. 16. it is said before this. David saw the Angell of the Lord standing betwene heaven and earth with a sword stretched over Jerusalem, and hee and the elders of Israel being clothed with sackcloth fell upon their faces, v. 17. then David said, Is it not I that commanded the people to be numbred? it is I that have sinned, but these sheepe what have they done? let thy hand be against me, &c. He thought that God smote them onely for his finnes, and therefore hee speaketh thus of the people, as being innocent, but, as was shewed before, God tooke occasion onely upon his numbring to send this judgement, but hee had bene provoked before to wrath by their finnes which he now thus punished. It shewed Davids great love and tender affection over the people committed to his government, that he spake thus for them, and all Kings should from him take example to belikewise affected with the grievances and miseries of their people. But what is it, that he prayeth that Gods hand might bee against him and his fathers house? was not his fathers house nearest of all unto him? *Ans.* He meant if the striking of him would not suffice, his punishment should be aggravated in cutting off his kindred also, who being about him, were more accessary to this sinne then others; or he speake by an Hyperbole.

V. 18.

Numb. 16. 47.

And Gad came that day to David, 1 Chron. 21. 18 The Angell of the Lord commanded Gad to goe to David, and he came and said, Goe to the threshing floore of Ornan, here it is Araunah the Jebusite, and set up an Altar there, &c. the difference is nothing, God commanded by his Angell, or the Angell of God commanded, and the same man was called Araunah and Ornan. David must set up an Altar and sacrifice thereon, that the pestilence might cease, a propitiation for sinne being thus made, as sometime a plague consuming the people, Aaron tooke incense and went and stood with his censer betwene the living and the dead, and so the plague ceased. The Hebrewes say, that Zadok offered upon this Altar, but it is rather to bee thought, that it was Abiathar, because Zadok ministred before the Tabernacle in Gibeon, but Abiathar before the Arke

at

at Jerusalem. But what need was there of sacrificing now, when as the Lord had bidden the Angell before to stay his hand? *Ans.* It is to bee understood, the humiliation of David and the Elders being premised, this direction being first given and sacrifices being offered, then the destroying Angell was forbidden to smite any more; and not before, although it bee first placed, the historiographer making hast to write of the compassion wherewith God was moved, and then shewing by what meanes, and in what order.

But why must David goe to the possession of a *Jebusite*, an heathen, and one of the seven nations appointed to bee destroyed before *Israel*? *Kimbi* contendeth, that hee was none of these *Jebusites*, but of the kindred of *Abimelech*; howsoever, it seemeth that hee was a faithfull person, and a true hearted subject to David, and one, as some thinke, that holpe him to get the possession of *Zion*. Davids being sent to his floore, figured out the faith amongst the Gentiles to whom the Jewes must come by beleiving in like manner, if ever they will be saved, for he that beleeveth with the Gentiles in Christ, sets up an Altar amongst them, seeing the Altar served to figure out Christ, so *Martyr*, & the place, where *Araunah* his threshing floore was, being mount *Moriab*, the Lord did now shew, that hee would have his house built there, and that this was the place chosen for the Arke to rest in perpetually, 2 *Chro.* 3. 1. before David came to set up his Altar, 1 *Chro.* 21. 20. it is said, that *Ornan* saw the Angell of God, and his foure sons with him hid themselves. Of the people of *Israel* it is not said, that any saw the Angell but David, only *Ornans* eyes and his sonnes were opened to see him, to shew, that the Gentiles should be inlightned to see the Angell of the new Covenant, Christ *Jesus*, but the eyes of the Jewes should be held from seeing, except some few selected ones. His sonnes being terrified with the vision hid themselves, but it is said, that hee was threshing Wheat, and seeing David to come towards him hee went out of the floore to meet him; although some say, that both hee and his sonnes hid themselves; David then telling him the cause of his coming, viz. to buy the floore of him to build an Altar upon it to offer sacrifice thereon, that the Plague might bee stayed, hee offered to give it him, and Oxen for sacrifice, as a King. Hebr. *Araunah*, a King, whereupon *Vatablus* and others gather, that hee was King of the *Jebusites*, and now a tributary to David, and a Profelyte imbracing the true Religion. Some Hebrewes gather from this that David would not build an Altar upon his floore, but being first bought of him, that hee was an Idolater of the heathen, and this was the cause why he would needs buy it. But it is more probable, as was said before, that having lived so neare unto David now about 30. yeers hee was a convert, or otherwise, David would not have suffered him; moreover his liberall offer shewed his goodnesse and desire to further this service of God, which David came about for the good of the people, unto whom hee was united by imbracing the same Religion. And because David knew, that this floore must be perpetually used for the service of God and for the building of a Temple there, and not at this time onely, there was good reason that hee should buy it. Moreover it is said, *Prov.* 3. 7. Honour God with thy substance, and *Eccles.* 34. 24. bee that sacrificeth of the substance of the poore, is as one that sacrificeth the sonne before the father. And it was for Davids sin and the peoples, that sacrifice was now to bee made, therefore it must bee his cost, and not a strangers. And it is said, that *Araunah* offered not onely the floore, but the Oxen, that is, saith *Junius*, the Oxen, which troad out the Corne which were at hand, and the threshing instruments, and other instruments of Oxen for wood, that is, the wood workes, wherewith the Corne was threshed; and which were used about the Oxen in this labour, for wood to burne the sacrifice withall, because they were both there ready and most apt to burne as being dry and seare, 1 *Chro.* 21. 23. it is added, and Wheat for the meat-offering, for besides burnt-offerings there were peace offerings, in which fine flowre was used.

So David bought the floore and the Oxen for 50. shekels of silver, therefore Vers. 23. these words, All these *Araunah* as a King did give unto the King, are to bee understood thus, hee offered to give them, 1 *Chro.* 21. 25. Hee is said to have given

Peter Martyr.

1 Chron. 21.  
20.

Sallianus.

Vatablus.

Junius.

V. 24.  
Lyra.



Tostatus.  
Schol. hist.  
Barradius, Ari-  
as Montanus.  
Kimhi.  
Villalpandus.

H. Bunting Pa-  
triarchi tra-  
vails.

V. 25.

1 Chron. 21.  
26.

1 Joh. 1. 1.

Gen. 22.

1 Chron. 21.  
28.

V. 29.

V. 30.

Lyra.

given for the floore 600. shekels of gold. This by Lyra is thus reconciled, the price of the floore is not spoken of, 2 Sam. 24. but onely of the Oxen, and 1 Chron. 21. the price paid for the floore onely; so likewise Comestor, and Tostatus, who saith, it is the common opinion of all expositors; yet some say, that the Oxen and floore, which were first bought to set up an Altar onely, cost but 50. shekels, but afterwards all the ground about it for the Temple and Court was bought at 600. shekels of Gold. Some that the Tribes paid all but 50. shekels. And lastly some plainly against the Text, that the shekels, 2 Sam. 24. were shekels of Gold, and those, 1 Chron. 21. shekels of Silver, whereof 600. were no more then 50. of Gold. But I rest in the first and most commonly received. For the value of 50. shekels in our money counting 15 d. to the shekel, it was 3 l. 2 s 6 d. and 600. shekels, the shekel being counted 15. s. were in our money 450 l. all this money was given both for the floore and all the ground about it, which must needs bee very spacious for the Temple and all things pertaining to it.

Then an Altar being set up, David offered burnt-offerings and peace-offerings, and the Lord was entreated for the land and the Plague was stayed, 1 Chron. 21. 26, 27. he offered burnt-offerings and peace-offerings, and called upon the name of the Lord, and hee answered him by fire upon the Altar, and the Lord commanded the Angel to put up his sword into the sheath; all things being more fully set forth then before. Gods anger was pacified by sacrifice, which alwayes had reference to Christ, who is the true propitiation for our sinnes. Of Gods acceptance of this service hee gave a signe by fire from heaven, as also afterwards when Solomon sacrificed in the Temple, which he had built. And hereby this place was declared to bee the place, which God had chosen to have an house built for his service, as David gathered, 1 Chron. 22. 1. and was long before intimated, when Abraham was called in this place to offer up his sonne Isaac in sacrifice. Moreover, 1 Chron. 21. 28. it is added, When David saw that the Lord had answered him in the threshing floore of Ornan, hee sacrificed there. For the Tabernacle, &c. was in Gibeon. And David could not goe thither to inquire, for he feared the sword of the Angel. Hee used now this altar and place for sacrificing and offering more oblations, for he was so weakened through feare of the Angels sword, whom hee had seene, that hee was not thenceforth able to goe to Gibeon any more, so Lyra. But I thinke rather, that the meaning is, hee having begun upon the occasion before said to offer sacrifice here, and finding it by the miraculous coming downe of fire and by divine direction to bee the place which God had chosen, continued to offer in this place onely from thence forward, and went no more to Gibeon, which is also further confirmed, 1 Chron. 22. 1.





2





A  
COMMENTARY UPON  
The first Book of the KINGS.

*This Booke as Iunius noteth, containeth an historie of 118 yeares, wherein reigned Salomon 40. and foure Kings of Iudah, Rehoboam 17. Abijam 3. Asa 41. and Ichoshaphat 17. in whose times reigned 8 Kings of Israel, Ieroboam 21. Nadab 1. Baashah 23. Elah 1. Zimri 7. daies. Omri 11. Ahab 21. and with Omri sometime Tibni.*

CHAP. I.



*NOW King David waxed old, and they covered him with clothes, but he gat no heate.* [1 Chron. 22. this being omitted and what else followeth in this chapter, it is shewed, how *David* provided for the building of the Lords house, and spake of the youth of *Salomon* his sonne and of the greatnesse of this worke, &c: for all related in that chapter and thenceforth to the end of 1 Chron. must needs be yeelded to have been done after the inauguration of *Salomon* to the Kingdome, because *David* speaketh of *Salomon* building the Temple, which was not made known to the people till after the said inauguration, the manner of which is set forth here. For although *David* had long before determined, and God had so appointed, that *Salomon* should reigne after him, yet hereby it appeareth, that the very Princes knew not of it, because *Ioth* and *Abiathar* went with *Adonijah* to make him King, as thinking that of right it belonged to him, as to *David*s eldest sonne then living, and not knowing any thing to the contrary.

To begin then with the history of this chapter, as being first in order, *David* is here said to have been old, viz. 70. as may be gathered from 2 Sam. 5. 4. 5. But touching his coldnes at this age, because it was extraordinary, divers conjecture diversly. The Rabbins say, that it was a punishment layd upon him, that no clothes could keepe him hot, because he once cut off the lap of *Saul*s garment. *Tostatus*, that he had the palse; some that this coldnesse came upon him, when he saw the Angel with his sword stretched over Ierusalem: others impute it to the losse of his blood in warre, and some to the old age of his parents, when he was begotten. But the true cause indeed was partly his great paines taken in his youth, and the hardship which he endured in body, when he fled from *Saul*, and lived sometime in one place, and sometime in another ten yeeres together, enduring the brunts of many warres; partly the trouble of his minde being often in great streights, and much perplexed for his childrens wickednesse; partly many sicknesses, as we may gather from divers of his Psalmes, all which together wasted and dried up his radical heat, whereupon this coldnesse ensued. But though he were cold in body, his understanding continued good still, as appeareth by his wisely ordering of every thing about the Temple, and the speeches made by him to his sonne *Salomon* and to his Princes before his death, although the coldnesse of old age is generally observed by the Physitians to be a duller of the wit, whereby they, that are very aged become foolish and doting. But as *Martyr* noteth, not onely *David* was kept from this, but also many others, who were very wise and judicious in age. *Plato* wrote at 80 yeares of age, and *Isocrates* at 95. and *Pythagoras*, *Xenocrates*, and *Democritus*, and *Sophocles*, likewise *Themistocles* in his old age grieved that he must dye, when he began to be wise.

V. 1.

*Tostatus.*  
*R. Samuel.*  
*Lyra* yeeldeth  
3. of these rea-  
sons, his losse of  
blood, when in  
warre he recei-  
ved many  
wounds. 2. his  
feare at the  
sight of the an-  
gel. 3. his of-  
fence in cutting  
off his Lords  
garment in the  
cave.

V. 2, 3.

Hieronym.

Lyræ. Martyr.

V. 5.

V. 6.

P. Martyr.

V. 7.

Lyræ.

His servants seeing that no clothes could heat him, propounded another way that is, a young Virgin to be brought unto him to lye in his bosom, and so *Abisnag* a faire Virgin was brought unto him, and shee ministred unto him, &c. These his servants are generally held to be his Physitians, who being carefull of his good, would have this remedy provided against his extraordinary coldnesse. If it be demanded, whether it were lawfull? It is answered, that without doubt he took her to wife, for he had put away his concubines ever since *Abshaloms* defiling of them, and his wife *Bathshebah* and others, whom he had formerly taken, were probably too old to supply this his defect by lying with him. Yet *Jerom* holding it absurd to understand this to bee done according to the letter, expoundeth it altogether allegorically, of wisdom, which in his old age hee had, and the heat of zeal warming him, when his body was so cold. But both *Lyræ*, and *Martyr* and other Expositours confute this, because *Adonijah* afterwards desired this woman to wife. And it is added, the King knew her not, to shew that although she lay in his bosom and cherished him, yet nature being now spent, he had no carnall knowledge of her, but only he took her for his necessitie to wife, and this sheweth, that she was a true woman according to the letter. That he took her to wife is the opinion of all Expositours, but onely of *Tostatus*, who seemeth to be of another minde, but whether this fact be justifiable in *David* is doubted: because it was an injury to the woman, forasmuch as he was not now able to do the office of an husband. *Martyr* saith, that if she knowing the case consented, she was not injured, and it might be thought, that by physicall helps having her he might come to more heat and strength. Lastly, it was for the good of the kingdom.

Then *Adonijah* the son of *Haggith* advanced himself, and said, *I will be king, and prepared him chariots and horsemen and 50. men to run before him.* He trod in the very steps of *Abshalom*, and accordingly was soon cut off, as he was well worthy for his ambition. The thing that put him on to this ambition, was his fathers indulgence, who it is said never reprov'd him, v. 6. and his priority in age, for he was the eldest now living, being next to *Abshalom*, and beautifull as he. When *Ely* was thus indulgent to his sonnes, the Lord dealt more severely with him, but their wickednesse indeed was greater to the bringing of Gods service into contempt. But it was doubtlesse a sinne in *David* to wink at his sonnes wickednesse, for he could not be ignorant of his ambitious proceedings, although some think that he knew not of it, because v. 11. *Nathan* said to *Bathshebah*, *Adonijah* reigneth and *David* is ignorant of it. But although he knew not of that particular, it proveth not, that he was ignorant of his preparations of chariots and horsemen, &c. For although he came not abroad, it is most probable that some about him told him of it. Whereas some excuse *David*, although he knew of it, saying, that being his eldest son he might permit him this pomp, not suspecting to what it tended: for so soon as he heard of his usurping the kingdom, he opposed him. It is answered by *Martyr*, and others, that he should have called him in question about it, especially seeing that *Abshalom* had made the like preparations before to the same end. The assistants of *Adonijah* were chiefly *Joab*, and *Abiathar*; *Joab* the Captain of the Host took part with him, because he feared, if he stayed, till *David* appointed his successor in the Kingdom, it would go ill with him in respect of his great wickednesse against the will of the King in slaying *Abner*, *Abshalom* and *Amasa*, to prevent which he thought it his wisest way to provide for his own safetie by setting up another King, whose favour he might by this means make sure unto him. But on Gods part, he permitted it, that *Joab* at length might come to the punishment which he had deserved. *Abiathar* the high priest also took part with him, because, as the He brews say, since the time of *Abshaloms* conspiracie, the Lord had not given answer by him, wherefore he feared that he should be put down from the high-priesthood, if another King were made without him. But on Gods part, he permitted it, that his threatening against the family of *Ely*, of which he was, might be fulfilled; occasion being hereby taken to remove the priesthood from him to *Zadok*. Moreover they saw that *David* was now so feeble, that they thought he could make no resistance to their proceedings, and *Solomon*, if they knew of the Kings determination

tion to make him King was so young, that they feared not him, he being now, as the Hebrews say but 12. years old. Yet by Gods providence there was a division amongst the great ones of the land, for *Nathan* the Prophet, and *Zadok* and *Benaiah*, and other mightie men of *David* were not for *Adonijah* with them, and so they were disappointed of their purpose, as hereafter is shewed.

And *Adonijah* sacrificed oxen and sheep, and other fat things by the stone of *Zohel*eth near to *En Rogel*, and he invited all his brethren the kings sons, and the men of *Judah* the kings servants; except *Nathan*, &c. and *Solomon*. Of *En Rogel* see before, 2 Sam. 17. 17. it was not farre from *Ierusalem*. *Adonijah* for the more prosperous beginning of his raigñ pretended pietie by sacrificing, but God abhorreth such sacrificing, and by feasting the people with him he sought to win the more love. But such as he suspected would not consent to his proceedings, he invited not unto it, as *Zadok*, *Nathan*, *Benaiah*, &c.

And *Nathan* said to *Bathsheba* *Solomon*s mother, &c. Here follow the means, whereby God overthrew all the preparations of ambitious *Adonijah*, and advanced *Solomon* the sooner to the Kingdom, which he had promised him. It was not by the means of men of might, but by *Nathan* a prophet and *Bathsheba*, a woman, weak instruments, and such as he and his companie doubtlesse contemned, accounting her no better then an adulteresse, and *Solomon* for whom she and the prophet stood, no better, then the son of one infamous for whoredom and unworthy to reign over them. But they knew well enough, that they did but kick against the pricks, in seeking to frustrate Gods determination, of which it appeareth, that they were not ignorant, because amongst all his brethren *Adonijah* left *Solomon* alone out, as a competitor of the kingdom, when, he invited them; for the appointing of *Solomon* to be King is expressly mentioned, 1 Chron. 22. 9. See here as *Martyr* observeth, how God by weak means confoundeth the mightie, and worketh for the accomplishment of his own will, and the more the wicked enemies of such as God loveth labour to hinder their advancement, by his over-ruling power their contrary endeavours are made to work for the hastening thereof. But what did *Nathan* say to *Bathsheba*? he counselled her to go in to the King, and to tell him of *Adonijah* his usurping the kingdome, and to urge him with his oath, whereby he had sworn unto her, that her son *Solomon* should be king after him. When *David* took this oath, it is no where said, but it is plain, that he did, for he acknowledgeth it v. 30. Of the Rabbins conceit hereupon see before, 2 Sam. 12. 24. The reason why *Nathan* was so carefull for *Solomon*, was because he knew it to be the will of God, that he should be king, and happily *Bathsheba* had told him of *David*s oath made unto her, and it is thought, that *Solomon* was by *David* committed to his tuition, that he might by the instructions of so holy a man be the better fitted to manage such weightie affairs, as he was destined unto. *Pellican* thinketh that he having fore-told unto the King, that *Solomon*, whom he was sent to call *Iedidiah*, should reign after him and build God an house, *David* the King thereupon making that oath, was now sent to remember him of these things, that he might do accordingly.

*Bathsheba* then going in to the King, after due reverence done speaks unto him, as *Nathan* had directed her, and hereupon *Nathan* also came in and seconded her, so as that the king sware again, that *Solomon* should reign. Then *Bathsheba* doing low reverence the second time prayed, that the king might live for ever, that is, as *Pellican*, in the world to come, for she saw that he could not live long in this; for although the everlasting life be but little spoken of in the old Testament, yet it is not to be doubted, but that the faithfull then had the hope thereof, as we now have.

Then the King commanded to call unto him *Zadok*, *Nathan*, and *Benaiah*, and he said, take the servants of your Lord, and set *Solomon* my sonne upon my mule, &c. By the servants of their Lord he meant the Cherethites and Pelethites, which were his guard, of whom *Benaiah* was Captain, 2 Sam. 8. 18. and therefore when they went according to *David*s direction to anoint *Solomon* King, it is said, Then went *Zadok*, *Nathan*, *Benaiah*, and the Cherethites and Pelethites, vers. 38. see the same phrase also, 2 Sam. 20. 7. The place, to which he would have them bring

V. 8.

V. 9.

V. 10.

Prov. 15. 8.

V. 11.

P. Martyr.  
Note.

V. 12, 13.

Pellican.

V. 15.

V. 22, 23,  
24, &c.

V. 32.

33.



*Pellican.*  
The *Call.* calls  
it *Siloah.*

*P. Martyr.*

V. 38, 39.

*Hieronym. epist.*  
*ad Vitalem.*  
*1 Chron. 29. 1.*

*Tostatus.*  
*Lyra.*

*Josephus.*

*Solomon* to anoint him, was *Gihon*, and the same, saith *Pellican*, was also called *Shiloh*, where waters ran continually, and to this place he would have him brought to be anointed, to shew the perpetuities of his kingdom, as the waters there did run perpetually; and he must be anointed by the priest and the Prophet, as *Samuel* had before anointed *Saul* and *David*, both to shew the graces of the spirit, with which the king must be indued, and also that he should be subject and ready to hearken to the priests and prophets instructions, who could best inform him of the will of God. And he would have him to ride upon his own mule, and to be guarded by his servants to shew, that it was done by his authority, that all the people might take notice of it, and the more readily obey and follow him; for it was unlawfull for any man to ride upon the Kings mule, but onely for the King. And to the same end he would have the trumpet sounded, and lastly acclamations added, *God save King Solomon*; The grace of God which was needfull for him for the good of the kingdom, being thus desired by all. *Martyr* by his anointing in this place, where the waters come from the foot of mount *Sion*, and are said to run softly, understandeth the condition of a King to be set forth, he should govern mildly as much as may be. And for the anointing of Kings, he saith, it was a sacrament instituted of God, and when it was rightly used, hereby gifts were given, whereby Kings were the better enabled to their office. None were anointed, that we read of amongst the Jews before *Saul*, and after him *David*; but there had been no need, saith *R. Kimbi*, and *Levi*, that his son should have been anointed also, had it not been for *Adonijah*, the competitor of the kingdom, because the father was anointed not onely for himself, but for his posteritie, but this is onely their conceit.

According to the Kings directions they did; and *Solomon* was made King and sat upon *David's* throne. But of what age he then was, is not agreed amongst Expositours. The Hebrews, whom many follow, say that he was but 12. and to this *Ierom* seemeth to assent, because *David* said of him, that he was young and tender. And whereas it is objected, then he must have begotten *Rehobobam* at 10. or 11. years of age, because he was 40. when *Solomon* died; and *Solomon* by this account was at his death but 52. He answereth, that although in the common course of nature one cannot beget a childe so young, yet extraordinarily at some time it may be so done, when God will have it; as he saith in his time a Nurse was gotten with childe by a boy of 10. years old, whom shee lasciviously provoked unto it, for the discovering of her so great wickednes. Others yet hold, that *Solomon* was not so young, when he entred upon this royall dignity, but 18. or 20. years old: for *Tostatus* upon that speech of *David* to him, 1 King. 2. g. *thou art a wise man*, saith that *Solomon* was now 17. or 18. years old; *Lyra* that he was 20; some that he was 24. In the sacred history there is nothing said of his age, when he began to reign, or when he died, but onely that he reigned 40. years, and that in his old age, his wives turned his heart away so as that he served idols; which implieth, that he was an old man, before he died, and therefore certainly 60. at the least. And *Josephus* saith nothing of his age when he was made King, but most erroneously of his age, when he died, that he was 80. But we may well conjecture, that he could not be so little as 12. when he began his reign, although both *Ierom* held so, and *Euseb. ex Enpolemo*, *Isidor. de vita sanctor.* *Ignatius Epist. ad Magnes.* &c. for they all took it from the Rabbins, and did not so duly examine it: First, because, as was said before, other wise he could not have been said by his father to be a wise man, and one that of himself knew what was best to be done. 2. Because he was old some years before he died. 3. Because he begat *Rehobobam* 41. yeares before the end of his reign, which if it had been at 11. it could not bee without a miracle, and it agreed not with the discretion of his father to marry him so young, or with his sanctimony to be then so libidinous. Lastly, the course of the history from the time of his birth hitherto evinceth, that he was much above 12. For *Amnon* was hated of *Absalom* for the abuse offered to *Thamar* 2. years after his birth; then he slew him and fled and stayed at *Geshur* 3. yeares, after that he lived apart at *Ierusalem* 2. yeares, then by *Joab* being brought to *David* he must needs have

have 2 yeares at the least for preparation before his rebellion; lastly his rebellion and being subdued, and the Kings returning again to Ierusalem could not be lesse then 1 yeare, which altogether make 10 yeares. After this followed *Shebah* his rebelling and being subdued and a famine of 3 yeares; then 4 battels and victories over the Philistines 4 yeares: after which, *David* being at rest, compiled a song unto God, and made great preparations for the temple in 2 yeares at the least; then the people were numbred and plagued; after all which he being old and cold, for a time his servants sought to heat him otherwise, but at length brought *Abishag* to him, and when he had kept in thus a year, *Adonijah* rebelled, and *Solomon* was set up against him, being by this computation full 20. whereas it is objected that he was young and tender, it is answered, he was so indeed, although of this age, in respect of that office, which he now came unto, and the weighty businesse to be done of building the Temple. When *Solomon* was anointed King, there being great shouting & rejoycing, and the sound of trumpets, *Joab* & they with *Adonijah* heard it; and enquiring the reason, and understanding, that *David* had made *Solomon* King, they were afraid, and fled every man to his own and left *Adonijah*, who also fled and laid hold upon the horns of the Altar. He that brought the newes to *Adonijah* and his company, was *Jonathan* the sonne of *Abiathar*, the same man that was used as an intelligencer before for *David*, 2 Sam. 17. 17. He was most probably left behind by his Father, if there were any occasion, to come after and certify; as he now did. Then *Joab* whom it concerned most to hearken after any tumult arising, because he was the generall, entertained *Jonathan* with flattering words saying, that he was a good man and brought good newes; wherein he spake, as he hoped, and would have had it, remembring also the good newes brought by him in times past unto *David*. But *Jonathan* denyed that hee came with good newes, and then he told all that had been done; whereupon they were so dismayed, that they fled, and *Adonijah* fled to *Gibeah*, for there the tabernacle was, and the altar, so taking sanctuary for feare of *Solomon*, in danger to be cut off; by whom he knew, that he was for his usurping of the Kingdome. This altar was not that of incense, to which the Priests onely might come: but the other which was for sacrifices, whereunto the people might come sometimes. Hee that being in danger fled hither was sometimes protected, as in a city of refuge: as we may gather, *Exod.* 21. 14. wherefore *Adonijah*, his case growing desperate, sought to this place, but in vain, had not *Solomon* the King in some other respect spared him; for he caused him to be brought from thence, and *Joab* afterwards who fled thither also and slew him, not fearing to doe so to a guilty person for the sanctimony of the place, seeing holy places were for the protection of such as offended unwittingly, but not otherwise: as hath been before shewed upon *Exod.* 21. 14. *Adonijah* in flying to Gods house in time of danger, but without benefit; doth not unaptly set forth such as come to God by prayer at such times, whom to serve they never regard at other times, but it is to be feared, that they all shall speed no better then he did and *Joab*. *Solomon* hearing where *Adonijah* was, sent to fetch him thence, and he requiring that the King would sweare unto him, that he would not slay him, *Solomon* promised by his messengers that if hee would shew himselfe a worthy man, there should not one haire of him fall to the ground; but contrariwise, if wickednesse were thenceforth found in him: for so it must be understood, because he desired saying, *Let King Solomon sweare unto me this day*; that is, say the Hebrewes, remitting what hath been passed before this day, that hee will not slay me for that. The new King was easily intreated, as being willing to begin his reign with the wing mercy, and promised, that not a haire of him should fall to the ground; that is, that he should not have the least hurt for his former ambition, so that hee restrained from all ambitious courses for time to come. And thus *Adonijah* was brought from the altar, not by force, but by perswasion; and came and did Homage to *Solomon*, the elder brother to the younger, as *Iosephs* elder brethren had worshipped him, the submission of the greatest in the world unto Christ, who was at the first neglected and contemned, (as *Solomon* had been) being herein typified. And hereby *Martyr* will have the Popes defection at the last figured out; when the

V. 41.

Lyra.

1 King. 2. 30.

Note.

V. 51.

P. Martyr.

V. 53.

The mystery.

trumpet of the Archangell shall sound, who hath usurped the Kingdome, and feasted with his flatterers and followers, not regarding Gods faithfull servants, but neglecting them, as hereticks, as *Adoniah* did *Zadok*, *Nathan*, and *Benniah*. Then *Solomon* said, *goe to thine house*, meaning, that he should thenceforth lead a private life, and not intermeddle with state matters, or should hold such pompe of horses and chariots, and men to run before him as formerly he had done.

## CHAP. II.

**H**ere is set forth first the death of *David* and his exhortation made to his son *Solomon* before his death. But before this and after *Solomons* Coronation, there are divers other memorable passages recorded. 1 *Chron.* 22. &c. which because they are wanting here, bee there supplied; as 1. His providing of workmen and materials for the building of the house of God, v. 2, 3, 4, 5. The chapter beginneth with these words, *then David said, this is the house of the Lord and the altar of burnt offrings for Israel, and he commanded to gather together the strangers that were in the land of Israel, &c.* To whom said he thus? doubtlesse to his Princes and Elders of the people assembled together after *Solomons* inauguration, that they might take notice of his succeeding his Father in the Kingdome and be obedient unto him, although this bee not expresse; for *verse* 6. hee called for *Solomon* and spake unto him, and v. 17. to the Princes, and ch. 23. 1, 2. it is expressly said, that he gathered together all the Princes, Priests, and Levites, after that he had made *Solomon* King; and they spake to him and to them, ch. 28. and 29. and that which is spoken in this chapter, could not be before he was made King, because nothing was known thereof, till the day that it was done. It was then most probably at that time, all the ceremonies about *Solomons* inauguration being ended, and many comming voluntarily upon this occasion to the Court, that *David* spake so unto them: after which, there was an assembling of all the Princes generally, as ch. 23. He being ascertained, as was before said, that the threshing floore of *Arnanah* was the place chosen of God, signified the same to all about him; and he called it the house of God because his house should be built there. Some think that this was spoken before *Solomons* Coronation, immediately after the signe given there by fire from heaven, and after he spake; as v. 5, 6. &c. and immediately prepared for the building of the Temple there, gathering together for this purpose workmen in abundance, even all the strangers in the land, of whom the *Masons* only are here spoken of, but *chap.* 28. 21. all manner of skilfull workmen, and 2 *Chron.* 2. 17. their number is set downe 150000. and 3000. who these strangers were, see 1 *Kings* 9. 20. 21. the children of the *Amorites*, *Canaanites*, and *Perizzites*, &c. whom the children of Israel could not cast out, a poore and contemptible sort of people, these were employed in the work of Gods house to figure out the despised Gentiles gathered together under the Gospell to make the spirituall Temple, none of the Jewes being set to this work, but made men of warre, Princes, Rulers of his Chariots, and Captaines, &c. And he prepared yron in abundance, and brasse without weight, to make the brazen sea and other vessels of brasse, and it is said to be without weight by an hyperbole, to shew the wonderfull great abundance thereof, and abundance of Cedar wood, and v. 5. it is said *paravit omnes impensas*, *vulg. lat.* yet 2 *Chron.* 2. 8. *Solomon* sends to *Hiram* for Cedar trees. *Sol.* *Hugo* saith, that it is meant, that *David* provided of all sorts of things, and mony to beare the charge of all, but Hebr. it is *לרב* *copiose*, as *Iunius* renders it, he prepared copiously; and v. 14. having spoken of timber that he had prepared, he saith, and thou shalt adde thereto: hereby it appeareth, that the number of Cedars used about the Temple was exceeding great, seeing when *David* had provided so many, *Solomon* yet had need to provide many more. And he would have the Temple built with Cedars, because it was a wood incorruptible, to shew the incorruption of the Church.

Then

1 *Chron.* 22. 2.  
3, 4, 5.

The Mystery.  
*Lyr.*

V. 3.

*Hugo Cardin.*

*Iunius.*



Then David said, Solomon my son is young and tender, &c. And he called Solomon his son and commanded him to build the house of God and said, that he had a purpose once to have done it, but was not permitted, because hee had shed much blood, &c. of which see 2 Sam. 7. 9. and then it was promised, that he should have a sonne, who should live in peace, and be therefore called *Solomon*, as is here remembered, v. 9. but there omitted; and that he should build him an house. And indeed nothing is there spoken of the foresaid reason, why *David* might not build, but it was left to be recorded here, yet it being fetcht from hence is there expounded. And he doth not only command him to build, but prayeth God to bee with him, and chargeth him to feare God and to keep his law and to governe righteously, and then he promisseth prosperity unto him, and biddeth him not to feare: whereby is intimated, that this is the chiefe thing, that every one should apply his mind unto, that he might be blessed of God, and not trust without this in any cost done to the honour of God, or most ample sacrifices; see *Pf. 50. Mich. 6. 6. Esay 1. 12. Out of my poverty I have prepared 100000 talents of gold, and 1000000 talents of silver, and brasse, without weight*; &c. For what use all this gold and silver, brasse and iron should serve; he further sheweth, *chap. 28. 14. viz. the gold to make vessels and candlesticks of gold, and the silver for vessels of silver; &c. and he gave the just weight for every particular thing, and the patterne and forme of the Temple, and all things about it; wherein he saith, that he had received direction in writing from the Lord, v. 19. Moreover unto this great treasure of gold and silver, he addeth, ch. 29. 3. 3000 talents of gold more, and 7000 talents of silver of his peculiar substance, and verse 2. all manner of precious stones and marble. And this hee calleth his peculiar substance, because the treasures spoken of before were long agoe dedicated out of the spoiles, which he had taken from divers nations, whom hee subdued, 2 Sam. 8. 11. 12. The gold, if wee reckon it by the talent of the sanctuary, which was 4500l. amounted to four hundred and fifty millions of pounds, the silver to three hundred seventy five millions of pounds, reckoning to a talent 375l. Thus much of the fore-dedicated gold and silver, and of his peculiar 135000l. in fine gold, and 2625000l. in silver. And whereas *David* saith, that out of his poverty he had given all this, *Lyra* saith it is spoken comparatively in respect of God, to whom it was dedicated, in comparison of whose inestimable rich treasures, all that the richest men have, is but poverty; or in respect of his poore beginning. Pellican, in respect of true spirituall riches of grace and glory; with which, if all the wealth in the world be compared, it is but poverty. *Iosephus* fearing that the report of such excessive treasures would never be credited by the heathen to whom he wrot, hath deducted the tenth part, whereby we may see how little he is to be credited. This wonderfull great treasure which *David* had now gathered together, sheweth how easily God can enrich those whom he pleaseth, to those that seek his Kingdome and the righteousnesse thereof, adding all other things in this world. *Thou hast also many artificers, cutters of stone, and masons, skilfull in all arts, and in gold and silver, &c.* So that *Solomon* having both materials and workmen, might now after his death without any delay set upon this great work, and perfect it. For he would have it, as God had directed him, both for matter and curious working, to excell all other buildings, that by the outward beauty thereof, the rude people might be drawne from the temples of Idols, and the high places to worship here.*

Then *David* exhorted the Princes of the people to help his son *Solomon* in this work, &c. Notwithstanding the great preparations which he had made, the work was so great and sumptuous, that he thought not all this sufficient for it, but required the Princes to aid *Solomon* with their cost, seeing it was for the honour of God, and the good of the whole nation. How they satisfied this his desire, and what they contributed, see *ch. 29. 6. 7.* And he omitted not to warne them also to feare God and to keep his lawes, as being the thing that would most conduce to their welfare.

Mystically by the temple is to be understood the Church of God, by the gold the governours, by the silver the preachers, who are most excellent, that make

V. 5.

V. 9.

V. 11, 12, 13.

Pellican.

V. 14.

H. B. Patriarchs travels.

Lyra.

Pellican.

Ioseph.

Note.

V. 15, 16.

Pellican.

V. 17.

The Mystery.  
Lyra.

a silver found; by the brasse other meaner preachers; by the yron; such as protect and fight in the defence of the Church; by the Cedars which are high, such as lead a contemplative life, and by the stones, such as lead an *active life*, *sustaining others*; thus *Lyra* out of *Greg.*

V. 1. 2.

1 Chr. ch. 23. *David* growing nearer and nearer to his end, after the coronation of *Solomon*, having before spoken somewhat touching the intended building of an house for God, now causeth all the Princes, Priests, and Levites to be assembled together unto him, that he might appoint to every one his office about this house, and the things thereof; and that the Princes being before prepared might bring in their contributions toward this work, that every one knowing what he was to doe, might be ready to performe it: and so without delay after his death, this building might goe forwards. And first they who are named last, were numbred; viz. the Levites, and their offices distinguished; then the Priests, ch. 24. and lastly, the Princes; ch. 27. The Levites are said to be numbred from 30 yeares and upward, yet v. 24. and 27. from 20 yeares old. For the reconciling of which difference, some say that there was a fault in the writer, 30 being put for 20. some, that to these words *from 30 yeares old and upward*, is to be understood *olim*, in times past; but now by a new way of numbring, to which *David* was directed by divine inspiration, they were numbred from 20, as then from 30, *Num. 4. 30.* The *Vul. lat.* followed by *Lyra* and *Hugo* hath it in both places, *from 20 yeares old and upwards*. I doe not think it safe to yeild, that there was any corruption in the text, but rather the meaning is, that being numbred as was of old appointed from 30. their number was 38000 but now after the building of the temple, the labour of carrying the Ark from place to place being no more imposed upon them, to which they were thought unfit, before they attained to the age of 30, *David* appointed that they should hereafter be numbred from 20. and come in to helpe in this service. Of this number 24000

V. 3.  
Pellican.

Sallianus.

V. 4.

Lyra.

Dionis. Caieran.  
Tostatus.

Pellican.

Lyra.

Ioseph: antiq. l. 4.  
c. 8.

were appointed to the ministry of the house of the Lord; 6000 to be Rulers and Iudges, 4000 doore-keepers, and 4000 singers. The service about the house of God, wherein these 24000 were imployed, was as *Lyra* hath it, the excoiating and washing of beasts for sacrifice, and divers other things; so likewise *Dionis.* and *Caieran.* But *Tostatus* better; they were to take the sacrifices to wash and bring them to the Preists, they were also to prepare floure, wine, oyle, salt, and frankincense, and to see that wood and water might never be wanting, when the *Gibeonites* had first hewed the wood and drawne the water, according to the office appointed unto them, and to be at hand to serve the Preists in their ministry, as they should require them. For the excoiating of beasts belonged properly to the Preists, and not unto the Levites; but when extraordinarily necessity required their help herein, as we may gather from 2 *Chron. 29. 34.* the Preists were few, so as that they could not excoiate the beasts, but the Levites helped them herein. Touching the 6000 Rulers and iudges, these Pellican will have to be as Rectours of Churches throughout the kingdome, instructours of the people in the lawes and ordinances of God, and some of them instructours of the junior Levites, and some as Iudges to resolve the right according to the law in divers cases: *Lyra* saith, that some will have the Rulers, or Prepositi, to be such as were set over the holy vessels or treasures, to keep them; and the Iudges teachers of the people: but according to others, they were both one. *Viz.* Teachers, and more probably the Porters were some of them keepers of the treasures of the temple, locking up and making fast the doores wherein they lay, and opening them as occasion served. *Iosephus* saith, that these Rulers and Iudges were the same, the first word setting forth the dignity, and the other the office; and they were joyned two to every Iudge in lesser causes, in every city of Israel; that by their assistance, they telling what the law of God was, hee might proceed in judgement rightly, which is not improbable, but withall it is to be understood, that they were teachers of the people in their Synagogues also. Touching the 4000 Porters, they were not only to watch and ward at the gates and doors of the temple, to keep unclean persons from comming in, and to open and shut them, but also, as was said before, to keep the treasures, holy vessels, end vestiments. And whereas so great numbers might seem too many, it is to be understood, that the Porters

Porters and others, that ministred about the temple, served there by course, some retiring home to their own houses, and others coming in their roomes continually, wherefore, v. 6. *David* is said to have distributed them by their courses.

Touching the 4000 singers, it is said that they should stand morning and evening to sing praises to God at the times of sacrificing; and on the Sabbaths and new Moones, &c. v. 30, 31, 32. and to play upon instruments of musick, *ch. 25. 6.* and they were divided by their courses, v. 9. which were 24. This singing and musick whilst the sacrifices were offering, was to stirre up mens minds to praise God, and to grace this part of Gods worship, which otherwise might seeme to have been but a butchering and dressing of meats. *Over the shew-bread, and the sacrifice of fine flour and unleavened bread; and every weight and measure.* The *Vulg. lat.* before these words hath it, *But the Priests over the shew-bread,* and v. 30. *but the Levites to stand and sing.* Which words *Tostatus* saith, were added for further explication; becaute to offer the shew-bread, belonged to the Priests. *Levit. 21. 6.* least it should be thought now contrary to the law to be otherwise appointed. But without this addition it may well be understood, that the Levites were to make this bread and to bring it to the Priest to be set before the Lord, and to take them away when new was to be set on; and to let that the fine flour were pure, and the just weight and measure: bringing it also to the Priest, that he might offer it. See *chap. 9. 32.* Here are 5 sorts of Levites set forth, Ministers, Judges and Rulers, Porters, Singers, and Priests, which served about the temple: in imitation whereof, there are in the Church of Rome. 1. Priests, that offer the bread and wine in the Sacrament. 2. Deacons, who carry it to the people. 3. Sub-deacons, who prepare it, by putting it into the holy vessels. 4. Acolithites, who make it. 5. Exorcists, who cast out evil spirits, as Judges do malefactours. 6. Doore-keepers, who keep out unbelievers and excommunicated persons out of the Church. 7. Readers. Thus *Lyra*; but for all these we read only in the new Testament, of Priests, and Deacons.

V. 29.

*Tostatus.**Lyra.*

## I CHRON. 24.

The Levites being distinguished, as before, *ch. 23.* into Ministers, Judges, Porters and Singers; and touching those that ministred about the sacrifices, vvho vv ere 24000, it being shewed only in generall, that they vv ere distinguished by their courses, v. 6. Now followveth the distinction of the Priests by their courses in particular, and of some principall Levites, vvho vv ere next in honour to the Priests in generall, and over all the rest. v. 20. The Priests were distinguished by *Eleazar* and *Ishamar*, the two sonnes of *Aaron*, the eldest of each family being from generation to generation, the cheifest of all the Priests of that family; and at this present *Zadok* was the cheifest of *Eleazars*, and *Abiathar*, or *Abimelech* (for one and the same man was set forth by both these names) of *Ishamars*. Now because there vv ere many more of the family of *Eleazar* then of *Ishamar*, that had 16 courses, and *Ishamars* 8. And the names of the cheife of every of these courses are set dovne, it being left to be understood, that all the other Priests served in their courses under them, a like number being assigned to each one in his course to assist him in the execution of his Priestly office, respect being still had, that they onely were appointed to serve in the courses of those of the family of *Eleazar*, that vv ere of his familie, and they in the courses of the family of *Ishamar*, that vv ere of his familie. Touching the meanes used to distinguish these courses vvho should have the first, vvho the second and third, &c. It is said to have been done by lots, the names of all the cheife of their houses being written in 24 severall pieces of paper and put in one vessell by themselves, and the courses being vvritten in 24 papers and put in another vessell, then they being shaken together, one was appointed to put one hand into one vessell and to draw a name vvithout seeing, and another into the other vessell, and to draw a course likewise; and looke what number was written upon it, that was his course, whose name was drawne together with it. And the Priests of the first course were to serve but one week at a time beginning at the Sabbath in the evening and continuing about the Temple till the evening of the next Sabbath; at what time they departed to their own houses, and the next course came and served likewise, and then the third and fourth; till that all the 24 having

1 Chr. 9. 25.

24 having



V. 20.

24 having served in their courses, they began again. And during the time of their service, there were chambers about the courts of the Lords house, wherein they lodged.

For the Levites next named, it is to be understood, that they were not of the common sort, but Princes as is expressly said of *Iefias*, Prince *Iefias*, v. 21. and they were of 2 families, *Kobath*, and *Merari*, and had their courses also by lot, v. 31. Of these it is not said, what the office was, but most probably they were cheife next unto the Preists of whom one was alwayes about the temple, as Prince of that course, which served them according to the order wherein they were placed.

## CHAP. 25.

Here followeth the distinction of the Levites, who were to serve in the temple by singing and playing upon instruments of musick, the cheif fathers of whom were 3. *Asaph*, *Iduthun*, &c. *Heman*, who came of the three sons of *Levi*. *Heman* of *Kobath*, *Asaph* of *Gershon*, and *Iduthun* of *Merari*, as is most probable from 1 Chron. 6. 33, 34. &c. where *Heman* and *Asaph* are expressly said to be of *Kobath* & *Gershon*, and for *Iduthun* *Ethan* of *Merari*, whereby it seemeth that these were two names of one and the same man. Of these some were so famous for wisdom, that *Ethan* and *Heman* are spoken of in comparing the wisdom of *Solomon*. The Sons of these 3 were 24 according to which number the courses of the singing Levites were distinguished, as the Preists were, and these 24 were appointed one to be the cheife in one course, and another in another; so that the first course came in and went out with the first course of the Preists, and likewise the other in their order. The cheife of these did both direct the rest, and by the spirit composed some divine songs to be sung to the praise of God. The cheife are said to be 288. that is, 12 to every course of the 24. for 24 times 12 make 288. Now for the use of singing and musick in the temple, it was to stirre up mens minds to praise God, and when they did sing and play, a sacrifice of praise was offered.

## CHAP. 26.

Next unto the singers the Porters are distinguished by the 4 gates of the temple, East, West, North, and South, and one Prince is appointed to be over one gate, and one over another, 4 over all, that kept the 4 gates by course, v. 14. For it is not to be doubted, but that the Porters being 4000. were distinguished into 24 courses as well as the singers and Preists, coming and going upon every Sabbath, as they did which is also expressed; 1 Chron. 9. 24. And therefore here are 24 named in the beginning of the chapter, which may well be understood to be the cheife of these 24 courses. And of *Obed Edom*, it is noted in speciall, that there were more of his house, then of any other; because the Lord blessed him, v. 5. wherein Expositours generally think, that respect is had to the time, when the Arke abode at his house, 2 Sam. 6. For then it is said God blessed *Obed Edom*, and all that he had, one way of which blessing was by encreasing his house, and giving him many children. And the 24 hitherto named were of the posterity of *Kobath* and *Merari*. Now besides these and their brethren of their courses there were some Levites of *Gershon*, that were set over the treasures of the temple, and the spoiles of the enemy, which were dedicated by *David*, *Samuel*, *Saul*, *Abner*, and *Joab*, &c. See before, ch. 9. 28. Lastly, for works without, they are named who were over the 6000 that were appointed to be rulers and Iudges of the people in matters concerning God and the King, that is, in teaching and instructing the people in their Synagogues, and sitting with the Iudges in particular cities to judge in criminall causes.

## CHAP. 27.

After the distinction of the Preists and Levites, here followeth the distinction of the Princes, and first of those, that were over the men of warre, who are distinguished by the 12 months of the year, each one having under him 24000 valiant men; of these one with his 24000 attended upon the King one month, and the other another; so as that each Prince with his men was at liberty to return and attend upon their own domestick affairs eleven months in the year, except extraordinary occasion of warre required the service of them altogether. The end seemeth to be for the safety of the King, and the appeasing of tumults, if any should arise, and that so great a num-

1 Kings 4. 31.

V. 29.

a number being exercised in armes at the least one month in the year (for we must not think that they lived idly about the court in the month of their attendance, but were exercised in military discipline) the King might never be unprovided of a sufficient Army upon short warning to fight against his enemies. And by this meanes it is not unlikely, that Solomon came to enjoy so peaceable a reigne all his dayes, there being no enemy, that durst stirre against him, who was continually so well provided of men and munition to quell his proudest enemies. And whatsoever King shall take the same course, it is not to be doubted, but with Gods help he should have a very safe kingdome.

Then the Princes are named, who were over the severall tribes, there being of each tribe one, but over the Levites and Preists, two and two, over the two halfe tribes of *Manasseh*, because of their separated dwellings.

But David numbred not them that were under 20 years, because the Lord had said, that he would multiply the Israelites, as the starres of heaven. *Ioab* had begun to number, but he finished it not &c.

It was said before that the Levites were numbred from 20 years old and upward. Now in speaking of others that were of the other tribes & of the numbers that were under the 12. Princes of *Davids* Armies, because nothing hath bin said hitherto from whatage they were numbred, that is here inserted, that according to the law, *Numb. 1. 3.* they also were numbred from 20 years old and upward, but not under; a generall reason being yeilded, why they under 20 were not reckoned from *Gen. 15. viz.* the promise of God to *Abraham* that his children should be as the stars in multitude, that is, innumerable; if all without exception of any age should be numbred, the numbers would be so great, as that it would exceed all count. Wherefore to attempt a numbring of them thus, could not but be a great sin, both decause it was against the law of God, and a presuming to goe about the disproving of that which God had so confidently affirmed, who most probably to prevent it, had limited the age from which at any time they might be numbred. Thus much for *Davids* not numbring of any under 20. now it is further added, that *Ioab* had begun to number by *Davids* command, and finished it not, because wrath therefore fell upon Israel; it being meant, that although *David* had been most cautelous, and his Captain *Ioab* not to number, but according to the law; yet when this was done, God sent a plague of pestilence, *ch. 21* whereby it came to passe, that neither then the numbers were perfected, nor now when the number of all the Levites was taken, durst they adventure to number all Israel also for feare of Gods wrath again to break out against them; and therefore the sinne of the children of Israel is not set downe as of *Levi* here; and this was the cause of commemorating this thing in this place.

Now besides the Princes of the tribes before mentioned, there were others also set over the goods and chattels of the King, as over his treasures in Zion and Ierusalem. 2. In the villages, fields, cities, and towers. 3. Over his husbandry. 4. His vineyards. 5. His wines. 6. Over his olives and figges. 7. His oyles. 8. His heards. 9. His Oxen. 10. His Cammels; over which was an Ishmaelite, because the Ishmaelites had most skill about these. 11. His asses. 12. His sheep, over which was an Agaren, one of that nation, which used to dwell in tents, which might be removed from place to place.

Lastly, his Counsellours are named, whereof two are said to have been with the Kings sonnes; that is, according to the Hebrèwes, to instruct them, then *Achitophal* is named, into whose place, when he had hanged himselfe, *Benaiah* came, and *Ioab* was generall of all the Armies. Whereby it appeareth, not onely what a well ordered common wealth this was, but well also the Kings peculiar estate was ordered and managed.

#### CHAP. 28.

The numbring of the Princes, Preists and Levites, being ended, here followeth the oration which *David* made unto them standing up, that he might be the better heard. And herein he sheweth what his intent was about building an house to the Lord, and how he had prepared; but God had appointed *Salomon* his son to do this great work and denied it unto him, as sometime *Moses* was denied to enter into the

V. 16.

V. 23.

V. 25.

Lyra.

V. 32.

V. 4, 5, 6. the land of Canaan, which he much desired; and *Ioshuah* was set up to lead the people in thither. Some think that his rising up was from his throne; but according to other more probably it was from his bed, and he called the house which he would have built, the house for the Arke, and his footstool, that is, the mercy seat which was, as it were, the seat of God. Concerning his intent, and the Lords holding him from building, see before, *ch. 22. 7, 8.* And to make them the more willing to submit themselves to *Solomon*, as their King, hee commemorateth 1. Gods electing of the tribe of *Judah* before all others. 2. Of his Fathers house before all the families in *Judah.* 3. Of him before any other in that house. 4. Of *Solomon* before all his other sonnes, together with Gods speech touching *Solomon*, he shall build me an house, and I will be to him a Father, and I will establish his throne for ever, if he continueth stedfast in my precepts; &c. whereupon he exhorteth both them and *Solomon* his sonne so to do, threatening him, if he did otherwise, that God would reject him for ever, which is not to be understood of reprobating him to perish in hell for ever, because *2 Sam. 7. 14. 15.* he had promised if he sinned against him, to correct him; but not take his mercy from him for ever: but what should be done for the continuing of the kingdome to his posterity, should not be out of respect unto him, but unto *David*; with whom he had made a covenant unalterable, and upon him there should remain a blot for ever; shewing Gods estranging of his fatherly affection from him, when for his sinnes 10 tribes should be rent away from his heires, and so his kingdome should be irreparably diminished unto them for ever.

V. 11.

Pellican.

Lyra.

Cajetan.

Tostatus.

Then *David* gave unto *Solomon* the pattern of the Porch and Temple, &c. saying, that all came written to him with the hand of the Lord, which according to some Hebrewes, is to be understood, saith Pellican, by the direction of *Samuel*, by others, of *Nathan* the Prophet; *Lyra* saith, that it may be he had all revealed unto him by God. *Cajetan*, that these things were by God written in his mind, and not in a book; but he described them by writing unto *Solomon* for his direction. *Tostatus* contrarily that he had them delivered unto him by God ready written, as *Moses* had the commandments. That of *Cajetan* seemeth more probable, because *v. 12.* it is said, which *David* thought in his heart, so that Gods writing of this form was in his mind by internall revelation. And *David* spake thus to *Solomon*, that he might not adventure to varie from this pattern, and to commend the fabrick as being of Gods devising, and not of mans; and he might not feare to goe about this great work, to the devising of the doing whereof rightly, all the wit of man would not suffice, because the platforme was set by God himselfe in every thing.

## CHAP. 29.

V. 1.

And *David* spake to all the congregation, &c. Happily the congregation being awhile dissolved, and then meeting againe, because the Kings strength would not suffice to say any more at that time, he spake again in commending the building of the temple unto them, setting forth the greatnesse of the work, as whereunto all that he had hitherto spoken of would not suffice. Wherefore he both addeth 3000 talents of most pure gold, and 7000 talents of silver to cover and guild over the wals of the most holy place, and exhorteth the Princes to a liberall contribution. The reason, why he would have them also to contribute, when as he alone had provided all things sufficiently, was according to some, that their treasures being exhaust, they might be the lesse able to rebell against *Solomon*, if any of them were so minded, but this had been to make a gaine of godlinesse; a better reason therefore hath been already yeilded, *ch. 22. 17.* and it is to be noted, that in exhorting them to a liberal contribution, he useth the phrase of filling their hands and offering, which used to be spoken of sacrificing, to shew that it was a sacrifice most acceptable unto God to give of their goods to this work.

V. 6.

Then the Princes and Nobles, &c. offered willingly 5000. talents of gold, and 10000. drachmaes, whereof 12000. saith *Iunius*, make a talent, and of silver 10000. talents, &c. that is, they set down each man so much to be given, as together amounted to these sums to be afterwards gathered by collectors appointed by the King. All which if it be compared with *David*s gifts *Ch. 22. 14.* is nothing, for he gave 100000. talents of gold, and 1000000. of silver. Then



Then *David* seeing their cheerfulnesse in offering, blessed God therefore, and acknowledged all, which he and they had offered, to come from God, beseeching him to continue this minde in them, as knowing the mutability of men; and lastly, he prayeth for *Solomon* his sonne, that God would give him a perfect heart, that he might do all things commanded, and having exhorted them to blesse God, likewise they did it by bowing themselves, and then bowing to the King they gave him thanks for all the benefits, which they had enjoyed under his government; although *Innus* will have their worshipping of the King to be understood of *Solomon*.

Then the day following in token of their thankfulnesse to God, they sacrificed 1000. bullocks, 1000. rams, and 1000. lambs, and they feasted together and made and anointed *Solomon* King the second time. The sacrifices, saith *Ioseph*. were holocausts, & after these ended were many thousands more slain for peace-offerings, wherewith the people feasted, but because no more are here spoken of, it is rather to be thought, that some of these only were holocausts & the rest peace-offerings, for we never read of so many beasts, or near so many, wholly burnt at one time, in any age. When *Solomon* sacrificed afterwards in Gibeon, a most ample sacrifice, he offered but 1000 burnt offerings, and *Hezekiah* but 70. Bullockes, 100. Rams and 200. Lambs. And now they anointed not only *Solomon* King, but also *Zadok* for Priest, that is, high Priest in the room of *Abiathar*, who had conspired with *Adonijah*: and thus the word of the Lord against *Ely's* family began to be fulfilled; how the Priest was anointed, see *Levit. 8*.

And all the Princes and sonnes of the King gave their hand to *Solomon*, &c. ] that is, sware fidelity unto him, and this was the cause why he was anointed for King the second time, that it being done by the consent of all the Princes, he might the more peaceably reign over them, and peace being thus settled, he might the better go on in building the temple: for when he was anointed before, they were divided. For those that anointed him, because *Zadok* the Priest and *Nathan* the Prophet did it before, it is not to be doubted, but that they anointed him now again. And here *Iosephus* bringeth in *David* speaking again to his sonnes, and exhorting them to be obedient to *Solomon*, and not to envie him, although a younger brother, because God had chosen him to be King, as he did before himself, before his brethren, who were elder, yet none of them envied him this honour.

Here the Author of the Chronicles hasteneth to set forth the death of *David*, and how long he had reigned over Israel and Iudah, but because 1 King. 2. from which we have hitherto digressed, doth more fully declare his death, and speeches used before it to his sonne *Solomon*, let us now look back to the said 1 King. 2. 1.

When the dayes of *David* drew near, that he should die, he commanded his sonne *Solomon*, saying, &c. ] The charge, which he gave him, was to keep Gods laws, that his throne might be established, to which effect he was brought in speaking before, 1 Chron. 28. 9. and 1 Chron. 22. 12, 13. Onely here is a charge added, first touching *Ioab*, v. 5.

Then knowest, saith he, what he did unto me, and to the two Captains of Israel, *Abner* and *Amasa*, &c. ] The Hebrews, saith *Pellican*, think by that, which he did unto him, was meant the shewing of his letters to others, which he wrote for the bringing of *Vriah* to his death, which was greatly to his disgrace, so that he was not faithfull to him, and how treacherously he slew *Abner* and *Amasa*, when he pretended friendship, was notoriously known. Wherefore *David* spake of him, as a man, that ought not to be suffered to live, because, if he were suffered, he might unawares slay *Solomon* also, and thus interrupt his peaceable reign. The conceit of the Rabbins is uncertain; but that he disobeyed *David's* expresse charge about *Absalom*, and imperiously threatned him to cause him to come forth and to cease mourning when he had slain *Absalom*, is certain; for which his disloyaltie to his sovereign, he was worthy to die. *Theodoret* also addeth, for his taking part with *Adonijah*, whom *David* could not be without all fear, that he would seek to set up again, and so to make a division in the Kingdom. And the rather, because he being privie to *David's* dealing with *Vriah*, that he might obtain *Bashshebab*, of

V. 10.

V. 21.

*Iosephus*.1 Ki 8. 3.  
2 Chron. 29.

V. 24.

*Lyra*.  
*Comest*.  
*Tostatus*.*Iosephus*.

V. 26.

1 King. 2. 1.

V. 5.

*Pellican*.*Theod*.

whom Solomon came, never loved Solomon, as thinking him unworthy to reign for his scandalous birth. Whereas David did not himself execute justice against Iob before, it seemeth to have been, because Iob being Captain of the Host had been hitherto too powerfull; but now he being aged, and Iobaiadab being of great power, by reason that he was over the Cherethites and Pelethites, and Iobaiadab's power being weakened by the Armies falling from him, as it seemeth, because he fled to the horns of the Altar and not to his souldiers, David wisely thought it a fit time to execute justice upon him, which had been hitherto deferred.

V. 7.

1 Sam. 17.

*But to the sonnes of Barzillai shew kindnesse, &c.* ] Because it is the part of a good King to be no lesse carefull to shew thankfulness to such, as deserve well of him, then to punish evill doers, David provideth this for the requital of Barzillai: what he did for Maachir and Zob, who also shewed him the like kindnesse, is not said; what is to be thought hereof, see 2 Sam. 19. 40.

V. 8.

Pellican.

*Thou hast also with thee Shimei, &c.* ] How David could without prejudice to his oath appoint Solomon his son to provide, that he might not come in peace to his grave, see 2 Sam. 19. 23. And Davids oath bound him no longer then he lived; his successour in the kingdome was free, notwithstanding this oath to do justice upon him according to his discretion. Moreover David doubtlesse still perceived, that he was ill-affected to his house, and adhered to the house of Saul, and so might afterwards become troublesome to the State, wherefore he justly committed him to be dealt withall by Solomon according to his wisdom.

V. 10.

Chron. 29. 28.

Isidor.

Josephus l. 7.

*Then David slept with his fathers; &c. and the time that he reigned over Israel was 40 years, &c.* ] Of these times of his reign and his age, when he began to reign and when he died, see before upon 2 Sam. 5. 5. and 2 King. 1. 1. For the place of his buriall it is said to be in his own city, that is, not Bethlehem, as some have thought, but Zion, where the Kings his successours might afterwards be buried also. Josephus saith, that his sonne Solomon buried him magnificently in Ierusalem; and that into his Sepulchre were put very great riches: for out of it 3000. years after Hyrcanus took 3000. talents to give to Antiochus to remove his siege; and after that Herod took out much money out of another Cell. And Benjamin a Jew in his Itinerary telleth of two workmen, who digging up the stones of an old wall espied a den, and entering into it, saw a Pallace with pillars of marble and a table of silver before it with a scepter and crown of gold upon it, but when they attempted to go into that pallace, they were smitten with a whirlwinde down dead, and having lien so till night they were revived again and then heard a voice saying, arise and go out of this place. Wherefore that hole was by the command of the Patriark stopp'd up again, none daring to enter into it any more. And here attend of David; who many wayes was a figure of Christ; first in his title Iudah and city Bethlehem. 2 In his favour, for Christ also was comely, *vox suavis & factus decorus*. 3 He chased away the evill spirit from Saul, killed a Lion and a Bear, so Christ cast out devils and destroyed their power. 4 He lived obscurely 30. years as Christ did. 5 He slew Goliath not by force of armes but with a sling. 6 His brethren envied him and Saul sought to slay him. 7 He having given a dowry of 100. fore-skins for Mirab had her not, but Michol; so Christ had not a Spouse of the Jewish Church but of the Gentiles. 8 David was thrice anointed King, so Christ had a three-fold right to reign; first, as God; second, as Davids successour in his love; third, because as God and man all power was given unto him. 9 He ordered the Priests and Levites, so Christ the Apostles. 10 He prepared matter for the Temple, &c.

Bern. serm.

V. 12.

Pellican.

*Then Solomon sat upon the Throne of David his father; and his Kingdom was greatly confirmed.* ] That is, after the slaughter of three Rebels hereafter spoken of, viz. Iob, Adonijah, and Shimei; for although they durst yet attempt nothing; yet afterwards some stir might have been made by them, but now were prevented.

V. 13.

*And Adonijah the sonne of Haggish came to Bathshebah the mother of Solomon; &c.* ] Here is shewed upon what occasion Adonijah the competitor of the Kingdome was cut off, and immediately after Iob, and Abiathar put down from the High-Priesthood. Adonijah as Expositours generally think, by their counsell sought to have Abiathar to wife, who was wife to his father David, which was both

both contrary to the law of God, and as Pellican hath it, it was not lawfull for any in that Common-wealth to marry her, that had been the wife of a King, unless he himself were a King. Wherefore *Adonijah* in seeking this, sought to come as near to the kingdom, as he could, and having the chief captain *Joab* and the chief Priest *Abiathar* on his side, he was not without hope by this means to attain unto it, at the least his ambitious mind might be fed with such a conceit. This *Solomon* through his wisdom saw into, but his mother not; but when by his speech she perceived it, most probably she was content to have her request denied. Some call in question *Solomon's* justice for putting *Adonijah* to death upon this occasion, and that without being first tried, as *Theodoret* and *Procopius*; and *Cajetan* saith, that he knoweth not how it may be excused, and that it seemeth to have been done unjustly, seeing no treason against the King did evidently appear herein. But *Lyra* and *Pellican* and others, justifie *Solomon* in this fact, because he knew by his wisdom, that he went about thus to make a way to the kingdom, and in such evident cases it had been the manner of *David* before, without further proceedings to give sentence immediately against offenders; as against him, that brought him *Saul's* crown, and against *Rechab* and *Baanah*. And *Adonijah* his former ambitious causing of himself to be made King made it plain, that he had still the same minde within him, for which it was just with *Solomon* now to cut him off, although he had spared him hitherto, seeing it was but upon condition, if he did shew himselfe worthy.

Ch. 1. 52.

And to *Abiathar* the Priest, the King said, go to *Anathoth* thy field, for thou art worthy to die, &c. ] *Anathoth* was a city of the sonnes of *Aaron*, *Iosb. 21. 18.* here the family of *Abiathar* dwelt, and to this place he was now confined, and not permitted any more to remain or to come to the city of *David*; that being removed from the Court, there might not be any danger after wards of his conspiring against the King any more. In that he was thus censured at this time, it appeareth, that he was guilty of a second conspiracy with *Adonijah*, as also *Joab*, whose judgement followeth next. God suffered them both to fall again, that *Solomon* might have just occasion of proceeding against them; both that the word of God against *Ely's* family might be fulfilled; as is noted in the next words, *v. 27.* and so great wickednesses as *Joab* had formerly committed might not go unpunished. Here some make a question, how the King, could censure the high-Priest, seeing he was not subject unto him? *Tostatus* answereth, that under the old Testament he was subject, because the spirituall and temporall powers were not then distinguished. But *Sallianus* according to *Theodoret*, that the ordinance of God did intervene, of which *Solomon* was onely the executer; and it is probable saith *Sallianus*, that it was done with the consent of *Zadok*, for in the case of life and death, the Priest onely hath power to judge of the Priest, and to punish him; because *Pashur* the chief Priest committed *Jeremiah* to prison, thus he. But let every soul be subject to the higher powers, and let these powers be described by bearing the sword, as *Rom. 13.* and then this question falleth utterly to the ground; not onely temporall but spirituall persons, have been and now are subject to the King: and if the chief Priest had power over *Jeremiah* to commit him, it was but a power derived from the King, as they that have commissions from him in our land have power.

When *Joab* heard this, he fled to the Tabernacle of the Lord, and took hold of the horns of the Altar, &c. ] Because he knew himself to be guilty of the same conspiracy with *Adonijah* and *Abiathar*, he, hearing how the King had dealt with them, feared his own life and therefore took Sanctuary as *Adonijah* had done before, *ch. 1. 50.* where I have shewed, who were to be protected there and who not. About the former words of this verse, there is a difference from the Hebrew in the vulgar Latin. For whereas it is Hebr. The report came to *Joab*, for he had gone after *Adonijah*, although he went not after *Abshalom*. The vulgar Latin hath it, A messenger came to *Solomon*, that *Joab* went after *Adonijah*, but not after *Solomon*; thus in the translation followed by *Lyra*: but in others it is corrected, in the last place there being *Abshalom* for *Solomon*. But it was not *Solomon*, that heard now of *Joab's* conspiring with *Adonijah*, for he knew that long before, but *Joab* heard

Pellican.

Theodor.  
Procopius.  
Cajetan.  
Lyra.  
Pellican.

V. 26.

Tostatus.

Sallianus.  
Theodoret.

Jer. 20.

V. 18.



what *Solomon* had done to the man, that he sought to advance, plotting now the second time for him, and finding by his proceedings against *Abiathar*, that it was not hidden from *Solomon*, he despaired of all favour, because he thought, that the King would easily gather, that his heart was quite estranged from him, seeing that in *Dauids* time, when *Abfalom* sought to be King he would not take part with him but slew him; but now *Adonijah* seeking the kingdom and to put down *Solomon*, not once but twice, he conspired both these times with him.

V. 29.

Lyra.

And when it was told King *Solomon*, that *Ioab* was fled to the *Tabernacle*, &c. *Solomon* sent *Benaiah*, saying, fall upon him, &c. ] Here by anticipation is set forth, what *Solomon* lastly commanded *Benaiah* to do. For first, as is shewed in the next words, he went to *Ioab* and said, thus saith the King, come forth; and when he refused, the King being certified bad slay him there. *Lyra* saith, that *Rab. Solomon* yeildeth this reason, why *Benaiah* slew him not at the first: viz. Because *Ioab* said unto him, that when he had slain *Abner*, *David* cursed him to suffer by the Leprosie, the Gout in his feet, and the want of bread; wherefore if now he were punished by death, it would be unjust, unless *Solomon* would take these curses upon himself and his posterity. Then *Benaiah* returning this answer to the King, he took these curses upon him, and sent again and slew *Ioab* there; that is, as is most probable, being taken away by violence from the Altar, as is commanded, *Exod.* 21. 14. and accordingly, he saith, it fell out: for *Veziah* had the Leprosie, *Asa* the Gout in his feet, and *Hezekiah* being besieged, wanted bread. But this is so vain, that it is not worth the naming; for those Kings were thus punished for other faults; and *Ioab* deserved to die also for slaying *Amasa*: and it cannot be imagined that *Solomon* would take curses upon himself. Lastly, *David* had given *Solomon* a charge to slay *Ioab*: therefore it is not to be doubted, but justly, seeing that charge came from so holy a King. Of all *Expositours*, *Pellican* onely justifies *Ioab* to have been a most faithfull servant to *David*, and seemeth to take it, as a point of ingratitude in *David* towards him to appoint him to be slain; by his example warning all Courtiers of their uncertain condition. But *Ioab* certainly now received according to his deserts for his bloud-shed and faction, which must not go unpunished. Whereas it is said, v. 34. that he was buried in his own house in the desert, the Hebrews say that this house was an Hospitall, which he built in the way for the harbouring of poor passengers; and because he did such a deed of charity, they gather that although he was punished in this world, yet his soul was saved. But as *P. Martyr* saith, of this we cannot judge, because the Scripture saith nothing of it, and therefore it is to be left unto God. For his house in the desert he noteth out of *Kimbi*, that it is not onely called a desert, which is uninhabited, but also which is not tilled but used for forrests and pastures, and in such a place most probably *Ioab* had an house, where he kept cattle.

Pellican.

P. Martyr.

V. 35.

*Abiathar* being put down from the high-Priesthood, and *Ioab* slain, *Zadok* is put into the place of the one, and *Benaiah* of the other. Of his commendation that was now made high Priest see before, 1 *Sam.* 2. 35. where he who should be advanced thus in *Ely*'s stead is described, but not named.

V. 36.

Then the King sent and called *Shimei*, and said unto him, build thee an house in *Jerusalem*, and dwell there, and go not out, for the day that thou goest out & passest the brook *Kedron*, thou shalt surely dye. ] *Shimei* was the third man, touching whom *David* gave a charge unto *Solomon* for his cursing and railing upon him, when he fled from *Abfalom*, not to suffer him to come to the grave in peace. But because he could not justly slay him for that, seeing *David* had promised him that he should not die, the wise King beginneth with him, as reason required, by confining him to *Jerusalem*, and restraining him from going to his own city *Bahurim*, to come unto which a man must go over the Brook *Kedron*; because if he were permitted to dwell amongst those of his own tribe of *Benjamin*, there might be some danger of his exciting to rebellion, forso much as he had formerly declared himself to be ill-affectd to the house of *David*, which danger would be avoided by keeping him to *Jerusalem*. The proposition of the King *Shimei* liked well, as one that feared that

that he should have been dealt worse withall, and therefore, as it appeareth afterwards, this decree was confirmed by oath, *Shimei* approving it. And so he came and dwelt in Jerusalem three yeares without going forth. But after this, his servants running away from him, and he hearing that they were in Gath, persued them thither, and returning suffered death therefore. But forsomuch as the brook Kedron lay eastward from the city and Gath west, how could *Shimei* be condemned to dye, seeing he went not over contrary to the Kings charge? *Ans.* The meaning was not precisely, that he should not passe over that brook onely, but no way else go out of the city: and he was expressly commanded, dwell in Jerusalem and go not out either hither or thither, and Kedron onely was mentioned as the way, that he would most probably go, because his lands and possessions lay in Bahurim, and this was the way thither. Thus by a singular providence it was brought about, that *Shimei* did bear the punishment of his wickednesse at the last, although he escaped long, and so shall all the wicked.

## CHAP. III.

IN the last verse of the former chapter, having said, that the kingdom was established to *Solomon* after the death of *Ioab*, *Adonijah*, and *Shimei*, and the putting down of *Abiathar* from the high Priesthood, so that no enemies now remained to the endangering of his estate; here it is added, that he sought further to establish his kingdom by contracting affinity with *Pharaoh*, a mighty neighbour king, by marrying his daughter. He was sure faith *Pellican*, by the promises of God, that his kingdom should stand firm, yet humane means were not to be neglected, and without doubt he being so zealously affected to the true God, did not take her but to instruct and convert her. And *Martyr* saith, that Expositours agree, that a covenant of her embracing the true religion did intervene, and so she was a type of a Church to be gathered out of the Gentiles to become the spouse of Christ: yet entering upon a long dispute, whether a marriage may be made betwixt those, that are of divers religions, and having brought reasons *pro* and *contra*, he concludeth, that *Solomon* had done better, if he had not married an Egyptian daughter, because *Pharaoh* King of Egypt was not better then *Abah*, with whose daughter yet when *Ioram* the sonne of *Jehoshaphat* married, it was reprov'd, and he was thereby corrupted; and such kinde of marriages are rather snares then marriages. In his dispute, he handleth two questions; first, whether a beleever may marry with an infidell? Secondly, whether one that holds the true faith with an heretic? To the first he saith, that infidels are either of Canaan or of other nations: with the daughters of Canaan, no marriages might be made for fear of being corrupted, *Exod. 23. Deut. 7.* and *ch. 12.* and because they all were adjudged to destruction without sparing any, for their great abominations. But with the daughters of other nations, some circumstances observed they might sometime marry, as when one was in love with a fair woman taken captive, she having first her hair shaved, &c. by deforming her thus, if it might be, the heat of his love being cooled towards her. And with the Ammonites or Moabites in the tenth generation, with the Edomites and Egyptians in the third. Yet because we reade of *Salmon* marrying *Rahab* a Canaanite, and *Boaz* *Ruth* a Moabite, and *David* the daughter of the King of Geshur, he determineth, that if any heathen woman did turn and embrace the true religion, she might by a particular dispensation be taken to wife; otherwise it was to yoke an ox and an asse together, which was unlawfull. *Cyprian* lamented this detestable vice in Christians, saying, that the Members of Christ were thus prostituted to the Gentiles. And *Jerom*, that thus Christian parents did prostitute their members to idels; and that Christian women were thus made ribs of the devil. *Ambrose* bringeth two arguments against these marriages; first, because the married should receive their blessing under the sacred otall veil, which, if one were heathen, they could not do. Secondly, because they should often-

V. 1.  
*Pellican.**P. Martyr.**Deut. 21. 11.**Deut. 23. 3.*  
V. 7.*Cyprian* Epist.  
de lapsis.  
*Hieron.* contra  
*Iovin.* l. 1. 1.  
*Ambros.* epist. ad  
*Vigilius.*

Lib. de Abrah.  
cap. 9.  
Tertull. de coro-  
na militis.

Iudg. 14. 4.  
Lyra.

V. 2.

I. nius.

Lyra.

P. Martyr.

Pellian.

oftentimes pray together, and therefore he affirmeth that it is no marriage, which is against the decree of God. *Tertullian* against such marriages alledgeth the saying of the Apostle, let her marry in the Lord, and affirmeth them to be nullities, and therefore that they who marry so, are guilty of whoredome. Moreover he saith, that no good subject will be familiar with his Kings enemy, therefore the enemy of God is not to be placed in ones bosome. And by the old law a servant might not marry without the consent of his master, and if any woman married a servant, she came hereby into the same condition to be his servant also; likewise christians may not marry but according to their Lords will, and if they do with those of another religion, who are the devils servants, they are hereby made the devils servants also. In other things the saying is, *tu tibi sume parem*, therefore in marrying it should be done like wise. For the second *Councilium Agathense* forbade not onely marrying with infidels, but also with Hereticks; Likewise *Councilium Urbanense & Laodicense*, and *Tit. 3. 10.* it is said, *Avoid an heretick after one or two admonitions*, and *Iob. 4. the Jews meddled not with the Samaritans*. Thus farre *Martyr*. But I do think with the common stream of interpreters, that *Solomon* offended not in this marriage; both because he is commended here v. 3. for walking in the statutes of God, and *Psal. 45. Pharaohs daughter* is set forth, as a type of the Church, and in the song of *Solomon*; wherefore she did doubtlesse embrace the true religion, and the motion to take her to wife came of God, as before it is said of *Solomon* taking a *Philistinians daughter*. *Nicholaus de Lyra* justifying this marriage of *Solomon*, answereth these objections. First, that an Hebrew might not marry with one of another nation, saying, that this is indeed to be understood of all strange nations, and not of the Canaanites onely; because *Exra 10.* he caused them that had married so, to put away their wives. But this was the difference between the Canaanites and those of other nations, these might be taken if they left their superstition, those not only in this case, but upon some other singular cause added to this, as *Rahab* was taken by *Salmon* to wife, because she had so well merited of the Hebrews by saving their spies. Secondly, that *Solomon* is blamed for loving women of other nations, *ch. 11. 1.* and in particular *Pharaohs daughter*, saying, that this is not a thing recited there by way of reproofe, but his marrying strangers, that turned him to idolatry: shee being onely reckoned up first, because his love was chiefly to her; and therefore when it is said, v. 8. that he built abominations to all his strange wives, it is not to be understood without exception, for it was onely so such, as offered incense to idols, as is there expressed; and therefore *Pharaohs daughter* being before converted, was none of them.

Only the people sacrificed in high places, because the house was not yet built in the name of the Lord. That is, saith *Iunius*, in that at *Gibeon*, the reason whereof is rendered; 2 *Chron. 1. 3.* and in *Zion* where the Ark was, v. 17. For *Solomon loved the Lord*, v. 3. wherefore he would not suffer the people to sacrifice elsewhere, but in the places where *David* his Father had sacrificed. *Lyra* contrarywise following the vulg. lat. but the people sacrificed in the high places, v. 3. but *Solomon loved the Lord*, saith, that this is mentioned as a fault in *Solomon*, wherein he came short of *David*: for although it was lawfull till the building of the Temple; yet he should rather have followed the example of *David* in restraining the sacrifices onely to the threshing floore of *Arannah* in *Zion*, where the Ark was; seeing God had shewed unto *David* that this was the place which he had chosen; *P. Martyr* agreeth with *Lyra*, holding that they sacrificed in any high place, and not only where the Ark and Tabernacle were, which yet he denieth not to have been lawfull before the building of the Temple. *Pellian* agreeth with *Iunius*, and I with them, that nothing is here spoken to detract from *Solomon*, for he is immediately commended for his love to the Lord, and said to have walked in all the precepts of *David*, except his sacrificing in the high place, which is not mentioned as a fault in him, but because in this particular he varied from him, who after he had begun in the threshing floore of *Arannah*, never sacrificed any where else. For to *Gibeon* where the Tabernacle of *Moses* was, and the Altar, *Solomon* came purposely in greatest devotion, to honour God, and God shewed how well he liked there-  
of,



of, because he appeared there unto him. But it may seem strange that three yeares being now expired since the death of *David*, *Solomon* did not yet begin to build the Temple, seeing all things were before prepared by *David*, for he began not to build it, till the 4 yeare of his reigne, *ch. 6. 1.* For this it may be conceived, that still more preparation of materials was to be made, as is shewed, *ch. 5.* about which so many thousands are there said to have been imployed, and sent over into the countrey of *Tyrus* to work there, that the levying of men, sending Embassadors to that King, the cutting down of Cedars and Firre-trees, and making the stiffe ready, that no knocking or hewing might be at the building, and the transporting thereof, could not take up lesse time; and happily because the work was so great, and required extraordinary wisdom in him that should undertake it, hee thought himselfe not yet sufficient for it, and therefore stayed till that he had obtaine wisdome of God, as is shewed that he did in this chapter.

Then the King went to Gibeon, to sacrifice there, for that was the great high place, and there he offered 1000 burnt offerings. 2 Chron. 1. 3. Hee went with all the multitude to the high place at Gibeon, where was the Tabernacle which Moses the servant of God made in the wilderness, v. 5. &c. and the brazen Altar which Bezaleel made, &c. Come star following *Iosephus* saith; that by Gibeon no particular high place was to be understood, but onely an high place, as the word signifieth; and that the high place to which *Solomon* now went was in Hebron; but the *Chronicles* make it plaine that Gibeon is a proper name here, both because it is said the high place at Gibeon, and described by the Tabernacle there; and the Altar, which was the reason why *Solomon* was drawne thither, to offer sacrifice; and *Zadok* who was made high Priest instead of *Abiathar*, ministred there. The thousand burnt offerings which he offered here, were according to the Hebrewes, either offered in divers dayes, or which he offered there in all his time, but the first is most probable. Although this his going to Gibeon to sacrifice be spoken of after his marrying of *Pharaohs* daughter, yet some think that it was before, because so holy a man would not doe any other act of great consequence before that he had sought wisdom, whereby to be directed. And in the book of *Wisdom* he saith, that he sought wisdom in his youth, *ch. 8.* and as it seemeth, *ch. 9.* at the beginning of his reign. To this, that hee sought wisdom in the first yeare of his reigne, I assent, although the relation hereof cometh after *Shimei* his death, which was when *Solomon* had reigned 3 yeares, and it is not improbable, but that he married *Pharaohs* daughter in the first year also. For to the end, that all the history of the destruction of *David*s enemies might be set forth together, the destruction of *Shimei* also was set forth before this marriage, although it hapned after. But that his sacrificing at Gibeon was before this marriage, I can yet see no reason of force to perfwade, and both the text and *Iosephus* are for another order, placing the marriage before his sacrificing. He went then after this marriage solemnized to Gibeon to sacrifice, that he might the better prosper in this estate, by thus seeking Gods blessing, and to be the better prepared to the great work of building the temple, to which hee thought it now time to addresse himselfe.

In Gibeon the Lord appeared to Solomon in a dream by night and said, aske what I shall give thee, 2 Chron. 1. 7. That night the Lord appeared to Solomon, &c. When *Solomon* had presented the Lord so liberally with sacrifices, thus earnestly seeking his favour, the Lord did him this grace to appeare unto him, and then he discovered the end of his so great devotion to be to obtaine wisdom, and herein he prevailed; and for worldly riches and glory also, so that there is nothing lost by being profuse in honouring God, but much gained.

Then *Solomon* said, thou hast shewed mercy to thy servant *David* my Father, as he walked before thee in truth and righteousness, and uprightness of heart. Hee knowing saith *Lyra*, that God made him this offer for *David*s sake, spake thus: the truth whereby he commends *David*, is by *Marys* expounded of the uprightness of his heart, the righteousness of his just dealing, and the uprightness of his true care in all things to walk according to the commandments, for which he is said to be righteous before God, because he was by him accepted for such, although he sometime sinned greatly.

V. 4.

Schol. histor.

Pined.  
Sallianm.

V. 5.

Note.  
Prov. 3. 9.  
Laves 1. 5.

V. 6.

Lyra.  
P. Martyr.

And

V. 7.

*And now thou hast made me to reign, who am a child, &c.*] of what age Solomon was when he began to reign, hath been before discussed upon *ch. 1. 19.* and hee saith, that he knew not how to go in and out, that is, to mannage the weighty busineses of the Kingdome. He craveth therefore an understanding heart, and this is necessary for all Kings, because that if any King wanteth wisdom, although his counsell be wise, there will be great danger of being misled to his owne, and the hurt of his subjects. And it is not *Solomons* case alone to aske this wisdom and obtaine it, but whosoever asketh it in faith, hath a certaine promise, *1 Sam. 1. 5.* that he shall obtaine it. The prayer of *Solomon* for wisdom is more largely set forth in the book of wisdom, *ch. 9.* see also *Ecclesiast. 51. 18. 19. &c.* With this petition of *Solomon* God was so pleased, that he gave him both wisdom exceeding that of all others before and after him, and riches and honour, and promised him long life also, if he continued to walk in his commandements. But is it meant, that in wisdom he should excell all other men? Was he wiser then *Adam*, *Moses*, the Prophets and Apostles, and then Christ Iesus? And did he excell all Kings without exception, in riches and glory, as *Craesus*, *Xerxes*, *Alexander*, and *Nebuchadnezzar*? *Sol.* Iesus Christ was not onely man but God, and therefore he cannot come in question in this comparison: as for *Adam* also before his fall, without doubt he was as wise as *Solomon* both in naturall and divine things: the comparison therefore is made between *Solomon* and all other meer men, since the fall. In things naturall none was ever so suddainly made so wise as he in youth; for *Ecclesiast. 7.* he saith, that it was given unto him to know the constitution of the world and elements, and the nature of beasts, trees, plants, &c. but in divine things no doubt, but the Prophets and Apostles excelled him. It is meant therefore, first for naturall and politick wisdom enabling to govern, there was none like unto him: secondly, for all kinde of wisdom no King was ever comparable to him, and the comparison is expressly made betwixt him and all other Kings: lastly, for riches and glory no King of Israel was ever like him; and for other Kings, taking all three together, wisdom, riches and glory, there was never any, that might be compared unto him in any countrey. For although one might have a larger dominion, and more riches, yet he came short of *Solomon* in wisdom, which is the greatest glory. Whereas long life is promised him, if he kept the commandements: herein it seemeth; that God fore-seeing his foul falling into idolatry, spake thus; and the event answered the prediction, for he died before he was very old, *viz.* about 60. according to the Hebrews, at 52.

And whereas he promiseth nothing of victories over his enemies, and power to destroy them, it may be thought also, that this was omitted, because God foresaw the rebellion of *Ieroboam*, who escaped his hands. Some think, that *Solomon* asked all kinde of wisdom not onely to govern, but also to understand all divine mysteries and all naturall things, because his understanding was enlarged herein, and yet in the grant God doth not expresse this, but other things, which he asked not he expresseth; whereby is intimated, that this was asked. But the text is plain, that he asked onely wisdom to govern, and to manage the great affairs committed unto him; but God, who is wont to give more to his faithfull servants, then they ask, gave him a most large understanding in all other things also. Yet it is not to be thought, that he had such a knowledge of heavenly mysteries, but that others especially under the Gospell were more enlightened herein, for these were hidden in times past, but now revealed: And therefore most Expositours subscribe to this. As *Dionys. Tostatus, Caietan, &c.*

*Dionys.  
Tostatus.  
Caietan.*

V. 19.

*And when Solomon awaked, behold it was a dream, &c.*] But by the spirit of God, which sent it, he knew that it came from God, and was no illusion, as dreams commonly are, and he found it to be true by experience, for that his heart was by and by enlarged with understanding, and hereof a proof was given, at his return to *Ierusalem*, *v. 16. 17. &c.* Thus *Martyr. Lyra*, he knew that it was a dream, that is, that it was true, because God used to reveale himselfe by dreames. And immediately he returned to *Ierusalem*, and offered more sacrifices before the Arke in way of thankfulness for this singular mercy, and with part of the peace-offerings he made a royall feast.

Then

*Then came there two harlots and stood before the King, &c.]* *Varabius* for harlots hath victuallers, because the word signifieth either, and it is not likely, that they were harlots, because either such conceived not, or if they did, they desired rather the death, then the life of their children. But *Iosephus* saith, that they were women that made a gaine of playing the harlots, and both the *Sept.* and *Vulg. lat.* render it harlots. But the Chalde paraphrast, victuallers, and *Peter Martyr*, either victuallers or washers of clothes, holding it improbable that they were harlots, because so godly a King would never have suffered a whore to live in Jerusalem contrary to the law of God, so likewise *Pellican*. *Iunius* saith, that they were victuallers, and such as secretly played the whores, because it is not probable that they durst in the time of so godly a King make publick profession of such wickednesse, or as harlots to have appeared before him, and to this do I subscribe. A case most difficult is by Gods providence now brought before the King to try his wisdom for none but a most wise man could judge rightly of it, both plead for one infant, the one affirming it to be hers, the other hers, and that another infant which dyed by being overlaid in the night, belonged to neither of them. What the truth was, there was no witness to prove their ages, one being born but 3 dayes before the other, could not distinguish them, and it seemeth that there was no mark to doe it, that any neighbours took notice of. The wise King therefore having a while heard them both began to consider that a true mother who loveth her child, as it seemeth either of these did, through her naturall affection would not suffer any hurt to be done unto it. Wherefore he called for a sword, and commanded the living child to be divided between them, and then it soon appeared which was the true mother of the child, and it was given unto her. And agreeably to this it is said, *Wisdom 7.* that by the wisdom given unto him, he knew the thoughts of men. *Iosephus* saith, that he commanded the dead child to be divided also, but because it exceeds the relation of the holy Scripture, this is not to be beleaved, and because there was no reason why it should be divided, seeing they did neither of them desire any part in it. If it shall seem to have been a matter too mean to be brought before the King; happily saith *Martyr* it was first brought before some other judge, but he for the difficulty not being able to decide it, it came before the King, as matters most difficult sometime before *Moses*. When *Solomon* began to enter into this way of exploration, to finde out the true mother, it is supposed that the Courtiers standing by, first derided him in their hearts, as being about to do childishly, but in fine they perceived the depth of his understanding, and feared him; that is, the just revered him for his singular endowments, conceiving that they should have justice done them, although they had to deal with subtle adversaries; and the wicked feared him, as conceiving they could not lye hid, but should surely be found out having a King of such sagacity, and so bear the punishment of their evill doings.

V. 16.  
*Varabius.**Iosephus.**Chald. paraph.*  
*P. Martyr.**Pellican.*  
*Iunius.**Iosephus.**P. Martyr.**Exod. 18.*

V. 28.

## C H A P. IIII.

**H**AVING shewed a proof of *Solomons* wisdom in the case of the two Harlots in the former Chapter, this is spent in shewing his riches and glory, his gift of wisdom being further amplified also, that it might appear to be so done unto him, as the Lord had there promised. For to his Kingly glory pertained this, that he reigned over all Israel, v. 1. and had so many noble Princes under him, v. 2, 3, &c. the multitude of his subjects, v. 20. the extent of his dominion, v. 21. and the large provision spent daily in his court, v. 22, 23. together with the great multitude of his chariots, and horses, v. 26. 2 *Chron.* 1. 14. Touching his riches, what here is omitted, is shewed 2 *Chron.* 1. 15. they were so great, that gold and silver were as plentiful as stones in the street in his dayes. Lastly, that his wisdom might the more appear, it is extolled v. 29, 30. above the wisdom of all the wise of the East and of the Egyptians, &c. And for a further proof, it is shewed v. 31. his great number of proverbs and songs, and discourses of the nature of all things are mentioned.

And



V. 1.

*And Solomon was King over all Israel.*] That is, there being no division of Iudah from the rest, as had been in *Dauids* time; nor conspiratours to trouble his universall reigne.

V. 2.

Dyonisius.

Iunius.

P. Martyr.

*These are the Princes which he had, Azariah the sonne of Zadok the Priest.*] Here because no office is ascribed to *Azariah*, as is to all that are named after him, some have thought that the word *Priest* is to bee understood of him, as if it had been said, *Azariah the Priest the sonne of Zadok* holding him to have been the Kings household Chaplaine, and this reading is followed by *Lyra*, *Verſio aldina*, & *Regia*; and in 8 manuscripts, as saith *Francis Lucas*. But both the *Vulg. Lat.* *Pagnin*, and *Vatablus* joine it to *Zadok* thus, *Zadok Sacerdotis*. *Iunius* rendereth the word translated *Priest*, president; and saith, that he was the son of some other *Zadok*, and not of the *Priest Zadok*. *Toſtatius* and *Cajetan* think that he was one of the Kings scribes, and therefore reſerre the word scribes both to him, and to the other two named next after him. But I hold with *P. Martyr* that he was not one of his Scribes, for *David* had but one; and therefore if *Solomon* had two, it is not to be thought that he had more, and the verſe wherein he is named, is distinguished from that wherein the other two are named. Moreover the word *כֹּהֵן* doth plainly ſhew that he was his *Priest*, for ſo it moſt commonly ſignifieth; and not a president, as *Iunius* would have it: and this is plaine alſo, becauſe his father was a *Priest*; neither can I ſee any reaſon why he ſhould ſay that it was ſome other *Zadok*, ſeeing we read of none of this name before, but the high *Priest* only: yet with the Hebrew Expoſitour it is to be held that he was not his immediate ſonne, but the ſonne of his ſonne *Abimaaz*. He would have a peculiar *Priest* ſaith *Martyr*, to offer prayers dayly for him, and when he came before the Lord in publick to offer his ſacrifices by themſelves, and not amongſt thoſe of the people.

V. 3.

P. Martyr.

*Elihoſeph, and Ahijah the ſonnes of Siſa Scribes.*] What the Scribes office was, ſee before 2 *Sam.* 20. 25. where *Seſiah* is ſaid to be *Dauids* ſcribe, whom *Martyr* thinketh to be the ſame with this *Siſa*; and if ſo, his ſonnes continued in the ſame office in *Solomons* time. Touching the offices of *Iehoſaphat* alſo, and of *Benajah* who are named next; ſee 2 *Sam.* 20. 25. But whereas *Zadok* and *Abiathar* are ſaid to be *Prieſts*, when as *Abiathar* was at the beginning of *Solomons* reign put down from the *Prieſthood*; occaſion is given hereby of divers conjectures, ſome thinking that he ſerved ſtill upon requeſt made to the King as an ordinary *Priest*, ſome that he at ſometimes executed the office of the high *Priest* when he was unclean; as *R. L. Ben Gerson*: ſome that he was another man of the ſame name, as *Kimhi*. Others that he is ſo called ſtill, and had onely the title, but executed not the office; and this laſt I think with *Martyr* to be moſt probable. For if he had been employed as an ordinary *Priest*, why ſhould he be named with the high *Priest Zadok* more then any of the reſt? and if in the caſe of uncleaneſſe happening at any time unto *Zadok*, he executed the high *Prieſts* office; why was there not one provided from the beginning in the like caſe to doe the like: and touching another of the ſame name, it is a meer conjecture.

V. 5.

*And Azariah the ſonne of Nathan was over thoſe that attended upon the King.*] That is, thoſe of his houſhold, but whether he were the ſonne of *Nathan* the Prophet, or of *Nathan* the Kings brother is uncertain, but moſt think, that he was the prophet *Nathan*ſon, with whom *Solomon* had been brought up, and therefore he favoured him ſo much, as to preferre him before others, that were about him. *And Zabud the ſonne of Nathan the Priest, the kings friend.* This man alſo is by the moſt held to be the ſonne of *Nathan* the prophet, by his familiarity with *Solomon* in his youth, with whom he was brought up in his fathers houſe, attaining to this friendſhip; whereas he is called a *prieſt*, it is not to be underſtood, as if he were of the tribe of *Levi*, but as other princes are ſometimes called by this name *כֹּהֵן*, which ſignifieth a *prieſt* or *prince*, 2 *Sam.* 9. 4. as *Iunius* divideth the chapter, but according to the common dividing, 2 *Sam.* 8. 18.

V. 6.

*Abiſhar was over his houſe, and Adoniram the ſon of Abda over the tribute.*] Of *Adoram*, who was over the tribute in *Dauids* time ſee before, 2 *Sam.* 20. 24.

V. 7.

*And Solomon had 12. Princes over all Iſrael, who made proviſion for the King and*

and his house, every one a month in the year.] These twelve were so seated, as may be gathered from the description of their countries here following, as that each one of them might most conveniently furnish the King from his country with provision for his month, and it was abundance which was spent in his court every month, as will afterwards appear v. 22, 23. so as that there was need to gather it from all parts of his kingdom. But it is not to be thought, saith *Martyr*, that this provision was taken up without paying a just price: therefore, seeing if other wise the people had been exacted upon, they would have groaned under the burden whereas now they are said to have bin eating and drinking and rejoicing, v. 20. If any man shall wonder, how such abundance of provision should be spent daily in Solomon's court, it is to be understood that he had not onely his household servants to maintain, but many men for the warres, and to defend his kingdomes; and the retinue of wives and concubines with their attendants, was excessive. Whereas two amongst these Princes are said to have married two of Solomons daughters, it is to be understood as spoken by anticipation, because hee could not yet have daughters marriageable being himself so young, but it is meant, that afterwards when they were grown up, they took them for their wives.

*Judah and Israel were many as the sand upon the sea shore.*] This is spoken hyperbolically to set forth their excessive number to the greater glory of their King, to whom it is a glory to have a multitude of subjects.

*Solomon reigned over all kingdomes from the river to the land of the Philistines, and to the border of Egypt.*] By this river *Tannus* understandeth Euphrates, from whence to the Philistines land which lay South, seemeth to be the latitude of the country; or if *Palestine* lay West, the longitude: and then the latitude was from Egypt South, to mount Libanus, North. *P. Martyr.*

*And the provision for Solomons house for one day, was 30. Cores of fine flower, and 60. Cores of bread-corn.*] A Core was 10. Ephas or bushels, but according to *Budens*, an Ephah was a bushel and a peck, according to others, a bushell wanting a pottle. If it be taken for a bushell and a Core was 10. then 30. Cores amounted to 300. bushels, and 60 to 600. all together 900. And forasmuch as an Ephah contained 10. Omers, and an Omer was allowed for one person for a day, when they were fed with Manna and nothing else, but with other meat, as now they were fed, half so much would suffice, there could not be fewer then 20. fed with an Ephah, and with 900. Ephas then were fed eighteen thousand at the least, which sheweth the greatnesse of Solomons court. *Lyra* makes these measures a great deal lesse, that it may seeme the more credible, saying, that a core was but 30. measures, and that a measure was but a little quantity, seeing *Rash* carryed away from *Beas* his threshing floor 6. measures of barley. And *Sallianus*, who acknowledged that a Core containeth 10. Ephas, addeth, or 30. measures, saying that a measure sufficed a day for one person, and therefore 90. cores being 2700. measures, there were no more persons fed with this provision but 2700. But it being granted, that a Core contained 10. Ephas, not 3. but 20. persons might well be fed with an Ephah and other meat together, seeing it is plain, that an Ephah was 10. Omers, and then the whole number must needs be 18000. at the least, as was said before. Now in these large daily expences of provision, it is not to be thought, as *Martyr* saith, that Solomon sinned by excesse, for it is spoken to his commendation and the setting forth of his glory; and God by his example would teach that the riches of this world are at his disposing; and when it seemeth good unto him, he can extraordinarily enrich his servants; and naturall men will not be taught this but by example; for when in the primitive Church christians were poore, the heathen said surely their God was a weak and poore God, because otherwise he would have enriched them. And that in all this expence there was no excesse may be gathered, because there is no mention made amongst all his provisions of wine, which amongst those that exceed is wont to be most plentiful. Other great Princes are noted in histories to have been unreasonably profuse in their feasting, as *Lucius Verus* a Roman the sonne of *Marcus Antoninus*, who spent at one feast 8000 Sesteritii, and one Sestertertium was 7 pound 16 shillings 3 pence, which *Antoninus* hearing said, that

P. Martyr.

V. 20.

V. 21.

V. 22.

H. B. Patriarchs travels.

Exod. 16. 36.

Lyra.

Sallianus.

P. Martyr.

V. 24.

Hieronym. de  
loc. s. H. br.  
Iunius.  
Chron. 9. 26.

Pellican.

that the common wealth of Rome should susteine great losse if another such feast were made. *Caligula* would have his bread guilded to spend the more, and *M. Antonius* contended with *Cleopatra*, in prodigall spending upon a banquet.

*For he reigned over every place beyond the river from Thizpah to Azrah, &c.]* Here the extent of *Solomons* kingdome is set forth in other termes then before, v. 21. for there it was bounded by the river at one end, and the Philistines countrey at the other, but thereby was meant onely the kingdome inhabited by Iudah and Israel in the land of Canaan, here the whole length is set forth beyond the river Iordan also, where not onely Israelites but other nations inhabited to *Azza* or *Gaza*, which was of the Philistines, and this *Thizpah* saith *Ierom*, lay Eastward, and *Azrah* Westward; although *Tostatus* saith, North and South. *Thizpah*, saith *Iunius* is other wise by historians called *Taphach* lying at the river Euphrates, being since called *Amphipolis*. *Plin. lib. 5. nat. hist. c. 24.* so that hereby we may gather his kingdome to have been exceeding great. The Hebrewes, saith *Pellican*, will have by these two the uttermost parts of the world meant, holding that *Solomon* reigned over all countries of the whole world. This indeed is true touching Christ, who was by *Solomon* figured out, but his limits were not so large, and as the people of Israel then enjoyed peace, which is set forth in the next words.

V. 25.

Iunius.

V. 26.  
See also ch. 10.  
26.

Lyra.

Iunius.  
Pellican.

V. 29.

P. Martyr.

*Iudah and Israel dwelt safely every one under his own vine and figtree, from Dan to Beerseba.]* so by Christ commeth to all the subjects of his kingdome the greatest peace of all, the peace of conscience and everlasting rest. For the limits here named, *Dan* lay farthest North of all the land of Israel, and *Beerseba* farthest South.

*And Solomon had 40000 stables of horses, and 12000 horses.]* 2 Chron. 1. 14: it is said, *he had 1400 Chariots, and 12000 horsemen.* It is to be understood, that many of the horses before spoken of were for these chariots, and the rest for others of his retinue to ride upon. 2 Chron. 9. 25, It is said, that *Solomon* had 4000. stables of horses, here 40000. This difference may thus be reconciled, here the partitions in the stables are to be understood, there standing in one but one horse, as is the manner in the stables of many great persons; there the whole stables, whereof every one contained 10. such partitions, so *Lyra* and *Iunius*. If any man shall ask what *Solomon* did with so many horses, it is answered, that he used some of them for the defence of his kingdome, some for carriages and some for his servants to ride upon; they being placed for these ends in severall parts of the kingdom.

*But God gave Solomon very much wisdom and understanding, and largenesse of heart, as the sand upon the sea shore.]* Some, saith *Martyr*, will have the largenesse of *Solomons* heart compared to the sea-shore, because as that comprehends innumerable grains of sand, so his heart comprehended innumerable notions of all sorts; others, because the most vast sea is terminated with the shore, so all knowledge was contained within the heart of *Solomon*. But he saith, that the comparison is made in respect of the largenesse of the sea shore, it being a spacious plain, that compasseth the sea round about. I think, that nothing else is meant, but that as the sea-shore abounds with innumerable sands, so did his heart abound with all kindes of knowledge, none that lived abounding herein like unto him, which is further expressed in the comparisons and declarations here following, as no place abounds with sands like the sea-shore: Thus also *Pellican*, who applying this to the true *Solomon* Christ Iesus, saith, it was abundantly verified in him, because in in him were hid all the treasures of wisdom.

Pellican.

V. 20.

*And the wisdom of Solomon excelled the wisdom of all the men of the East, and of the Egyptians.]* By the wise men of the East are meant the Magitians, Chaldeans and Astrologers, and all that were the finders out of the nature of things: for to attain this knowledge many travailed farre, as *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, &c. And to shew that the East was the place, where wise men, who were seen into greatest secrets, were, it is said *Matth. 2.* that when Christ was born there came wise men out of the East. For the wise men of Egypt here also were Magitians, whom *Pharaoh* called for, to do by their skill such wonders as *Moses* did. These were greatly seen into the secrets of nature, and if there were any skill in picture-making aptly to represent things, they had it. But *Solomon* excelled



excelled all these, as being of more exquisite understanding, then they, as *Daniel* afterwards excelled the *Chaldeans* of the king of *Babylon*, and herein chiefly he excelled them all, because his knowledge was joyned with the knowledge of the true God, and with the fear of him, as theirs was not. Thus saith *Pellican*. He was wiser, saith *Lyra*, then the men of the East, who studied the course of the stars and then the *Egyptians*, who studied Philosophy. *Martyr* in speaking of this comparison saith, that the wise men of the East did first finde out the course of the stars, for which and other rare knowledge they were most famous, and that *Abraham* and *Job* and his friends had this skill, but afterwards they degenerated into the study of evill arts, south-saints, divinations and execrations, for which the *Israelites* were reprov'd by *Esay* in these words, *They have filled themselves more then the children of the east, with vain sciences, &c.* Some because *Solomon* is compared unto them, not considering this distinction of times have held *Solomon* to have been such, as they were since, viz. one that knew and exercised these evill arts, and Exorcismes, and *Iosephus* followeth this opinion, telling a story of one *Eleazarus*, who before *Vespasian* the Emperour putting a ring with a certain root therein to the nostrils of a man possessed, drove out the evill spirit. But forasmuch as God gave unto *Solomon* his wisdome, it cannot be, that he should exercise it in such evill arts as are by him condemned. And for the effect wrought by a root, it was by collusion of the evill spirit with that exorcist.

Also, hee was wiser then any man, yea then *Ethan* the *Ezrahite*, and *Heman* and *Chalcol*, and *Darda* the sonnes of *Mahol*, &c.] This, saith *Martyr*, is to be restrained to the men of those times, or rather in respect of his knowledge in things naturall. But for this see before, ch. 3. 12. Touching the wise men here named, they were *Israelites*, who because some of them were inspired of God were wiser then any of other nations. Of *Ethan* it is spoken *Psal.* 89. as endited, by him. And of *Heman* *Psal.* 88. who is also called there the *Ezrahite*; it seemeth that they were chief singers, and inditers of *Psalms* to the praise of God, being of the sonnes of *Chorah* of the tribe of *Levi*, and therefore they had a most excellent spirit of wisdome in them, and such as they, were also the other two their brethren. And it is most probable, that all these foure were the sonnes of one man, although it may seem that *Ethan* was not, because he alone is here called the *Ezrahite*, for so is *Heman* also called, *Psal.* 88. many therefore hold *Mahol* to have bin other wise called the *Ezrahite*, having the name *Mahol* from *Chorus* a dance, as the word signifieth, because he instructed his daughters in musick and dancing. Thus *Martyr* and *R. L. Ben Gerison*, but *Pellican* writeth thus; the *Hebrews* say that these four were the sonnes of *Serah* the sonne of *Iudab*, others by them understand *Adam*, *Abraham*, *Moses*, and *David*, but upon what ground I cannot see; and for *Heman*, one of these four he is reckoned up as a *Levite*, 1 *Chron.* 25. 4. and therefore *Lyra* followeth this opinion also, that they were *Levites* and Singers in the house of God. Yet *Iunius* is for the other, that they were all the sonnes of *Zerah*, whom *Iudab* had by *Thamar*, because 1 *Chron.* 2. 6. four bearing these names are reckoned up in enumerating the sonnes of *Zarah* or *Zerah*, from whom might come the name *Ezrahite*, but for *Darda* there is *Dorah*, and it was so long agoe since they lived, that it is not likely that they should be meant but some living about the time of *Solomon*, and famous then for divine wisdome; wherein it is certain that *Ethan* and *Heman* excelled both by the *Psalmes* which were of their inditing, and because one of them is expressly said to be a seer, 1 *Chron.* 25. 5. wherefore I hold with them rather, that take them to be *Levites*.

*He spake 3000 proverbs, and his songs were 5000.*] *Lyra* observeth that in all the book of the proverbs there 915 verses, and sometimes 2 verses or more make but one proverb, therefore all that he spake, are not recorded. He uttered them at divers times and in divers places, but wrot them not, onely others that were about him wrot them, as memorable sayings; and afterwards the chiefe and more sacred of them were gathered together, the rest being left out, and the like is to be held touching his verses or songs: so like wise *Iunius* who thinketh that all the rest were also written and kept amongst his monuments, as is intimated chap. 11. 41. but af-

Cc

terwards

*Lyra.*  
*P. Martyr.*

V. 31.

*P. Martyr.*  
*Pellican.*

*Lyra.*  
*Iunius.*

V. 32.  
*Lyra.*

*Iunius.*

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Pellican.

V. 30.

*And the wisdom of Solomon excelled the wisdom of all the men of the East, and of the Egyptians.]* By the wise men of the East are meant the Magitians, Chaldeans and Astrologers, and all that were the finders out of the nature of things: for to attain this knowledge many travailed farre, as *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, &c. And to shew that the East was the place, where wise men, who were seen into greatest secrets, were, it is said *Matth. 2.* that when *Christ* was born there came wise men out of the East. For the wise men of *Egypt* here also were Magitians, whom *Pharaoh* called for, to do by their skill such wonders as *Moses* did. These were greatly seen into the secrets of nature, and if there were any skill in picture-making aptly to represent things, they had it. But *Solomon* excelled

excelled all these, as being of more exquisite understanding, then they, as *Daniel* afterwards excelled the *Chaldeans* of the king of *Babylon*, and herein chiefly he excelled them all, because his knowledge was joyned with the knowledge of the true God, and with the fear of him, as theirs was not. Thus saith *Pellican*. He was wiser, saith *Lyra*, then the men of the East, who studied the course of the stars and then the *Egyptians*, who studied Philosophy. *Martyr* in speaking of this comparison saith, that the wise men of the East did first finde out the course of the stars, for which and other rare knowledge they were most famous, and that *Abraham* and *Job* and his friends had this skill, but afterwards they degenerated into the study of evill arts, fourth-faints, divinations and execrations, for which the *Israelites* were reprov'd by *Esay* in these words, *They have filled themselves more then the children of the east, with vain sciences, &c.* Some because *Solomon* is compared unto them, not considering this distinction of times have held *Solomon* to have been such, as they were since, viz. one that knew and exercised these evill arts, and Exorcismes, and *Iosephus* followeth this opinion, telling a story of one *Eleazarus*, who before *Vespasian* the Emperour putting a ring with a certain root therein to the nostrils of a man possessed, drave out the evill spirit. But forasmuch as God gave unto *Solomon* his wisdome, it cannot be, that he should exercise it in such evill arts as are by him condemned. And for the effect wrought by a root, it was by collusion of the evill spirit with that exorcist.

Also, hee was wiser then any man, yea then *Ethan the Ezrahite*, and *Heman* and *Chalcol*, and *Darda* the sonnes of *Mabol*, &c.] This, saith *Martyr*, is to be restrained to the men of those times, or rather in respect of his knowledge in things naturall. But for this see before, ch. 3. 12. Touching the wise men here named, they were *Israelites*, who because some of them were inspired of God were wiser then any of other nations. Of *Ethan* it is spoken *Psal.* 89. asendited, by him. And of *Heman* *Psal.* 88. who is also called there the *Ezrahite*; it seemeth that they were chief singers, and inditers of *Psalmes* to the praise of God, being of the sonnes of *Chorab* of the tribe of *Levi*, and therefore they had a most excellent spirit of wisdome in them, and such as they, were also the other two their brethren. And it is most probable, that all these foure were the sonnes of one man, although it may seem that *Ethan* was not, because he alone is here called the *Ezrahite*, for so is *Heman* also called, *Psal.* 88. many therefore hold *Mabol* to have bin other wise called the *Ezrahite*, having the name *Mabol* from *Chorus* a dance, as the word signifieth, because he instructed his daughters in musick and dancing. Thus *Martyr* and *R. L. Ben Gerison*, but *Pellican* writeth thus; the *Hebrews* say that these foure were the sonnes of *Serah* the sonne of *Iudab*, others by them understand *Adam*, *Abraham*, *Moses*, and *David*, but upon what ground I cannot see; and for *Heman*, one of these four he is reckoned up as a *Levite*, 1 *Chron.* 25. 4. and therefore *Lyra* followeth this opinion also, that they were *Levites* and *Singers* in the house of God. Yet *Iunius* is for the other, that they were all the sonnes of *Zerah*, whom *Iudab* had by *Thamar*, because 1 *Chron.* 2. 6. four bearing these names are reckoned up in enumerating the sonnes of *Zarah* or *Zerah*, from whom might come the name *Ezrahite*, but for *Darda* there is *Dorab*, and it was so long agoe since they lived, that it is not likely that they should be meant but some living about the time of *Solomon*, and famous then for divine wisdome; wherein it is certain that *Ethan* and *Heman* excelled both by the *Psalmes* which were of their inditing, and because one of them is expressly said to be a seer, 1 *Chron.* 25. 5. wherefore I hold with them rather, that take them to be *Levites*.

He spake 3000 proverbes, and his songs were 5000.] *Lyra* observeth that in all the book of the proverbes there 915 verses, and sometimes 2 verses or more make but one proverb, therefore all that he spake, are not recorded. He uttered them at divers times and in divers places, but wrot them not, onely others that were about him wrot them, as memorable sayings; and afterwards the chiefe and more sacred of them were gathered together, the rest being left out, and the like is to be held touching his verses or songs: so likewise *Iunius* who thinketh that all the rest were also written and kept amongst his monuments, as is intimated chap. 11. 41. but afterwards

*Lyra.*  
*P. Martyr.*

V. 31.

*P. Martyr.*  
*Pellican.*

*Lyra.*  
*Iunius.*

V. 32.  
*Lyra.*

*Iunius.*



P. Martyr.

terwards they perished; as *Lyra* thinketh in the time of the Babylonian captivity under *Nebuchadnezzar*. For 3000 songs in the *Greek* and *Vulg. Lat.* the Hebrew verity hath it 1005. and *Martyr* hath observed, that in the book of songs called a song of songs, which only is now extant there are but 117 verses, and for his sentences or wise sayings, which are here said to be 3000. besides 915 verses numbered in the book of the proverbs, *Ecclesiastes* hath only 222. These sayings and songs of his faith he also, that were lost, were not lost without a providence; for a sparrow falleth not to the ground without the will of our heavenly father, he doubtlesse saw them to be profitable for those times, but not for ours; and the like he saith of the book of *Ezech.* and of the warres of the Lord, which are lost also.

V. 33.

Pellican.

Lyra.

P. Martyr.

And he spake of trees from the Cedar of Libanon, even to the hyssop, that groweth out of the wall, &c.] that is, saith *Pellican*, from the greatest unto the least, both of trees and plants; and of all kinds of beasts, to wles, fishes and creeping things, but what he spake of them was either not written, or perished. Hee spake saith *Lyra*, of their natures and qualities, and of what use they were for men. And from hence *Martyr* gathereth, that the study and knowledge of naturall things agreeth well with divine knowledge. And for other sciences of Mathematicks, Grammar, Rhetorick, and Logick; although nothing be said hereof, yet it is not to be doubted, but that he had the knowledge of these also: forasmuch as in discourses and arguings, there is so much use of the three last; and to perfection of knowledge, the first is requisite also.

V. 34.

Note.

And they came from all kingdomes to heare the wisdom of Solomon, and from all Kings of the earth, who had heard of his wisdom.] The fame of his extraordinary wisdom was soon spread abroad into all parts, and hereby many desirous to learn of him came from all countries about to his court, as to a most famous schoole, and Kings that could not come in person, sent to learn of him, that their knowledge being thus improved, they might be the better able to govern and instruct their people. From whence *Martyr* rightly gathereth, what a good thing it is for Kings to be learned, and that it is commendable to travell into foreign parts to get knowledge & learning, for thus of old they did who were desirous of wisdom; and lastly, that *Solomon* hid not his light under a bushell, but communicated it unto all comers, teaching all such as excell in knowledge to doe the like, remembering that saying, *Scire sumus nihil est nisi te scire hoc sciat alter*. And to his Antitype Christ, they did also flock from all parts to heare and learne of him, and so must all such as would be indued with wisdom to salvation, to the Preachers of his Gospell. For that which is added more of the plenty of silver, &c. 2 *Chron.* 1. 15, 16, 17. see 1 *King.* 10, 27, 28.

## CHAP. V.

V. 1.

2 *Chron.* 2. 3.

P. Martyr.

And Hiram the King of Tyre sent his servants to Solomon for he had heard that they appointed him King over Israel, &c.] 2 *Chron.* 2. 3. this being omitted; it is said that *Solomon* sent to *Hiram* to desire Cedars of him for the building of the house of God, but it is to be understood, that *Solomon*'s sending to him was the same with that here commemorated, v. 2. after that *Hiram* had sent unto him to congratulate his inauguration to the kingdom. *Iosephus* saith that *Solomon* sent unto *Hiram* by the same messengers. Touching this King, there was both *Tyrus* and *Sidon*, two rich cities; over both which he reigned saith *Martyr*, they stood near unto the land of Israel, and upon the Sea coast, whereby their riches were so greatly increased, their situation being rocky and barren. *Hiram* is said here to have been a freind unto *David* all his dayes, but *Pf.* 83. 8. the men of Tyre are numbered amongst the enemies of Israel. It seemeth therefore that this freindship between them began after that, and that which is here said is then to be understood, after that they had contracted freindship, it continued as long as *David* lived. Or rather that *Plinius* was propheticall being compiled by *Asaph*, to shew the combinations of the enemies to come against Israel, and how they should therefore be destroyed, as they were in the dayes of *Iehosaphat*; 2 *Chron.* 20. thus *Martyr*: but because there is no mention of the men of Tyre there but of other nations, it is rather to be referred to some other time, when the *Assyrians* also came against Israel. It is most probable also saith *Martyr*, that this King *Hiram* had the knowledge of the

true

true God; which he might attaine unto by his familiarity with *David*, and accordingly he speaketh most piously in his answer to *David*, v. 7. Touching the time of *Hiram*s sending to *David*, it is to be understood, that he being a neare neighbour deferred not long this his sending, but did it at the beginning of *Solomon*s reigne, onely it is here commemorated occasionally, the intercourse between these two Kings being set forth, and therefore *Iunius* rendreth it, *Miserat Hiram, Hiram had sent*. The reasons why *Solomon* sought to him for Cedars rather then to any other King, are manifest; as 1. The great freindship between them, and between *Hiram* and his father before. 2. This embassage sent by *Hiram* unto him. 3. The skilfulnesse of the Tyrians in working curious works beyond those of other nations. And it is to be held, that God disposed so of it, that the Tyrians, Gentiles, should be employed about the work of this Temple, to prefigure the vocation of the Gentiles, and their future helping to build up the spirituall temple. In which allegory *Pellican* goeth further, noting that the Sidonians and Profelites amongst the Jewes being the workmen, but the rulers of the work Israelites, did figuratively shew that the spirituall temple should be built by Disciples amongst the Gentiles, but the Apostles who were Israelites, should be the cheife workmen and governours therein. And *Hiram*s voluntary sending to *Solomon* to seek his freindship, foreshewed the ready comming of the Gentiles to the knowledge and religion of the true God. And there is good ground for this allegory, seeing that the faithfull are called the temple of God, 1 Cor. 6. Eph. 2. 20. And Christ speaketh of his body, as of a Temple; saying, destroy this Temple, he was therefore saith *Beda* figured out by *Solomon*s Temple also; for he was the Temple of God, because the Godhead dwelt in him bodily; we, because the spirit of God dwelleth in us.

And *Solomon* sent to *Hiram* saying, thou knowest that *David* my Father could not build an house to the name of the Lord his God, for the warres, &c.] Vnto v. 6. which being omitted, 2 Chron. 2. 3. he saith onely in his message unto him; As thou didst by *David* my father, and sentest unto him Cedar wood to build him an house to dwell in; so doe to me, that I may build an house to the name of the Lord my God, and consecrate it to burn incense before him, &c. The house that I mean to build is great, for great is our God above all Gods, therefore who is able to build him an house, if the heaven, and heaven of heavens cannot contain him; &c.] unto v. 10. The sending of *Solomon* to *Hiram* was by letters, as it seemeth by the copy of a letter still extant amongst other ancient monuments, as *Enpolemus* hath it thus, King *Solomon* to *Suron*, the King of Tyre and Sidon, and *Phenice* greeting. Know thou that I have received the kingdome from *David* my father, by the benefit of the great God, who hath also commanded that I should build a Temple to God who hath made heaven and earth, and that I should also write to thee that thou shouldst send to me of thy people, who may be with me whilst the work of God is perfected, as he hath commanded me. I have written also to Galilee, Samaritis, Moabitis, and Ammonitis; to send in necessities: &c. Thus, there the name *Suron* being put for *Hiram*. There is also a copy of *Surons* letters to *Solomon*, and of *Solomon*s letters to *Paphra* King of Egypt, to the same effect; and of his answer to *Solomon*. In *Solomon*s writing to *Hiram*, both the histories considered together, both that 1 King. 5. and 2 Chron. 2. he maketh no mention of *David*s shedding of blood, which elsewhere is spoken of, as an impediment to his building of an house unto God, but onely that because he had continuall warres, he wanted time and leisure to doe it, and indeed God had otherwise disposed of it, that not he, but his sonne should build this house. But now he by Gods blessing injoying peace, entended to build: for he ascribeth not this peace to *David*s subduing of all his enemies, but unto God by whose power it so came to passe. Hereby was shewed that the spirituall Temple is not built in dissention and bloodshed, but in peace, neither are bloody persons fit instruments for this work, but the peaceable and meek. Wherefore Satan laboureth what he can to hinder this building, by stirring up discord in the Church of God, and he that is a true freind unto it, should labour what he can to beat it down, and to make peace. The trees, which *Solomon* desired of *Hiram* to build the Temple withall were Cedars, and 2 Chron. 2. 8. Firre-trees, and *Almong*

Pellican.

Beda.

V. 3.

2 Chr. 2. 3.

V. 6.

2 Chron. 2. 8.

P. Martyr.

1 King. 6. 9, 10.

Junius.

2 Chron. 2. 3.

V. 4.

V. 10.

V. 9, 10, 11.

V. 13.

2 Chron. 2. 17.  
Junius.

Pellican.

gum trees. P. Martyr for fire-trees, saith, that some have the pine and the cypresse tree, and some the ash, as *Forsterus*. But he following *Vitruius*, will neither have fire meant, because that is a light kinde of wood and apt to take fire, and breeds worms and moths, neither is it durable; nor pines nor cypresses, because they are weak and bowing, and therefore are unapt to bear any burthen, yet they may be cut into boards, and serve to cover the inward parts of an house; but because *Solomon* covered this house with cedar boards, it is not to be thought that these trees were used for this purpose, and ash is not profitable for building. Wherefore he subscribeth to them, that understand hereby a lesser cedar, which is much like unto juniper. But whereas he excepteth against pines and cypresses, in this respect, that they will not bear any weight; and for seiling within there was no use of them, because that was done with cedar, 1 King. 6. 10. it is to be understood, that 2 Chron. 3. 5. it is said, that the house was covered within with boards of fire carved, and therefore the seiling of cedar spoken of 1 King. 6. 10. was of the chambers above the great house. For the Almuggum trees also spoken of 2 Chron. 2. 3. they are by *Iunius* rendred Thyine trees, both here, and 1 King. 10. 11. it is a wood, that is unknown unto us, but most pretious.

The message of *Solomon* to *Hiram* here laid down briefly, that he would send his servants to be with *Solomon* to cut him down Cedars in *Lybanus*, because none of the *Israelites* could cut them like the *Zidonians*, is more large 2 Chron. 2. 3, 4. &c. As thou didst unto *David* my father, sending him Cedars to build him an house, so do by me, that I may build an house unto the name of the Lord my God and consecrate it to burn incense before him, and for shew bread, & for burnt offerings morning & evening, &c. unto V. 10. where he promisseth to prepare for the *Sidonians* for their labour, bread, corn, wine and oyl abundantly, for *Lybanus*, the Forrest where these Cedars grew, was within the land of *Israel*, so that he needed not to give any satisfaction for the timber.

*Hiram* first desireth food for his men, and then it is said, that *Solomon* granted unto him to give 20000. measures of wheat, and 20000. measures of beaten oyl, but 2 Chron. 2. 10. there is supplied more in *Solomon*'s voluntary offer 20000. of barley, and 20000. of wine: these measures are set forth by the name of *Cori* in Hebrew, of the quantity of which see before ch. 4. 22.

And King *Solomon* took a tribute out of all *Israel* of 30000. men. These were employed, 10000. a moneth in cutting down timber, together with the *Sidonians* in *Lebanon*, and preparing it; as for other workmen, that wrought in stone and in carrying burthens, the number of them was farre greater, viz. 70000. bearers of burthens and 80000. stone-cutters, and rulers in these works 3300. all which were not *Israelites*, but proselytes, that is strangers dwelling amongst them, 2 Chron. 2. 17. the rulers are said to be 3600. This is by *Iunius* reconciled thus, there were 300. to whom the 3000. gave accounts, who are numbred here, but 2 Chron. 2. 3000 more, who supplied their places in their absence. P. Martyr saith, that some reconcile this difference thus, 300. were afterwards added, who were above all the rest; and some, that 3300. were over the stone-cutters and bearers of burthens, and 300. over those that cut timber in *Lebanon*.

## CHAP. VI.

V. 1.

Junius.

ANALIS came to passe, that in the 480. year after the coming out of the children of *Israel* from *Egypt*, the fourth year of the reign of *Solomon* in the moneth *Zif*, which is the second moneth, he began to build the house of the Lord. *Iunius* reckoneth these years thus; 40. in the wilderness, under *Iosuah* 17. the other Judges 299. *Heb* 40. *Samuel* and *Saul* 40. *David* 40. *Solomon* 4. for all these together make 480. *Pellican* ascribeth no yeares to *Iosuah*, because they are not set down; not to *Samuel*, but saith, they are included in the yeares of others, *Iosuah*'s in *Osbo-wicks*, and *Samuels* in *Sauls*. Touching the speech of *Iosuah*, which may seem to make



make against it, see before upon *Judg. 11.* and what is to be thought of the time, that *Iosabab* ruled, *Iosh. 23.* and *Iosh. 24. 32.* Vnto this reckoning agreeth *Lyra, P. Martyr*, and others. Onely *Iosephus* differing from the holy history here, as in many other places, for 480 hath 500. yeares, and according to some interpreters of his more, reckoning the yeares of the Israelites servitudes, besides the yeares of their judges. But they are all included within the yeares of their judges, as was before shewed, *Iosh. 24. 32.* Now this computation of the time is made here, saith *Pelican*, because after this the reckoning was to be made from the building of the Temple, to the destruction thereof, which *Iosephus* saith was 470. yeares, 6. moneths, and 10. dayes after. The cause, why *Solomon* began to build the temple no sooner, hath been already shewed to be for that so great preparation was made before. For the moneth Ziph, which is said to be the second moneth, it is not to be understood, according to some, of the second moneth of *Solomon's* fourth year, but of the second moneth of the year; and that not, as some would have it, beginning the year in Autuinn, according to the first common reckoning, but as the civill year is appointed to be begun, *Exod. 12. 2. c. 13. 4.* in the moneth Abib or Nisan, which answereth to April, and Ziph to May. And the building began not till the second moneth, because the Pascheover was kept in the first. Some determine also the day, as *Scaliger* the 29, *Capellus* the 8, *Serbus* the 6. But to leave this, as uncertain, the place, where, which is not here spoken of, is said 2 *Chr. 3. 1.* to be mount Moriah, in the threshing-floor of *Araunah*; which was shewed to *David*. This mount, according to *Adricionius*, stood on the East side of the city Ierusalem near unto the wall, and was rocky, saith *Iosephus*; towards the West of it, was mount Zion, Northward mount Bezetha, and Southward mount Acra, and mount Calvary. And it seemeth, that all together was called Moriah at the first, because the Lord bad *Abraham* go into the land of Moriah and sacrifice his sonne upon one of the mountains, that he would shew him there; but after the Lords appearing to *Abraham* there, this mount onely carried this name of Moriah or vision. And it was within the tribe of Benjamin according to some, but according to others of Iudah, the reason of which difference is, because sometimes it is spoken of in holy Scripture, as being in the one tribe and sometime in the other. Some therefore hold, that this mount was divided by a line between these two tribes, and so part of the temple stood in the one tribe, and part in the other. Whereas the temple is sometime spoken of, as standing upon mount Zion, it is because mount Moriah was contiguous unto it, and it was more known, and therefore under that name Moriah is to be understood as an appurtenance to it.

And the house which King *Solomon* built unto the Lord, was 60. cubits long, 20. cubits broad, and 30. cubits high, v. 3. and the porch before it was 20. cubits long, and 10. broad. ] The height of it here omitted, is said 2 *Chron. 3. 4.* to be 120. cubits, so that the porch stood as an high tower farre above the temple; wherein, saith *Pelican*, there were chambers to keep the treasures of the temple. This porch stood Eastward, and the most holy place; towards which they prayed, West: which was so ordered, saith *Martyr*, that they might not in praying be like unto heathen idolaters, who worshipped Eastwards the Sun rising, for which cause they amongst the Israelites, who worshipped with their faces to the East are taxed, *Ezek. 8. 16.* and *Cicero* and *Vitruvius* do testifie, that the heathen worshipped towards the East. But christians have alwayes their temples so built, that they might worship towards the East, and herein they were so farre from being blame-worthy, as that *Basil* saith, he thinketh, that they were directed thus to do by the tradition of the Apostles; first, to shew their desire to come into Paradiſe, and secondly, to shew that the God whom they worshipped, was Lord of the Sun, which riseth there. For the dimensions of this house, *Martyr* saith, it held a proportion with the tabernacle, and yet speaking of them in particular, he saith, that the most holy place in it was but 10. cubits long, the holy place 20. but this is said to be 60. And who so shall look back to *Exod. 26.* shall finde, that in every dimension the tabernacle was much lesse; as indeed the necessity of that time required, when it was to be carried from place to place. Whereas the porch is said to be 120. cubits high, and the

*Ioseph. antiq.*  
1. 8. c. 2.

*Pelican.*

*Mercator.*  
*Genebrard.*  
*Lyra.*

2 *Sam. 24. 18.*

*Gen. 22.*

V. 2, 3.

2 *Chron. 3. 4.*

*Pelican.*

*P. Martyr.*

Sallianus.

Jofeph. antiq.

L. 8. c. 2.

Lyra.

V. 17.

V. 20.

2 Chron. 3. 8.

V. 4.

Pagnin.  
Furnus.

V. 5. 6.

P. Martyr.

V. 7.

P. Martyr.

Pellican.

house but 30, some will have this to be understood of the first story, affirming it to be so high within, but without upwards 20. cubits more; which together make 50. and another story above that forty, and a third thirty, being all together 120. likewise. *Iosephus* saith, that the temple was 60. cubits high, and above that another building of 60. cubits, making together 120. But that of *Lyra* is more probable, that next unto the first story of 30. cubits, there was another of 30. and a third above it of 60. cubits; the two upper buildings serving to lay up the holy vestments and treasures of the temple. And to shew this to be the height of the whole building, both of the porch and holy place, he alledgeth 2 *Chron.* 3. where the height of the temple is not mentioned severally, but onely the length and breadth; and then speaking of the porch, the text saith it was 20. cubits long, and then is added in the vulgar Latin, *moreover the height was 120. cubits*, and Hebr. *and the height 120.* which may be referred to the porch and temple also. And the temple was 40. cubits long and 20. cubits broad unto the most holy place; which was 20. cubits broad, 20. long, and 20. high. So that, as was said at the first, when the height of the temple is said to be 30. cubits, but afterwards 120, the first is to be understood of the lowest story, where incense was burnt, the last of the whole fabrick comprehending both it and the chambers above, of which nothing is said, but onely of the lower story, because those upper rooms were not for any religious use, but for stowage onely. But I rest in the first, as *Pellican*.

*And he made windows in the house,* ] But because v. 5. 6. galleries are spoken of, which were made against the wall of the house, round about; that is, on the North and South sides and the East end, and of these there were three stories, each one being 5. cubits high. The windowes of the Lords house could not but be above 15. cubits high, from the pavement to the nethermost part, and these windowes were broad within and narrow without; although Hebrew Expositours affirm the contrary, because the temple had no need of the light to come in by the windowes, seeing there were in it lights alwayes burning. *Pagninus* rendreth it open within and shut without, that is, narrow. *Iunius* shur, that is, with glasse, according to *R. Ischuda*, a most ancient Writer. Wherefore he rendreth it *prospeltus ad commodas clausas*, according to the signification of the word, פֶּסְלוֹת.

Touching the galleries made round about against all the parts of the temple, but onely the East end where the entrance was, there were of them three stories, each one being in height 5. cubits, and for the breadth of the lowest it was 5. cubits, the middlemost sixe, and the highest seven, which might so be made; as is conceived by making the wall of the temple, which was six cubits broad, one cubit narrower against the middle story, and two against the highest, and these galleries were divided into 30. chambers, twelve on the South side, twelve on the North, and sixe on the East. But some, saith *Martyr*, imagine, that between the lowest and the middle story, there was a space of 7. cubits and an half, and likewise between the middle and the highest, in which space there being open galleries to walk in, the windowes of the temple stood, and so the top of the highest story, was equall with the top of the temple; but he disliketh this, and holdeth rather, that this whole building was but 15. cubits high; and that the windowes were all made above it, because the sacred history saith nothing of such spaces, and if there had been such, the light could not have come into the temple, so well. Thus *Martyr*, who yet justly maketh a question whether any chambers were built at the West end, where the most holy place stood, because *Ezekiel* speaketh only of chambers on the two sides, the south and the north, placing 15. on the one side, and 15. on the other.

Here is one thing most remarkable in the building of this house set forth, the stone-work was all so prepared, that when they came to be joyned together to make the walls, neither hammer nor hatchet nor any iron tool was heard, that is, saith *Martyr*, either in sawing, or polishing, or carving, for otherwise it was impossible; that all things should be put and fastened together, without knocking; this served mystically to shew, that there should be no contentions in the church of God, but peace, and consent. *Pellican* and others think, that the stone-work onely

onely is meant, which was with such skill prepared in the mountains, that there was no noise made by knocking when they were joyned together in the wals, to shew, that although here the spirituall temple in the living stones thereof be pierced with the sawes and iron tools of afflictions, yet hereafter we shall be disposed according, to grace and mercy, all afflictions ceasing.

*The door of the middle chamber was on the right side of the banse, unto which they ascended by staires, and from thence to the third.* ] Here the history returneth again to speak more of the galleries on the side of the Temple, on the right side, that is the South, there was a doore by which they entred into the lowest story, and from thence ascended by staires to both the stories above, so as that there was no passage through the Temple into them, nor door into the Temple but at the East end only, where the porch stood; as *Martyr* gathereth. But *Lyra* saith that this doore was through the South side of the wall of the Temple from whence they ascended to the middle story above it, and so to the highest; but forasmuch as no mention hath been made hitherto of any chambers above the Temple, it is not probable that this hath any reference to such, but onely to those that were before spoken of on the sides of the Temple.

Thus *Solomon* finished this house and covered it with Cedar beams arch-wise, and Cedar boards, which roof within is said v. 22. to have been covered with gold, and the walls likewise being first covered with Cedar, were overlaid with gold, v. 15. 21. 22. and the pavement being covered with firre, was overlaid with gold, v. 30. which sheweth the magnificence of this, farre surpassing all other houses of former ages, although since a Temple was built unto *Diana* in Ephesus much longer and broader, for the length was 425 feet, and the breadth 220; and it had 127 pillars, each one 60 foot high, and for bright shining within it was so glorious, that it dazzled the eyes of the beholders; for which it was written at the entrance to such as went in, *teneis oculos.*

*But the word of the Lord came to Solomon, &c.* ] Before the declaration of the ornaments of this house, here is shewed, what encouragement God gave unto *Solomon*, when he was in building it: for so *Martyr* thinketh that this passage comes in in the proper place, now the work not being yet perfected; but in that forwardnesse which was before spoken of, this word came to *Solomon*, and that most probably by a Prophet; yet some think that it was after all the works finished, and is here inserted by anticipation. But the verb here used of the present tense, *the house which thou buildest*, and not, *hast built*, sheweth the contrary. The speech here used is imperfect, *the house which thou buildest, if thou keepest my Commandement*; *Innius* supplyeth it thus. *this which thou buildest is the house of which I spake unto David, Martyr, shall stand.* But I think rather it may be supplied thus, the house which thou buildest will not establish my favour towards thee, although a work that I do greatly accept of, but if thou wilt keep my statutes, then I will doe as I promised to *David* thy father; that is, make thy kingdome prosperous and stable to thy seed after thee; so that meere building of Temples will not procure Gods favour, but when such builders are godly, and persist in holy obedience alwayes. And I will saith the Lord dwell among the children of Israel; which is so promised, because commonly like Prince-like People, and dwelling amongst them is meant nothing else, but with his favour, and being ready to hear the prayers made in that house, and ordinances and oracles and blessings, whereby they should become more famous than any other nation, otherwise God is every where.

*And he built the wals of the house within with Cedar boards, &c.* ] All the house within both roof and walls were covered first with Cedar, and the floore with Firre, then all was overlaid with gold; 2 *Chron.* 3. 5. it is said that the greater house was covered with Firre boards, unto which plates of gold were fixed, and the pavement was spread with marble. Thus indeed the *Vulg. Lat.* but the *Hebr.* which *Innius* followeth is, *and he covered the house with precious stones for ornaments*, expounding the covering with Firre of the floore, as 1 *King.* and this with precious stones of the spaces between the plates of gold.

*He built also on the sides of the house 20 cubits with Cedar,* ] This place is obscure,

V. 28.

P. Martyr.  
Lyra.

V. 9.

V. 11.  
P. Martyr.

V. 15.

Innius.

V. 16.



*Lyra. Scholast.  
bistor.*

obscure, because he had said before, that he covered the walles with cedar boards, and these were 30. cubits high, but here it is said 20. cubits high. *Lyra* and *Comestor* clear it thus, the West wall which was next unto the most holy place, is hereby meant, and this it is to be thought, was but 20. cubits high, the ten cubits above being left void for the fume of the incense to passe through into the most holy place. Others think, that so much of the walles was set with precious stones, *Martyr* followeth *Lyra*, and that indeed is most probable. If it be objected v. 20. the height of the most holy place was but 20. cubits, so that if the wall next unto it were 20. cubits high, there could be no space above that for the fume to passe through; *Martyr* answereth, that the whole house is said at the first to be 30. cubits high and 60. long, wherefore the most holy place being a part of that 60, was certainly 30. cubits high also, and whereas v. 20. it is said to be 20. as the breadth and the length was, *Martyr* saith, it is to be understood of the East part next unto the temple onely, which was built up no higher for the reason before said.

V. 17, 18.

V. 20, 21.

V. 19.

The house was 40. cubits long, and the cedar boards wherewith the walles were covered, were carved with pictures of wilde cucumbers and flowers, v. 29. and of cherubims and palmes. And all the house was finally over-laid with gold, and all things therein, and the most holy place with the finest gold. And in the most holy place were two cherubims made of olive wood, the height of each cherubim being 10 cubits, and they had wings extending 20 cubits from one side of the house to the other, that is, the two wings of one 10 cubits, with one of which it touched the wing of the other, and with the other the wall on one side, and the wings of the other likewise on the other side; and their faces stood towards the Temple, 2 Chr. 3. 13. wherein they differed from the cherubims set up by *Moses*; for they looked with their faces towards one another, *Exod.* 25. 20. what manner of faces they had is not here said; but *Martyr* saith, in the book of the *Chron.* it is said, that they had faces like young men, but *Josephus* saith it is uncertain what they were like, and they were covered with gold. If it be doubted how their wings could extend 20 cubits, seeing this was the breadth of the house, what roome was left then for their bodies? *Kimbi* answereth, that their wings covered their bodies behind, and so their bodies took up no room, but their wings onely in the houses breadth. Touching these cherubims and their forme and signification of the word I say no more here, because I have said enough already upon *Exod.* 25. 19. 20. If any shall make a question, whether *Solomon* did well in making such images in any part of the Temple, *Moses* his doing the like before him, justifieth him. Besides, it is to be held, that as of other things about the Temple, so of these he had a pattern from *David*, and he from God. Touching the matter of which they were made; viz. olive, it is a poore doubt, that is moved and answered by *P. Martyr*, how *Solomon* could lawfully cut down olives to make them, seeing that even in besieging a city it is forbidden to cut down such trees. For no man can conceive that hereby it was meant, that it should be alwayes unlawfull to cut down such trees, but only that no wall should be made of them for buildings or making of instruments of warre, as of other trees that bare no fruit. But here was a speciall occasion to take some of them for the use of the Sanctuary, for which use nothing was to be thought too precious, and such wood is observed to be most hard and durable, and so fit for this purpose; besides for the figure that might be herein, this wood might specially be taken.

V. 29.

V. 30.

*Iunius.*

V. 31.

And he made the walls of this house carved cherubims and palmes, and flowers both within and without; that is, upon that wall which was next unto the Temple.

Likewise he is said to have covered the floore of the house within and without with gold, that is, both in this inner part called the most holy place, and in that which was called the Temple or holy place, thus *Iunius*. But the *Vulg. lat.* agreeing onely about the floore, touching the walls, renders it thus; and divers pictures hanging over, and as it were going out: but the first is most agreeable to the Hebrew text.

Touching the doores of the most holy place, it is said that the upper post and the side

side posts were of five sides, that is, as is most probable, with five angles according to the form of the doores, which were neither square nor round, as two leaved doores commonly are, but of a different form for greater beauty, thus *Lyra*; and *Pellican*, who also mentioneth another exposition of some, that it is meant, that this was the fifth gate; the first being of the peoples court, the second of the Priests, the third of the porch, and the fourth of the temple; and this *Martyr* seemeth to favour, because in speaking of the doores into the temple, it is said, he made them of four sides. But *Iunius* renders it: *Were the fifth part of the wall*; that is, the wall being 30. cubits high, and 20. broad, four cubits high, and four broad, which seemeth to be too little; but *Iosephus* exceeds as much when he saith, that the doores were the whole breadth and heighth of the wall, v. 33. the doores of the temple are also said to have been with four sides, the vulgar Latin, *with four corners*: as the other doores were with five. And all these doores were carved with cherubims, palms and flowers, being done over with gold.

*Then he made the inner Court.* ] 2 *Chron.* 4. 9. *the Priests court*, Which is called the inner, because it was next unto the temple before the porch; and beyond that Eastward was another Court, into which came the people; and of the inner court the walles were but three cubits high, that the people might look over into it, and see the Altar which stood there, and the Priests offering of their sacrifices thereupon; the outer was called the great court, this, saith *Martyr*, was so spacious, that it compassed the inner court and the temple round about, having a wall 30. cubits high, unto which galleries were adjoynd within, wherein the people might stand, and be sheltered in rainy weather, and from the heat of the Sun, and thence behold both what was done in the inner court and see the temple and worship towards it: for into the inner court they might not come, but onely the Priests and Levites to execute their office by preparing and offering their sacrifices upon the Altar, that stood there, and by washing them in the brazen sea, which stood there also, and cutting them out upon tables, of which eight stood there, and washing themselves in ten lavers, placed there also. For this court and the other did both bear the name of the temple, and therefore when as *ch.* 7. 39. the brazen sea and these are said to have been placed on the sides of the temple, it is to be understood, in this court; And when Iesus is said to have taught in the temple, it was in the outer court. Again, of this there were three parts; first, for men of Israel to come into, that were clean; secondly, for women, which were clean likewise; thirdly, for the unclean and for the Gentiles, which came thither to worship. And forasmuch as the temple stood upon a mount, unto which they ascended by degrees; they which were in any of these courts, might from thence see into the temple, and worship towards it. These distinctions indeed are not here mentioned; but because they were in the temple built by *Herod* afterwards, it is most probable, that they were now also, seeing that *Solomons* temple was a pattern propounded in the building of it, and if it had varied herefrom, it would not have been accepted of by the Iewes, whom to please *Herod* built that so costly.

*In the fourth yeare in the month, Ziph this house was begun, and in the eleventh yeare in the month Bull, it was finished with all things pertaining unto it.* ] The month *Ziph* was the 2. month of the yeare, as was shewed upon v. 1. *Bull* the eighth month, as is expressed in the text, that is October; so all this great work was ended in 7 yeares and 7 months. Thus the writer of this history, before he hath set forth all the things pertaining to the Temple, concludeth it with the account of the time, & then setting forth the building of *Solomons* own house, *6. 7. to v. 15.* he returneth to the ornaments of the Temple, but 2 *Chr.* 3. 15. the history of making these is continued, and then briefly the building of his own house touched *ch.* 8. 1. after the bringing in of the vessels and dedicated things, and the dedication also ended. But because we are in the *Kings*, I will proceed according to the order here followed; that is, make some conclusion about the fabrick of the Temple, then speak of the house which *Solomon* built for himselfe, and lastly of the other appurtenances and ornaments of the Temple. And for conclusion about this magnificent building, it

*Lyra.*  
*Pellican.*

*P. Martyr.*

V. 33.

V. 36.

*P. Martyr.*

V. 37.

*Lyra.*  
*The Allegory.*

is

is to be understood that it was figurative, as the Tabernacle set up by *Moses*, figured out the old Church of the *Jewes*; so this house the Church of the Gentiles, which was built long after in the dayes of Christ the true *Solomon*, upon mount *Moriab* in a parcell of ground belonging to *Araunah* a Gentile; and it was set upon a mount, because this Church was most conspicuous, and there were of it three parts, the doores of which stood all East wards towards the rising of the Sun, that it might shine into them; beginning first in the porch, to shew that the heavenly light whereby the Church is enlightened shone first to those of the primitive times, who lived in the dayes of Christ and his Apostles. Secondly to such as lived in the times immediately succeeding by the ministry of those that were raised up after the Apostles in the times of those greivous persecutions. Thirdly to those that lived in the dayes of *Constantine* the great, and afterwards; when this Church enjoyed peace. And this house had windowes narrow without, and within wider; to shew the light of teaching, which encreaseth more and more. And all the walls, and all things about it were covered with gold, and set with precious stones; and adorned with divers pictures, to shew the divers vertues which shine in the faithfull. The galleries about the Temple of three stories figured out the divers degrees of the faithfull, and the doore on the right side of the Temple, by which they ascended into all these galleries, the side of Christ pierced with a speare, out of which flowed water and blood, figures of both our Sacraments, whereby wee ascend to everlasting blessednesse. The pavement of marble covered with fire did set forth faith in the heart, and an heavenly conversation outwardly; which the fire tree aptly signifieth by the streight and high growth thereof, and the plates of gold above all these, love. The partition between the Temple and the most holy place 20 cubits high; through which none might enter, but the high Priest only once a yeare, yet the fume of the incense went daily through the void room above this wall into it, and filled it; this shewed that although no man can enter into heaven till death, yet his prayers as a sweet perfume doe continually enter even whilst he liveth here, and are accepted before God.

## C H A P. VII.

**B**ut *Solomon* built his owne house in 13 yeares, and the house of the Forrest of Libanus, &c. Here are 3 buildings more mentioned. 1. *Dauids* owne house. 2. The Forrest house. 3. The house of *Pharaohs* daughter his wife; touching all which it is to be understood, that he was in building them 13 yeares; not that he bestowed more cost upon these buildings then upon the house of the Lord, but partly because all things about these were to be prepared now, whereas for the house of the Lord, they were prepared before, and partly because here were three houses for one; and lastly because all Israel did help, and more diligently the builders followed that work then this.

The house of the Forrest of Libanus, is thought to have been so called, for the orchards and trees about it, and that therein was his armory, and to this both the King and Queen came for their recreation. *Iosephus* saith, that it was the hall of the Kings pallace, then which the Queen of the South admired nothing more. *Theodoret* thinketh, that it was called the Forrest of Libanus, not because this house was built there, for it stood upon a part of mount Sion, but because as in Libanus many Cedars grew, so here were many pillars of Cedar standing; or according to some, because it stood upon that part of Sion, which was woody like Libanus. *Pellican* saith, it was so called, because it was made all of wood, and that by the Hebrews it was called *domus refrigerii*, and that it stood near the temple, in which happily the King and his courtiers stood at the time of sacrificing, when the common people stood in the Court made for them, and the porch which hee also built, he supposeth was for women to stand in, and the two lesser porches saith *Lyra*, were, the one for *Solomons* throne, when he would sit in most royall state, the other

V. I.

Lyra.

P. Martyr.

1 King. 10. 17.

Theodoret.

Pellican.



other for his Iudges to sit in and to hear common causes.

All these are said to have been made of pretious stones, that is, stones, which cost a great price, as being very great and costly to be transported, for they were stones of 8. cubits, and stones of 10. cubits sawn and polished.

And Solomon sent and took Hiram out of Tyre, he was the sonne of a widow of the tribe of Naphtali ] 2 Chron. 2. 14. the sonne of a woman of the posterity of Dan; that is, saith Iunius a widow of Naphtali by the fathers side, and of Dan by the mothers, and this mans father was a Tyrian, because he had skill to do any work in brasle. 2 Chron. 2. 14. in gold, silver, brasle and iron, wood and stone, in purple, silk and shales, and to grave any graving. Here the history returneth again to the temple, and to set forth the ornaments thereof made by Hiram. But it is to be understood, that he did not now first come into Iudea to do these works following, but came, when they first went about the building of the temple, and had an hand in all the curious works about it hitherto described, as is plainly shewed 2 Chron. 2. 14. &c. and ch. 3. 15. after the other curious works before commemorated, done by him, it is said as here v. 15. that he made two pillars of brasle to stand before the temple, and here v. 14. he is said to have done all Solomon's work; but here either of them is said to be onely 18. cubits high, there 35. cubits, which Iunius doth thus reconcile; here sacred cubits are meant, there common, and it is to be known, that the sacred measure was twice as great as the common: But thus the height should not be 35. but 36. cubits, to this he saith, that the basis might be a cubit, which because it was but half a sacred one, is not here left out, but counted with the body of the pillar, but there it is. Pellican saith, that they both together were 35. cubits high, which is there meant, and each one almost 18. for which it is said to be 18. cubits. Lyra reckoneth 35. cubits height thus; 18. in the body of the pillar, 5. the chapter upon the top of it, and 4. the head put upon that, and then the basis below must needs be 8. cubits, although it be not spoken of; and all these together make 35. This of Lyra is followed by P. Martyr, that of Pellican by Patablus and Ribera, onely herein they differ, that they say, the half cubit in the basis of each pillar was hidden in the hollow of the pillar, and therefore is not mentioned in Chron. The resolution given by Iunius I cannot subscribe unto, because it is not said in Chron. 36. but 35. and for the supposed basis, seeing no mention is made in the text of any, it is onely imaginary. And therefore, I think not that of Lyra to be received neither, and because he would make up the number of 35. here, partly by adding the cubits of the chapter, which in the Chronicles are expressly put by themselves over and above the number of 35. I subscribe therefore to Pellican, whose will soon appear to be the truest, if this and that in Chron. be compared together, for here the length of one pillar is spoken of, thereof both together, and that more exactly, there being in each pillar somewhat wanting of 18. cubits, but it is said to be so much, because it was about that length, and what it wanted was not worth the speaking of, unlesse we shall say with Patablus, that some part of the pillars being set up, was hid, and the reckoning in the Chron. is onely of the length, which appeared. The bignesse of each pillar was such, that a threed of 12. cubits did compass it. So Ier. 52. 21. where it is also said to be hollow, and that the thicknesse was 4. fingers.

And he made two Chapiters, each one five cubits high, and set them upon the pillars, &c ] These are called crowns, Ier. 52. 22. that is, saith R. Levi, not like unto Kings crowns, but like globes, of a just and proportionable bignesse to the pillars, and these were fixed into the pillars, being set one against another like two caps, and upon these two were set two other lesser heads rising up, as Lyra saith, from the midle of them with a narrower compass four cubits high, so that the whole crown and ornament above it standing upon the pillar, was nine cubits high, being most curiously wrought all over in the brasle, of which they were made with rowes of net-works, and 200. pomegranats to each head, that is, 100. above and as many beneath, artificially hanged round about it. Martyr saith, that these pillars did resemble a man, the nether part setting forth his feet, the second the trunk of his body, the third his head, and the fourth his hat, and that the use of them

V. 9.  
V. 10.

V. 13.

2 Chron. 3. 15  
V. 15.

Iunius.

Pellican.

Lyra.

V. 16.

V. 17, 18.

P. Martyr.

was

was the ornament, signifying Gods protection over this house, as of old the pillar of fire and the pillar of smoke, shewed his protection over them in the wilderness. And whereas they had names given them, which happily were engraven in them, the one being named *Iachim* and the other *Bauz*, signifying firmness and fortitude, this shewed the stability of this house, and of the spirituall temple for ever figured out hereby, the *Rabbins* say, of the house of *David*.

V. 23.

*He made also a molten sea of 10 cubits from brim to brim round, in the circuit, the height 5 cubits, and a shroud of 30 cubits did compass it about. &c.*] The use of this brazen sea is not here set down, but *Exod.* 30. 17, 18. it said, that a vessell of brass was made for the Tabernacle, in which *Aaron* and his sonnes might wash their hands and feet, and for the like use was made, yet not for them to goe into, as *Lyra* hath it. But that they might wash with the water which issued out of it by rocks round about, for which cause *Martyr* thinketh that the heads of the bulls served, whereof there are said to be 12. which did beare up this sea, 3 towards the East, 3 to the West, 3 to the North, and 3 to the South. The capacity of this sea is said to be of 2000 baths, that is, such measures of liquid things, as an Ephah is of dry, of which see *Exod.* 16. but *Iosephus* saith, that a bath was 62 sextaries, that is, 93 pints, which make 11 gallons, and 5 pints. 2000 Baths, 22250 Gallons; whereas *2 Chron.* 4. 5. it is 3000 baths, *Iunius* reconciles it thus, there were commonly put into it 2000. but it could contain 3000. *Lyra* following the *Vulg. Lat.* hath it, 2000 baths here, and 3000 measures there, saying that a bath was a measure and a halfe, and so 3000 measures are no more then 2000 baths, yea in this place the *Vulg. Lat.* hath both, 2000 Baths, that is, 3000 measures; but he confesseth that it crept into the text by the ignorance of the writer. But it is to be understood, that neither here, nor *2 Cron.* 4. 5. any other word is used but baths, so that *Lyra* his solution cannot hold, unless, as some, he will have baths and measures to be all one, but a distinction between baths, one sort being lesse by the third part then the other. *Cajetan*, *Ribera*, and *Sextarius* follow *Iunius*, but this is rather to be preferred, if there were any such difference of baths. It is called a sea, because it was usuall amongst the Hebrewes, to call the gathering together of much water seas.

*2 Chron.* 4. 5.  
*Lyra.*  
*P. Martyr.*

*Iunius.*  
*Lyra.*

V. 27.

*And he made 10 brazen bases, the length of each one 4 cubits, and the breadth 4 cubits, and the height 3 cubits.*] Much is here spoken in describing these bases which yet were nothing else, but frames to set the lavers upon, of which *v.* 38. and they were to hold water to wash the flesh of the sacrifices, each one containing 40 baths, and these were placed 5 on one side of the Preills Court, and 5 on the other; the brazen sea being nearest to the sacrifices; it is to be understood that they were first washed at the poole described, *John* 5. by the Nethinims. And for the forme of the bases, it is generally held, saith *Lyra*, that they were four square standing upon four wheeles, whereupon they might be removed, and their height said to be 3 cubits, is to be understood of the bases and wheel together, and the square of each basis about was made into a round but one cubit and an halfe over, fit for the lance to stand upon, being of the same measure downward, but at the top of it was but one cubit over, yet in the midst it swelled out into 4 cubits according to the square of the basis, and outwardly both above and beneath, were divers pictures made of Lions and Cherubims for ornament, and four shoulders or pillars went out from the basis above to stay the laver, when it was set on. And the belly of the laver must needs be conceived to be in extent answerable to the basis that is, 4 cubits; because otherwise it would not have contained 40 baths, yea the Hebrewes holding that so it could not contain thus much, say that it was not narrow, but broad at the top, being thus also more fit to wash any thing in, and this is most probable, thus also *Martyr*. The 4 cubits therefore spoken of in text are to be attributed to the Diameter above, and not according to the height, which must not be conceived to be above one cubit, because otherwise it would have been too high to reach unto to wash any thing therein. And if each laver contained 40 baths, they altogether contained 2000 as the brazen sea did.

*2 Chron.* 4. 6.  
V. 38, 39.

*Lyra.*

*2 Chron.* 4. 6.  
*P. Martyr.*

V. 40.  
*Lyra.*

*Martyr.* *Lyra* made chaldrons, fire shovels, and basons. The chaldrons are thought by *Lyra* to have been to put the ashes of the Altar into to be carried away, but

but by *Martyr*, to seethe the flesh of the peace-offerings in, where with they feasted, that brought these offerings, but the Priests had part of it also, and in the time of *Ely's* sonnes, one came with a flesh-hook and thrust it into a chaldron, and whatsoever it brought up was the Priests, 1 *Sam.* 2. But the word כִּירֹרֶת here used, which in the vulgar Latin is rendred *Lebetes*, is by *Martyr* rendred *conche*, as the ten lavers before spoken, because the word which setteth the forth & these is the same. And it is an other word, סִירָרֶת which is used v. 45. and is by him rendred chaldrons, although the vulgar Latin hath it *lebetes*, in both places. But because they are two divers words, the first happily may set forth some brazen vessell to put ashes into, the other a chaldron or pot to boyl meat in. The fire-shovels were to gather up the ashes, and to carry coals from the altar to put into the censers in the temple for the incense, and the basons to receive the blood of the sacrifices, and the drink-offerings. These things being thus distinctly mentioned, v. 41, 42, 43, 44, 45. there is a capitulation of them all together, and v. 46. it is shewed, that they were all cast in the plain of Iordan. He made also an altar of gold, and a table of gold for the shew-bread. 2 *Chron.* 4. 19. It is said *Tables*; and v. 8. he made 10. tables, placing five on the right side, and five on the left, whereas then a table is there spoken of, *Martyr* thinketh, that it is meant of one more eminent then the rest, which was for the shew-bread to be set upon, and that the other tables were for basons and vials of gold and silver to stand upon, according to *Iosephus*, who saith, that *Solomon* made 2000. basons, and 4000. vials. But it is not only said 2 *Chron.* 4. 19. that he made tables, but tables for the shew-bread; and *Lysa* thinketh, that whereas upon the table made by *Moses*, there were set 12. breads, that there were 12. upon every one of these tables, but haply one was more excellent then the rest, and this only is spoken of here. The golden Altar was for incense, it stood in the temple nigh to the most holy place, into which the fume might enter above, where it was open, and be as a cloud above the Oracle. Of the shew-bread and mystery therein, and the golden table made by *Moses*, whereupon it stood, which was then but one, see before *Exod.* 25. 23. where also is shewed of what it was made, viz. of cedar, and overlaid with gold, and what was the height, length, and breadth thereof.

And candlesticks, five on the right side, and five on the left before the oracle, of most pure gold. *Moses* made but one only, unto which *Solomon* added 10 more, which if they were like unto that of *Moses*, each candlestick held many lights, and an whole talent of gold went to it; the number of lights and tables for shew-bread thus multiplyed under *Solomon*, who was a figure of *Christ* did figuratively foreshew that under the Gospell the light should be much more then under the law, and the spirituall food of the word of God, by the accession of the books of the new Testament, to these of the old: whereas it is said, five on the right side, and five on the left; this is by the Hebrewes saith *Pellican*, understood of the candlestick made by *Moses*, these stood five on the right side of it, and five on the left, and that in the midst on the South side of the temple; & the 10 tables likewise were placed about the table made by *Moses* on the North side, when these and all other utensils were made for the Temple, *Solomon* brought in all the things which were dedicated by *David*, whereupon the Rabbins saith *Pellican*, observe, that he made all things with the treasure which he had gathered in 4 years, but none of them with the treasure gathered by *David* as being not worthy to be put to this use, but how truly, let the reader judge.

For the mylticall signification of the two pillars, enough hath been said before upon v. 23. The brazen sea figured out Baptisme, wherein all the Priests, that is, the elect wash themselves, and are cleansed, that they may appear acceptably before God. And well is it called a sea, because a naturall sea, that is, the red sea first figured out Baptisme, 1 *Cor.* 10. 1. now this sea made by art.

The 12. oxen, which did bear up this sea, did figure out the 12. Apostles, who went into all parts of the world teaching and baptizing, as these looked three towards the East, three to the West, &c. for that oxen do apply resemble preachers, is shewed 1 *Cor.* 9. where it is said, *thou shalt not muzzle the mouth of the ox which treadeth out the corn.*

P. Martyr.

V. 46.

V. 48.

P. Martyr.

Lysa.

V. 49.

Pellican.

V. 51.

The Mystery.



This sea contained 2000. baths, to shew, that to the baptism figured out hereby, come two peoples, the Jewes and the Gentiles; so *Beda*.

The ten bales bearing up the lavers, in which the sacrifices were washed, and afterwards put upon the Altar to be burnt with fire, did also figure out the preachers of the word, by whose ministry as the elect are washed in baptism, as Priests to serve God at his Altar, so they are washed, as holocausts, that by the imposition of hands, the holy Ghost as fire might come upon them, and make them sacrifices unto God, which is, when they are filled with his gifts, the accomplishment of which is most notably to be seen in the believing Samaritans, baptized by *Philip*, but afterwards by the imposition of the hands of *Peter* receiving the holy Ghost. The four wheels which each of these bales had, did set forth the four Evangelists, upon which they did run into all parts, and their answering to one another in all things, the harmony betwixt the Evangelists. The lavers set upon these bales containing each one 40. baths, saith *Beda*, shewed, that such as are truly baptized, believe the faith set forth in the 4. Evangelists and keep the ten commandments, because ten multiplied by four make forty. And to shew, that baptism was hereby figured out, all these vessels were made near unto Jordan, where Christ was baptized. For the figure in the golden Altar, the tables and shewbread and candle-sticks, enough hath been said before, and upon *Exod. 25*.

### CHAP. VIII.

V. 1.

**T**hen Solomon called all the Elders of Israel and the heads of the tribes, and the Princes of the fathers of the children of Israel to Jerusalem, to carry the ark from the Ark from the city of David, &c. ] At what time this was done, is shewed v. 2. in the month *Ethanan* in the solemnity, the 7. month, and upon what day it began and ended, 2 *Chron. 7. 9. viz.* the 8. day of the 7. month, counting from thence 14. dayes, unto which 8. being added make 22, and upon the 23. day the people were dismissed; that is, as *Innis* hath it, at the end of that day, for it was the last of the feast of tabernacles, which began the 15. day of this month, and lasted 8. dayes, the first and the 8. being dayes of rest, wherein no servile work might be done. And the King chose this time, that the people might be spared from the trouble of taking this journey purposely, for now they came hither to celebrate the feast of tabernacles before their return home. Wherefore *Pellican* crieth, who saith, that this solemnity was the 10. day, which was the day of expiation, neither did this meeting, which was to feast and to rejoice agree to that, seeing it was a day of fasting. And whereas *ch. 6. 38.* it is said that all things belonging to the temple were finished in the 8. month, it appeareth, that this dedication was made before the finishing of all things, the great abundance of implements for greater glory being made afterwards, but this opportunity taken, before in the month, which was fittest, being a month of many festivals, as appeareth, *Levit. 23.* For the name of the month *Ethanan*, it is most probably so called from עָתָנָה to come, because both then all the fruits of the earth were come in, and sacrifices came plentifully to the Tabernacle, in way of thankfulness: but some derive it from עֲתָנָה strength, because the fruits of the earth where with their garners were filled now, were the staffe and strength of the land. They, which were now gathered together, were the Princes and heads of families, who brought the people with them, as *Iosephus* saith.

V. 3.

Then the Priests bare the Ark into the most holy place, &c. ] That holy signe of Gods presence, which had hitherto been divers times carried from place to place, as having no settled place to rest in, now cometh to one, and is after this never carried out by the Priests any more, therefore it is said, there it is to this day. But whereas the Priests are said here to carry it, 2 *Chron. 5. 4.* the Levites are said to carry it, and indeed to them this work was appointed, *Numb. 4.* This is by *Martyr* reconciled thus, the Priests, who carried it, were of the tribe of Levi, and therefore might by a general name be called Levites, and although the Levites ordinarily carried the Ark, when they travelled far in the wilderness, yet at some speciall times, such as this was, when God would work miracles by the Ark, the Priests

Alt. 8.

Funim.

Pellican.

P. Martyr.

Folb 3.  
Folb 6.

Priests were for more honour to carry it. And if by Levites a distinct order from the Priests of that tribe be understood in the Chronicles, it is to be thought, that the Priests took the Ark of the Levites, when they came at the Temple and had brought it thither, and so carried it into the most holy place, into which the Levites might not enter, and thus both the Priests carried it, as is here said, and the Levites, as there. But it is to be noted, that they are not onely said to have carried the Ark, but also the Tabernacle and the vessels thereof, both Priests and Levites carried them, the one receiving them at the hands of the other, that is, the Levites first of the Priests, when they had prepared them and brought them forth, and the Priests of them again, at the Temple. For hither God in his providence would have them now both brought, which had a long time been disjoyned, by this means, two places being sanctified for divine worship and sacrifice, that after this, there might be no more two places, but one onely, prefiguring the conjoyning of two peoples, Jewes and Gentiles in one Christian Church, under the true *Solomon*. Now the Ark was brought from Zion, and the Tabernacle from Gibeon, where it long abode: yet some hold it most probable, that by the Tabernacle at this time brought into the temple is meant the Tabernacle which *David* made, although the other was brought thither also afterwards, because no mention is made of any other place, from whence, but onely of Zion.

And King Solomon and all the congregation of Israel was with him before the Ark sacrificing sheep and oxen, which could not be numbered. ] As when the Ark was carried before to the Tabernacle prepared by *David*, the King and people went before, and the Priests having gone 6. paces stayed, and then sacrifices were offered, so at this time it is to be conceived, that King *Solomon*, with his train going before, upon a stay made of the Ark, these sacrifices being many more were offered, and they are said to be without number, because their number was so great, that it could not well be counted.

Then the Ark was by the Priests carried into the most holy place and set there, under the wings of the Cherubims, and they drew out the barres thereof, the heads whereof appeared out of the Sanctuary before the Oracle, and did not appear without. *Iosephus* relateth a miracle here, which the Rabbins say was wrought now, viz. that the doors of the Sanctuary opened of themselves to give way to the Ark; but seeing the sacred History, which omitteth not other miracles at this time, saith nothing of this, it is rather to be rejected, as an invention of theirs, then received. For the appearing of the heads of these barres, and not appearing without, *R. Solomon*, as *Lyra* hath it, saith, that they were drawn out so farre, as that they did a little bear out the veil, as a womans dug doth her breast-piece, whereby a man might see that they were so farre extended, but seen they could not be by any in the Temple, no more then a mans hand having a glove upon it; and this is followed by *Martyr*, yet *Lyra* holds another solution more probable, which he saith, is the solution of the Doctours, viz. that the ends or heads of the bars might be seen without by such as were near, but not by those that were farther off, and this he confirmeth by disproving the other, in saying, that besides the veil there was a wall, which parted the most holy place from the temple; and therefore the barres could not be seen by bearing out the veil. But this is by *Martyr* well answered, that the doores against which the barres were drawn out, stood always open, the veil hanging before it, as appeareth, for that at the passion of Christ the veil being rent, the way into the most holy place was laid open, and he conjectureth this to be the end of the barres being drawn out and standing so continually, that the passage of the high Priest, when he entred once a year, might be on both sides fenced hereby. And there they are to this day, that is, till the time of the captivity of Babylon. *Iunius*, There it is to this day, that is, the Ark, but the word used is of the plurall number and not of the singular.

There was nothing in the Ark, but onely the two tables, &c. ] This seemeth to disagree with *Hebr.* 9. 4. where it is said, that in the Ark were these two tables and the pot of Manna, and *Aarons* rod; but *Iunius* reconcileth it thus, these were laid up about the Ark, but not within it, for there onely the tables were, and these

V. 4.

V. 5.

V. 6, 7, 8.

*Iosephus.**Lyra.**Iunius.*

V. 9.

*Iunius.*

Lyra.

before the testimony, *Exod.* 16. 35. *Numb.* 17. and therefore he expounds opening of the tabernacle; and this is one solution of *Lyra* and some others, but he hath another, *viz.* That the two tables onely were first laid there, as the most precious thing, to hold which the ark was made, and that the other two were laid up there afterwards only occasionally. Things might be diversly ordered in the time of *Moses* and afterwards, then these three things being in the Ark, but now only the two tables of the Law, or the pot and rod were put in afterwards by *Jeremiah*, see my *Expos.* *Heb.* 9. 4.

V. 10.  
2 Chron. 5. 11.

And it came to passe, that when the Priests went out of the sanctuary, a cloud filled the house of the Lord, &c. ] 2 Chron. 5. 11. This is more largely related, for

P. Martyr.

all the Priests were present and not those four onely, who carried the Ark in, the distributions into courses not being at this time observed, and the Levites were also present with instruments of musick, and Priests with trumpets, 120. praising the Lord, then the cloud filled the house, neither could the Priests stand to minister for the cloud. Hereby God manifested his presence, and acceptance of this house for his own, as when the Tabernacle was newly set up he had done the like, *Numb.* 9. 15. And this meanes of manifesting his presence, he used from the first coming of the children of Israel out of Egypt, *Exod.* 13. 21. and especially upon Sinai at the giving of the law, and speaketh of it *Levit.* 16. 2. Thus almost *Martyr*, who also addeth, the cloud was bright, and yet dark upward, as

Lyra.

a fire newly beginning to flame with a black cloud upon the top. But some, saith *Lyra*, hold, that it was a cloud shining so brightly, as that *Marth.* 17. at the transfiguration of Christ, as that the Priests were forced to go farther off, as not able to stand nigh unto it to behold it; but he rather holdeth with *Martyr*, that it was both bright and darknesse, because of a passage in *Solomons* speech, *v. 11.*

V. 12.  
Pellican.

The Lord hath said, that he would dwell in the dark. ] And that the Priests retired further out of reverence. *Pellican* saith, by the Priests being driven out by this cloud appearing, was shewed, that the time should come, when this Priesthood

Schol. histor.

should minister no more by carnall rights in Gods house. *Comestor* following *Josephus* saith, that the darknesse of this cloud was such, that the Priests could not see to minister, and therefore it is said, they could not stand to minister: so likewise

Tostatus.

*Hugo Cardinalis*. Now because the place where the Priests stood to minister was in the Priests court, where was the brazen Altar, and abundance of sacrifices were now offered, *Tostatus* thinketh, that the clouds filling of the house, is to be understood of that court also. I hold with *Lyra*, that when the cloud filled the house they could not stand to minister, because they durst not presume to stand, where the glory of the Lord supplied the room, and indeed what place could they have there, where Gods glory filled all?

V. 13.

Then *Solomon* said the Lord hath said, that he would dwell in the darknesse. ] That is, *Levit.* 16. 1. when he said unto *Moses*, that he would appear in a cloud, so *Isidore* and *Lyra* also, but he thinketh that it may bee moreover expounded of his fact, in that he went before the children of Israel in a cloud in the wilderness, and was in a cloud upon mount Sinai, and the tabernacle for his doing thus from time to time, was in effect saying, that he would dwell in it. And hereby *Solomon* both gathered, and would have the people understand that God was now present in this cloud; which was as it were, his common habitation.

Junius.  
Lyra.

And a cloud saith *Martyr*, was most aptly used to shew Gods glory to men, because we cannot in this life see him, but darkly, and as it were, through a cloud. 1 Cor. 13. 12. but the time shall come, that we shall see him clearly, and know as we are known; where *Solomon* was he spake this, is expressed *v. 22. 6. viz.* before the brazen Altar; whereupon some think that he was in the Priests court, for there that Altar stood. But this is by others rejected, because none but the Priests might come in there; to which we may adde, that the Priests could not stand there now to minister by reason of the cloud, and therefore neither could the King be there to make this speech and prayer. It is then to be held that he stood not there, but in the Israelites court, turning his face to the Altar when he prayed; for which the scaffold upon which he stood, is said to have been set in the court; and because this

2 Chron. 3. 13.

was



was before the Altar, to which he first looked, and again after that, his face being turned to the people, he spake unto them; he turned himselfe again to pray, he is said to have stood by or before the Altar.

*Then Solomon turned his face and blessed all the congregation of Israel, and all the congregation of Israel stood.* They stood, saith Ben Gerson, for none might sit in that court, but the King only for his great dignity, because it was a place of adoration. What the King said when he blessed them is not set down, but it is to be understood, that he prayed for all good unto them.

Then he blessed God for fulfilling what he had promised to David his father in granting him his son to build him an house, which was in Davids mind, and approved before, although God in his providence had otherwise appointed it. Whence Martyr gathereth, that a man may sometimes lawfully will that, which God willeth not; viz. before that he hath revealed it, being then ready to submit to his blessed will, as David was in this matter; and Christ when he had prayed, that that cup might passe from him. 2 Chr. 6. 5. *he chose not a man to rule, that is a man & his posterity after him.*

*Then Solomon stood before the Lord in the presence of all the congregation of Israel, and stretching out his hands to heaven he said, &c.* 2 Chron. 6. 13. He set up a brazen scaffold, and kneeling down thereupon, he stretched out his hands to heaven, and said; and v. 54. he is said to have kneeled upon both his knees. This scaffold was set up that he might be seen and heard the better by the people round about him. He bowed his knees for reverence to God, as we ought also to doe, especially in our publick prayers, because this gesture is specially commended unto us in the holy scriptures, although it is not to be doubted, but that devout and humble prayers made in faith are accepted of, whatsoever position of body a man bee in; standing, walking, riding, lying, or sitting: And in praying we must lift up our hands to shew that we look for all our help and comfort from heaven.

*O Lord God of Israel, there is no God like unto thee.* Hee beginneth his prayer with ascribing all praise and glory to God for his excellency and sure performing of his promises, especially which he made to David. In saying there is no God like unto thee, he meaneth not any person in the Trinity, as the Arrians have objected it; but amongst those that the superstitious world accounted Gods, for the Father, Sonne, and Holy Ghost are one God, to whom this praise is given. Then he prayeth for the constant performance of the promise made to David; not that hee doubted thereof, but for so much as it was upon condition of his posterities perseverance in obedience to his lawes, that this grace might be given unto them continually.

Thirdly, he sheweth that the end of his building this house was not for God to dwell in it; for the heaven of heavens could not contain him, who is infinite; but that the people resorting to this house to pray, which was built to the honour of his name, might the rather be heard, and have their petitions granted.

Fourthly, he beseecheth God to heare the prayers made there in divers particular cases, as 1. if any man that had wronged his neighbour came to sweare there; that is, saith Lysa, some goods of his neighbour being committed to his custody, if when his neighbour came to require them againe, they could not bee found, and hee to whom they were committed, came to the Temple to sweare his own innocency about the conveying of them away: for in this case he was appointed to cleare himselfe by oath, *Exod. 22.* that God would lay some judgement upon him, whereby it might be manifest, that he was perjured, and to deale so with the innocent, that his innocency might plainly appeare; and so in other like cases. 2. If the people of Israel for their finnes should fall before their enemies, but return and pray in this house, &c. A case is here put which was frequent in the time of the Judges, for sin to be given into the hands of their enemies, and upon their repentance and praying again, to be delivered. But how is it said, if they come and pray in this house, pardon thou their sinne and bring them back into the land; if they were carried out of the land, how could they come to pray in that house? Kimbi resolveth this well, the case is of some being carried away, others slaine, and some still remaining; now the meaning is, if these that remain shall hum-

V. 14.  
P. Martyr.

V. 15.

V. 22.  
2 Chron. 6. 13.

V. 23.

V. 25, 26.

V. 27, 28, 29.

V. 31, 32.  
Lysa.

V. 33, 34.

R. Kimbi.

ble themselves in this house, then bring back those that were carried away captive, they also turning to thee by true repentance.

3.  
V. 35.

P. Martyr.

3. *If the heavens be shut that it raineth not, &c.* ] Here by heavens, saith *Martyr*, some understand the middle region of the aire, where the clouds are ingendred, but he understandeth rather the higher heavens, where the starres are, by the influence whereof rain cometh; and when this is stopped, they may be said to be shut. I rather think according to the common opinion that the parts from whence the rain commeth immediately are meant, or both these and the other also: and it is here intimated, that it is shut by sin, and opened by penitent prayer, whereby we may see of what extent the power of sin is, to shut the heavens from raining, and to shut out of the kingdome of heaven. There is also a judgement sometimes by too much rain, but those dry parts were seldom annoyed so; he therefore directs his petition as their necessity most required, whose punishment was by drought, and not by rain.

V. 37.  
4.

Lyr.  
Junius.

Pagninus.

And he prayeth not only that God would pardon their sin, but also shew them the good way and make them to walk in it, and so to send rain; whereby is intimated that to come into favour with God, it is necessary not only to be sorry for our finnes past, but also to walk righteously before him for time to come.

*If famine arise in the land, if pestilence, a corrupt ayre, if blasting, the locust, or mil-dew, &c.* ] Here is a 4th. case, wherein many judgements are put together, which also come for sin. A corrupt ayre is that which causeth many diseases, saith *Lyr.*; *Martyr* hath it, drynesse; whereby the corn is dried away, so as that the eare seeming full hath nothing in it when it is rubbed; *Junius*, Vredo a burning, by the immoderate heat of the Sun. The word is *רדף* a smiting by the East wind according to *Pagninus*. The next word *רדף* is indifferently rendered *arugo*, or *rubigo*, blasting, or mil-dew; and the next unto the locust, *חפץ* *bruchus*, a kind of locust. There are divers wayes of annoying the corne, either by sharp winds, or calme weather, and hot gleames of the Sun comming upon the corne, having a dew upon it, and corrupting it; or the enemy besieging them: all which tend to famine, and come not by chance; but the divine Majesty being provoked by sin, as the very heathen acknowledged; for *Numa Pompilius* instituted the feasts called *rubigalia* to be kept in May for the pacifying of the gods; as *Pliny* saith, *lib. 18.* and the feasts called *Floralia* were appointed by the oracles of a Sybill for the same purpose; and *Theophrastus* and others call it a divine force, as *Martyr* noteth. When any of these judgements are sent, and prayers be here made by them that know the plague of their own heart, &c. for he saith, God only knoweth the hearts of all men. So that the ground of all plagues is the plague and infection of sin in a mans heart, and therefore must be healed by turning therefrom. And to God only here it is shewed, that wee must pray in all times of our misery, and not to Saints or Angels, because he only knoweth the heart, and the affections thereof; and so how to deale with every one accordingly, and not as he desireth, who hath in him an evill heart.

V. 38.  
V. 39.

V. 41.  
5.

*Moreover for strangers, which are not of thy people Israel, &c.* ] Here is a fifth particular case of a strangers comming to the Temple to pray, that is, one who was not of the seed of *Abraham*, for a court was made, as for the Iewes that were cleane to come into to pray, so for those that were not yet cleansed, into which the Gentiles also might come. And this was thus done to allure the Gentiles to the worship of the true God, and that not in vain, because many did come thither to worship, and to learn the knowledge of God, as the Steward of *Candaces* Queen of *Ethiopia*, *Act. 8.* and many of all nations, *Act. 2.* And it is not to be doubted, but that this passage is propheticall of the nations flowing to the mountain of the Lord, and comming up unto it, as *Esa. 2.* Whereas *v. 43.* he prayeth that the Lord would heare and doe according to all things that strangers should there pray for: but before in speaking of *Israel* that he would deale with every one according to his wayes, the *Rabbins* note, that hee prayed more for the Gentiles then for the *Israelies*, because to have all granted, that a man desireth is a greater thing, then to be deale withall according to his wayes. But they say, he prayed thus for them,

them, because they were ignorant of the lawes of God, and therefore if God should have done for them but according to their wayes, none of their petitions could have been granted, but from the Israelites who knew the law and were instructed in it, living accordingly was expected: or if they had erred herefrom, a turning to it again, or else there could be none expectance of a grant to their desires.

The 6 particular case, v. 44, 45. &c. is, when God should send them to warre against their enemies, as he had done *Saul* against the Amalekites, & *Phinees* against the Midianites; then if they should pray in or towards this house, hee beseecheth God to judge their cause; that is, to give them victory who goe not out of their own minds, being lead by covetousnesse or ambition, but being sent of God to execute his judgements against the wicked enemies of his people. And hereby is intimated, that alwayes in making warre preparation should be made unto it by prayer, because that even when they were sure of victory, for so much as God sent them, they were to pray to him for successe.

The 7 particular case, v. 46, 47. &c. is, when for sinne they should be delivered into the hands of their enemies, and be carried away captive into a strange land; if they repent and pray towards this house: hee beseecheth God to move their enemies hearts to pity them; and thus *Daniel* prayed in the Babylonish captivity, and the people captived, found great favour there.

In conclusion, he argueth from Gods separating of the children of Israel to be his peculiar people, as he spake by *Moses*; *Deut. 7.* 2 *Chron. 6.* there is the same prayer, but with some difference of words; and the words of v. 51. and v. 53. are wholly omitted, but this is added more v. 41, 42, *Arise now (O Lord God) to thy rest, thou and the arke of thy strength, let thy Priests be clothed with health, and let thy chosen people rejoyce. Turn not away thy face from thine anointed, &c.* And at the end of these words, say the Rabbins, the doores of the most holy place opened alone. But I passe this over, as the Scripture doth, as an invention of their owne. For the words, the meaning is, remove not (O Lord) the Arke, the signe of thy presence any more from hence, but let it rest in the most holy place which I have built for it for ever, to the comfort of thy people. And hee calleth it the Arke of his strength, because hereby he had shewed his strength in working wonders.

*Let thy Priests be clothed with health or safety*, that is, preserve them, that they may never again be destroyed, as sometime they were in *Nob*, and let thy Saints rejoyce for the safety of this place, being alwayes kept from doing any thing, whereby thou shouldst be provoked against it, to lay it wast. And never turn away thy face from me thine anointed, but if I sin, as I and all men are subject to sin: yet remember thy promises to *David*, and be propitious unto me, and to my posterity for ever: to this effect *Pellican*.

*Solomon having ended his prayer made upon his knees, rose up and blessed all the congregation of Israel with a loud voice, &c.* His blessing was a praying for all good unto them. But, which is here omitted, 2 *Chron. 7. 1.* It is said, when *Solomon* had done praying, fire came down from heaven and consumed the burnt offerings and sacrifices, and the majesty of the Lord filled the house. A cloud is said before to have filled the house, which is called the glory of the Lord, v. 6, 7. and the sacrifices of beeves and sheep offered, are said to be innumerable, but here 22000. beeves and 100000. sheep, v. 63. which we must not conceive to have been offered all in one day, but in divers dayes, viz. in 14. according to the time, that this feast lasted, v. 65. and upon the 8. day, the people were dismissed, v. 66. that is, the 8. after the second 7. kept for the feast of tabernacles, as the first 7. were kept for the feast of dedication. The fire coming down upon the sacrifices, was to shew Gods gracious acceptance. And by reason of the great multitude of sacrifices, which the brazen Altar could not contain, he sanctified the middle of the Priests court, that is, saith *Lyra*, he caused the high Priest to sanctifie the pavement of that court near unto the Altar, that thereupon sacrifices might be offered also.

CHAP.

Note.

6.  
V. 44, 45.

Note.

7.  
V. 46, 47, 48.

V. 53.  
2 Chron. 6.

Pellican.

V. 54.  
2 Chron. 7. 1.

See before upon  
verse 1.

*Lyra*.



## C H A P. IX.

V. 2.

**T**He Lord appeared to *Solomon* the second time. *2 Chron. 7. 12. He appeared unto him in the night*, so he did also the first time in *Gibeon* in a dream. And now he told him that he had heard his prayer, and had sanctified this house to put his name there for ever, and if he and his posterity did walk in his wayes, he promised that his kingdome should be perpetuall; but otherwise, if they degenerated, he threatned to cast of *Israel* and this house, &c. *2 Chron. 7. 13, 14, 15. I have chosen this house for sacrifice, and if the heavens be shut, or the locust devoureth, &c.* and then followeth, *I will put my name here for ever, &c.* His sanctifying of that house, was his setting it apart for divine worship, as is further expressed by saying, *I will put my name here*, that is, to be called upon, and thus my benefits may be distributed amongst such, as worship me in this place. Whereas it is added, for ever, this is to be understood, as the word *לעולם* is often used, to a long period of time, which is unto men unknown; for the ever of legall rites and ceremonies, till the coming of the Messiah, who was figured out by this temple, for then the use of that temple was at an end, although the children of *Israel* had not by their sinnes provoked God to destroy it.

V. 10.

*At the end of 20. yeares, when Solomon had built the house of the Lord and his own house* Here, by his own house, all other his buildings before commemorated, which he made in 13. yeares are meant, for every one was the Kings house and built to shew his magnificence, for unto the time of building of these, 7. yeares, which he spent in building the Lords house being added, they together make 20.

V. 11.

V. 12, 13.

Pellican.  
P. Martyr.

Then *Solomon* gave to King *Hiram* for all the cedars and firre-trees and gold received of him towards his buildings, 20. towns in the land of *Galilee*. But when he saw them, he not being pleased with them, called them the land of *Cabul*, which as *Pellican* hath it, signifieth, sandy and barren; according to *Martyr*, displeasing; so likewise *Iunius*, alledging *Iosephus*, who saith that it is a Phœnician word, signifying that, which pleaseth not: whereas some expound it dirty, that is not so probable, because those grounds were all generally dry, and such as lay lowest and were wettest, were most fruitfull. These 20. towns or cities were given to *Hiram* in way of recompence for all his bounty towards *Solomon*, in not onely supplying him with timber, but also abundance of gold towards his buildings, viz. 120. talents, as is more expressly set down *v. 14. Hiram had sent unto the King 120. talents of gold* which amounted, according to *Budens* to 92400. crowns, reckoning to every talent 770. Touching the timber given by *Hiram* to *Solomon*, it is said before to have been cut down in *Lebanon*, which lay within the Land of *Canaan*; that is, within *Solomons* kingdom; his giving of this therefore is to be expounded of his cutting it down by his *Tyrians*, and transporting it for his use, but the gold; where-with he abounded, as being brought from *Ophir* by his ships, it is to be thought, that he gave out of his piety towards the building of the Lords house. Although *Martyr* seemeth sometime to hold, that his giving is to be understood of his giving for a price; of which there is no probability, for then it had not been thank-worthy. But *Solomon* to recompence it, gave him these 20. townes, as to recompence the labour of his servants about the timber; he had before given him abundance of corn and oyl.

But was it justifiable in *Solomon* to give away to a heathen King any part of the Lords inheritance appropriated to the children of *Israel*? for although the present King were godly, yet his successors might be idolaters again, as he at the first was by the testimony of *Iosephus*, before his acquaintance with *David*, and then there would be danger by this meanes of corrupting the people of *Israel* that dwelt there. Some answer, that he did not give them to as that the children of *Israel* lost any land hereby, for *Hiram* gave him as many cities in his countrey, *1 Chron. 8. 2.* but the text there saith not, either that he gave him so many, or in his countrey; but onely, that *Solomon* built the cities, which *Hiram* gave unto him, and caused the children

Rabbini.

children of Israel to dwell in them. Others, that *Hiram* disliking the cities given him by *Solomon*, gave him them again, and so by the providence of God it fell out, that none of the holy land was alienated: but against this maketh that circumstance, *he caused the children of Israel to dwell in them*, for in those townes of Galilee they dwelt before. Some say that *Solomon* cannot be justified herein no more then other holy men of old, in all their actions. Others justifie this fact, by saying that it was done in a figure of the conversion of the Gentiles, and making one people of Jewes and Gentiles, not doubting but that he was by the instinct of the spirit moved, thus to doe. And some, that *Solomon* gave not these townes to *Hiram* for ever, but for certain yeares the profits arising out of them to requite him for the gold that he sent him, but seeing it is said that he gave him them, this is but a light conjecture. It seemeth to me that he gave him these towns for his life-time, but not to his heys after him, which he might well do out of his love unto him so good a friend, & so great a wel-willer to the children of Israel; & I exclude not the mystical signification before spoken of, but do think, that it may be taken in also. Now for the cities which *Hiram* gave unto *Solomon*, it is uncertain how many they were, or where they stood, onely it is said, that when they were given unto *Solomon*, he built them, and put Israelites into them, happily they were cities decayed for want of inhabitants, the countrey of the King of Tyre not being so full of people, and upon *Solomons* giving the benefit of certain cities to *Hiram*, most probably he gave him them, as one striving with *Solomon* in courtships.

*Iosephus* writing of *Hiram* bringeth in *Menander* and *Dinnus*, who wrot the Tyrian Chronicles, commending *Hiram* for building the temple of *Iupiter Olympius*, *Hercules*, and *Astartee*, but that is to be conceived to have been done in former times, now it seemeth that he was turned a worshipper of the true God onely. And he saith, that Galilee, the Province in which these cities stood, lay Northward near unto *Hirams* country, for which it is called Galilee of the Gentiles, *Esa. 9. Mat. 4.* and because before *Dauids* time inhabited by the Gentiles, and now given by *Solomon* to the Gentiles.

And this was the cause why King *Solomon* exalted tribute, namely to build the house of the Lord and his own house, &c.] Having spoken of *Solomons* sumptuous buildings, and being to speak of more, it is here intimated that he took tribute of his subjects for this cause, all the treasure that *David* left him, and *Hiram* sent him not being sufficient. *Martyr* will have not only mony, but also men to come under the name of tribute here, and suppoeth that both Israelites and strangers yeelded him both the one tribute and the other, but with this difference; the strangers under his dominion were employed in the works that were servile, but the Israelites in a better service joynd with dignity, as is further expressed, *v. 20, 21, 22.*

*Pellican* thinketh that the Israelites paid no tribute of mony, but onely were made overseers of his works, and appointed to other higher offices, but of this see before *ch. 5. 13.* The *Vulg. lat.* hath it, this is the summe of the expences, as if the 120 talents of gold before spoken of were meant, & that a distribution hereof were made amongst the workmen. So *Lyrus*; but Hebr. it is tribute as he acknowledgeth, and hath reference to the words following, *v. 20.* and includeth happily a tribute of mony also, as hath been said. And here besides the Temple and the Kings house, which he is said to have built, is added *Millo*, and the wall of *Ierusalem* and *Hazor* and *Megiddo* and *Gezer*. *Millo* is added, because it was a part of the Kings house built before by *David*, but now made more beautifull by *Solomon*, and likewise the building of the wall of *Ierusalem* is to be understood, as *Iosephus* saith; and of the adding of towers to it for defence, seeing it was not without a wall before in *Dauids* time; and it is to be thought, because *Ierusalem* was afterwards compassed with 3 walls, that *Solomon* made one wall new to increase the strength of that city. The towers upon all the walls saith *Iosephus*, were 164. and there was a space of 300 cubits between tower and tower, but *Kilalpandus* numbeth onely 90. and makes the whole compasse of the wall 49 furlongs, that is, 6 miles and a furlong. *Hazor* was a city in the tribe of *Naphtali*, *Iosh. 19. 36.* and it was a head city,

Martyr. Junius.

Cajetan.  
P. Martyr.Tostatus.  
Sallianus.

Iosephus.

De bello jud.  
lib. 2. c. 3.

V. 15.

P. Martyr.

Pellican.

Lyrus.

Iosephus.

city of divers kingdomes, and therefore of great consequence to fortifie it. *Iosh. 11. 1. Megiddo* in Manasseh, *Iosh. 17. 11.* it was a frontier town next the Philistines, and *Gezer* in Ephraim, *Iosh. 11. 11.* What the strength of *Gezer* was we may gather, because *Iosh. 16. 10.* it is said that the Ephraimites could not expell the Cananites thence, and the like is said of *Megiddo, Iosh. 17. 11.*

V. 16.

And here *v. 16.* it is further added, that this *Gezer* was taken by *Pharaoh* and given to his daughter, *Solomons* wife; and it is said that he built and strengthened *Bethoron* and many other places, even all that he would, see also, *2 Chron. 8. 2, 3.*

V. 24.

*But the daughter of Pharaoh went up from the city of David to her own house, &c.]* *2 Chron. 8. 11.* it is said *Solomon* removed her, for he said, my wife shall not dwell in my house, which is sanctified, since the coming of the Ark into it.

P. Martyr.

This faith *Martyr*, is spoken according to the lawes in force then, whereby women were unclean by their monthly courses, and by puerpery; and so unfit to be in the house, where the Arke was: whereas shee had been in this house hitherto, it was said *Lyra*, but for a time, whilst her house was in preparing.

Lyra.

V. 25.

*And Solomon offered whole burnt offerings and peace-offerings, 3 times in the year, &c.]* That is, as is commonly held, at the Paschever, Pentecost, and feast of Tabernacles; and this is expressed, *2 Chron. 8. 13.* and not only was his piety exercised at those times, when all males were required to appeare before the Lord, and went empty; but he provided, that upon the Sabbaths and new Moones also, sacrifices should be offered according to the law of *Moses*, and confirmed the distribution of Priests and Levites into their courses made by *David*.

2 Chr. 8. 13, 14.

V. 26.

*And Solomon made ships in Eziongeber, near Eloth, &c.]* *2 Chron. 8. 19.* It is said, that he went to *Eziongeber* in *Edom*. Which is expounded by some, as if by his going, his going by his Messengers were meant, but by others of his going and subduing this place; but neither rightly; not the first, for the writer of the *Chronicles* alwayes supplieth things missing in the *Kings* and maketh them plainer, but if his going by his Messengers had been meant, it had been more obscure: nor the second, because *Solomon* was alwayes peaceable and made no warre, and *Edom* was before subdued by *David*. Of *Eloth* and *Eziongeber*, see before *Deut. 2. 7.* For his going to *Eziongeber*, it was most probably to see his ships before their going out, and to give some instructions, according to his wisdom, about the preparing and directing of them. And it is not to be thought, that he set forth these ships out of covetousnesse, but that he might the better provide to defray his great charges, and so be the lesse burthen some to his subjects. *Eziongeber* was 176. miles from *Jerusalem*, and from thence his ships went to *Ophir*, that is, to *India* to fetch gold, from whence were brought unto him 420. talents. *2 Chron. 8. 18.* it is said 450. talents: so that it is true which is here said, but all not spoken of. *Iunius* thinketh, that 420. talents came in clearly, and that 30. were spent upon the Navie. This journey was finisht in 3. yeares, and was 4800. miles; neither did he send out thus once only, but once in 3. years from time to time, *2 Chron. 9. 21.* It is thought by some, that this countrey had the name of *India* and *Ophir* from two brethren, by others, *India* from the river *Indus*. And *Pomponius* saith, it hath in it 5000. cities. *Ophir* saith *Rabanus*, is a province in *India*, taking the name from one of the posterity of *Heber*, there be mountains of gold, and it is inhabited by most fierce lions and other wilde beasts, so that none dare go into it, but near unto their ships there gathering up the gold, which they finde digged out of the earth, by the wilde beasts, they carry it to their ships. *Solomons* ships figure out *Christ* his ministers, who gather together the treasures of wisdom and knowledge and other vertues, and in this work are employed the servants of *Hiram* with the servants of *Solomon*, when they that are learned in secular wisdom are joynd in the unity of faith with those, that are skillfull in the law of *Moses*; and the gold is brought to *Solomon*, when all the glory is given to *Christ* onely. And *Solomons* building of divers cities and fortifying them, figured out *Christ*s building of his Church in divers places, and compassing them about by his providence as with strong wals.

Patriarchs travels.

V. 28.

F. Seph. lib. 8.

Amiq. c. 7.

Rabanus Maurus.

The Mystery.



## CHAP. X.

**B***Ut the Queen of Saba hearing of the fame of Solomon, in the name of the Lord, came, &c.* ] Who this Queen was, is not agreed amongst Expositours. *Comestor*, whom many follow, saith, that she was Queen of Saba in Ethiopia, and he that wrote the Patriarchs travels, saith the same, describing that Saba as the Metropolitan city of the kingdome, shewing also the great heat of that countrey, as lying in a torrid zone under the signe Taurus, being 954. miles from Ierusalem. He also alledgeth *Pliny*, saying, that this kingdome was sometime ruled by Kings, but since by Queens, whereof this was one, and *Candaces*, *Act. 8.* called the Queen of Ethiopia another. And the writers of the Ethiopian history do not only affirm, that she was the Queen of Ethiopia, but also that she was gotten with child by *Solomon*, and had a sonne first called *Melech* or *Meiler*, then *David*, who was the first King of the Abyssins, which kingdome is called the kingdome of *Prestor-Iohn*, from whom all the rest ever since descended, and that she had a train of 12000. Israelites sent home with her by *Solomon*, who dwelt in that countrey thenceforth, of every tribe 1000. Of these the Ethiopians hold themselves to have descended, and accordingly are circumcised, not for any necessity, which they hold to bee heretofore unto salvation, but for distinction from other nations, and to shew the stock of which they came. *Iosephus* saith, that shee was Queen of Ethiopia and Egypt, and that before her for 1300. yeeres, 330. Kings reigned successively in Egypt after *Minasi* the builder of Memphis, being every one called by the name of *Pharaoh*, which signifieth a King in the Egyptian tongue; and herein he saith, that he followed *Herodorus*, saying, that after these, a Queen called *Nicaule* reigned, next unto that *Pharaoh*, who was father in law to *Solomon*, and that after him none was called *Pharaoh* more, as he saith, that he found in Hebrew commenters. But neither doth *Herodorus* call her *Nicaule*, but *Nitacris* and *Genebrard*, *Makeda*. And *Pliny* saith, that a Queen reigned in Meroe in the time of *Nero* called *Candace*, which had a long time been the common name of the Queens of Ethiopia, which countrey was anciently governed by Queens. And it is manifestly false, that he saith of none called by the name of *Pharaoh*, after *Solomons* time, because we read of *Pharaoh Necho* after this a long time, who slew *Ishab*, and of *Pharaoh* in the dayes of *Hezekiah*, by whom *Sennacherib* upbraided him, see also, *Esa. 9. 2. 30. 2. Jer. 4. Ezek. 31. 38. P. Martyr* assenteth rather to them, who think that by this *Saba* is meant the country of the Sabaeans; that is, *Arabia Felix* because that is farre South from Ierusalem, and alone yeeldeth frankincense and other most sweet spices according to *Virgil*, *India mirtis Obor, molles sua thura Sabai*, and *Solis est thura virga Sabai*. And this country is thought to have been called *Seba* in the *Scriptures* from worshipping, because sweet perfumes were used in the worship of God; and this Queen is said to have brought upon Camels much sweet odours. By others it is thought to have had the name from *Seba* the son of *Cham*, who built this city, being the Metropolitan of *Arabia Felix*, and lyeth Southeast from Ierusalem, much farther then Saba in Ethiopia, viz. 1248 miles, according to *Orellius*, 12000 miles; and this Queen is said by *Christ* to have come from the South to hear the wisdom of *Solomon*, calling her the Queen of the South, and from the farthest part of the earth, and *Herodorus* saith, that Arabia is the farthest of all the countries that is inhabited Southward, wherein only Frankincense, Myrrhe, Cinamon, and Cassia, grow; and herein they doe so abound, that the fragrant smell thereof extends to such as travaile farre of from it upon the sea. And whereas this may seem to make against it, that shee brought with her abundance of gold which Ethiopia yeeldeth, and not Arabia: the same *Herodorus* farther describeth this as the richest of all countries, affirming that there groweth in it gold which is called *aurum*, that is, without fire, because it is pure without trying in the fire; and it is of the bigness of chestnuts, and to shew the riches of the country, they abound especially in Saba with golden and silver vessels, both cups and pots; and the very feet of their beds are of silver

V. 1.

Scholast. hist.

Genebrard. Bar-  
rius.Ioseph. antiq. lib.  
8. c. 2.

Plin. lib. 6. c. 25.

P. Martyr.

Patriarchs tra-  
vels.  
Gen. 10.

Herodorus lib. 3.

silver, and great pillars supporting galleries, are headed some with gold, and some with silver. And *Strabo* setteth forth this country as most rich in gold and silver and precious stones, in so much that the very walls of the dwelling houses of the inhabitants are covered with them as with a crust. Whereas Kings are said to have reigned in Arabia, and not Queens; this being a thing peculiar to Ethiopia to be governed by the Queens. It may be answered, that the Queen who came to *Solomon* might be the wife of the King of Arabia, who of all Kings is reported to be most miserable for this, that he may never goe out of his palace, and if he at any time doth, the people are ready to stone him; wherefore the Queen with his permission might doe that which he could not: *viz.* come to Ierusalem, to see *Solomon*, of whose incomparable wisdom and magnificence, they had heard so much. These objections thus answered, and the reasons brought before considered, this last opinion seemeth to me rather to be preferred. And whereas the first goeth on with a colourable history of this Queens having a child by *Solomon*, whose race continueth to this day; it is most improbable, because this Queen is said to have come to Ierusalem in the name of the Lord, intimating her to be godly, and her blessing of God, when she saw *Solomons* magnificence shewed no lesse: and lastly Christs praising of her, and therefore doubtlesse shee would not consent to so great a wickednesse, neither would such a King being yet godly, offer it to her a stranger, to the great scandall of the true religion, being enough to breed a distast thereof in all her followers. But what was it that drew this Queen from so farre a country; *the same of Solomon in the name of the Lord*, of which there are divers expositions of divers, as of *Dionysius*, according to the will of the Lord. *Hugo*, being inspired by the Spirit of God. *Varabian*, Hearing of those things which he did by the helpe of God and not of Idols. *Cassian*, That he attained to so great wisdom by the singular gift of God and not by humane help of study. To spare the alleading of more, I think nothing else is meant, but his fame for divine knowledge extraordinarily by the Lord conferred upon him. For although he excelled in all manner of knowledge, yet this was it which moved a godly Queen to come so farre unto him, and not so much to heare him speaking of things naturall, in the knowledge of which shee had doubtlesse many Philosophers about her, that were excellent. Now this Queen is said to have come with a great traine, and to have brought with her very much gold, sweet odours and precious stones to give, as is by and by said, that shee did to *Solomon*, when he had satisfied her in all her questions, and shee had been ravished both with his wisdom and magnificence, *viz.* 120 talents of gold, and so much sweet odours, as were never more brought thither after. *Comefort* saith also that shee gave him the root of balsam which the wicked Queen of Egypt, *Cleopatra*, afterwards took away; *ex Iosepho*. *Iosephus* telleth out of one *Dio* an historian, that which no way agreeth with the sacred histories *viz.* that one *Abemdon*, a Tyrian, propounded some questions to *Solomon*, at which he stuck. And on the other side this is as little to be credited, which *Codrenus* reporteth of this Queens trying of King *Solomon* after all her questions resolved; by apparelling some boyes and girles alike, and requiring him to distinguish between the sexes, which he did by causing water to be brought, and them to wash their faces with it; which the boyes did roughly and stoutly, but the girles tenderly and fearfully. In what yeare of *Solomons* reign shee came to Ierusalem is not set down, and therefore divers conjecture diversly; some as *Marinus Victorinus* in the fourth: some as *Genebrard*, in the forty one, others in the twenty, or twenty four, or twenty eight. But if things be set down in order, as I see not any reason why we should think otherwise, it must needs be after the 24. year; because he did not begin to build, till the 4. year of his reign; and 20 yeares were expired, before his buildings were all finished; and after this ships were built in *Eziongeber*, and thither the King went to see their setting forth, and they returned again laden with gold after 3 yeares; and after all this it is said that this Queene came, wherefore it must needs be in the 28. year at the least. And what stay shee made in Ierusalem is likewise uncertain; although some say a yeare. But in all that time it is not to be doubted, but that *Solomon* entertained her most royally, and *v. 13.* it is said that he gave her all that she desired, and moreover out of his kingly bounty,

which

V. 23, &amp;c.

which what it was is not easie to conjecture, but it may be conceived, that he was not behinde stand with her in royall munificence, he being the richest of all kings. If then we shall measure his gifts by those, that some other Princes have given, they exceeded. *Socrates Rhodius* reporteth of *Cleopatra* Queen, that when she went to meet *Anthony* in Cilicia, she entertained him and his followers with a most sumptuous feast, in a room, where the walles were hanged with purple and gold hangings, and all the vessels were gold, adorned with pretious stones most curiously wrought; and 12. sumptuous tables admirably furnisht, so that *Anthony* and his friends wondred at the richnesse thereof, she smiling said, that she would give him all. And the next day entertained him and his captains where all things were much more costly, so that the first seemed nothing in comparison of this, but all those riches were likewise by her given to him and them, and when they departed, she gave to his captains horse-litters and horses to carry them, and to the rest of his followers, horses trapped with silver. Mystically, by this Queen understand the Church, which hearing of Christs wisdom and miracles, commeth to him from farre, and having a taste thereof doth more admire him, and giveth to the honour of him abundance of most pretious things, and receiveth according to all her desire of him againe, so *Rab. Maurus*. Now in speaking of the treasure given by the Queen of Saba to *Solomon*, lest it should be thought, saith *Martyr*, that these and the gifts brought him by others were his onely riches, the sacred history saith, v. 11. 12. that he had a Navie, which brought gold from Ophir, and Almuggum trees, and pretious stones. But what these Almuggums were being so called in the Hebrew, is not agreed amongst Expositours. Some render the word corall, as *R. Solomon* and *Kimhi*. And whereas this seemeth to make against it that corall is no wood, but stone, they answer, that whilst it is in the water it branches and berries, as a tree, but being taken out turneth into a stone. And whereas it seemeth improbable, because he made thereof not onely props or pillars for the house of the Lord, and the kings house, but also instruments of musick, they answer, that seeing such instruments have been made of Alabaster in later times, it is not improbable, that they should then be made of corall.

P. Martyr.

V. 11, 12.

Some by Almuggum understand some extraordinary Pine wood, which shined, as the Greek translatours; some *ligna hebeni*, which grew onely in India, and is very hard, some the Tyne tree, as *Iunius*, who saith, it is a most excellent wood, as appeareth, *Apoec.* 18. 12. *Plin.* l. 13. c. 19. And he rejecteth that of corall, because it is unfit for such uses, neither was there any need to fetch it so farre off; seeing it grew abundantly in the Mediterranean and red sea, which were near.

Lastly, some think them to be *ligna praslica*, which are of a pumy colour, and most durable. That of *Iunius* is followed by the vulgar Latin, and *Pelican*, and *Hugo*, who saith, that it was a kinde of wood like a white thorn, that would not putrifie, round and white, that of the Greeks by *Iosephus*. And *Lyra* saith, that of these were made not onely props for strength, but stairs to go up to the house of the Lord, and props, whereby they were supported. Let the Reader understand by these Almuggums which of the before nominated he pleaseth, for my part I think, no man hath guessed rightly, for the text saith, that there were no more such Almuggums seen unto this day, but the particulars before commemorated are by some seen and well known to this day, my judgement therefore is, that it was an excellent kinde of wood found in India by a speciall providence for service about the temple, but although some of the same kinde continue still, yet they could never be found out more, so that it is vain to expound them by the names of other trees, which are found in divers places. For the fable mentioned by *Comestor* here of this Queens writing back to *Solomon*, it is so palpable an invention, that it is not worth the naming, that she feared to tell him of one thing by word of mouth, which she saw in the temple; viz. a piece of wood, upon which one should one day be hanged, which would turn to the ruine of the Iewish nation, wherefore *Solomon* took it away and hid it in the ground; but afterwards, no man knowes how, it was seen swimming in the pool of Bethesda, and gave a sanative vertue to those waters, to heal all manner of diseases, and lastly, of it was made the crosse; upon which Christ was hanged.

Schol. bistor.

E c

Where-



V. 14.

Whereas before *Solomons* treasure, which came in yearly in gold was spoken of, and before that, *ch. 9. ult.* 420. talents at one time; here all his revenues in gold put together, are said to be 666. talents, besides that which came in from Merchants and the Kings and Lords of Arabia: and then is shewed, to what use he put some of this gold, *viz.* to make shields 200. putting 600. shekels in each one of them, and 300. lesser, putting 3. pounds in each of them, that is, 300. shekels, and these he placed in the Forrest of Lebanon, not for any service in warre, but for ornament and state.

V. 18.  
P. Martyr.Rabanus.  
Pellican.

Moreover King Solomon made an Ivory throne, and covered it with pure gold. There were 6. steps up to it, and it was round behinde, &c. Martyr thinketh, that it was not all covered with gold, but so as that the ivory might be seen between for the greater lustre, and he will have all the parts figurative; the ivory and gold shewing the incorruption, that should be in Kings. Rabanus and Pellican by the ivory understand chastity and discretion, because the elephant, of whose bones it is made, is the most understanding of all other beasts, and so chaste, as that he coupleth not, but with his own female; and is a great enemy to incontinency in others, and when his female is great with young, he coupleth no more with her, till she hath brought forth. The 6. steps up to the throne also, saith Martyr, shewed, that as the King is lifted up above others in dignity, so he should excell them all in vertue, the round figure above his head, the perfection and single meaning of the King free from all fraud and guile, the two staves for his armes, that he by encouraging the good on the right side and punishing the evil on the left, should uphold the common-wealth, the two lions there his strength and courage to execute what he decreeth, and the 6. and 6. lions on either side of the steps, his ministers, who should like wise be courageous in the said execution. And this is by Rabanus applied unto the Church, in which Christ sitteth, shining by his miracles as with gold and ivory, being also chaste and incorruptible, ascended unto by the doctrine of the 12. Apostles, set forth by 12. lions, and because the Church doth herein excell all other sects, it is said there was not the like in any other nation. 2 Chron. 9. 16. there is further supplied a foot-stool of gold, to shew that the Church treadeth worldly riches under her foot, by lightly esteeming them, and so should Kings do, and not covetously by oppressing their subjects, gather worldly riches, or to set forth their pomp.

V. 21.

Junius.

P. Martyr.

Moreover all the drinking vessels of King Solomon were of gold, &c. for the kings navie of Tarshish went with Hiram's navie, which came once in three yeares, &c. 2 Chron. 9. 21. it is said, the kings navie went to Tarshish with Hiram's servants, &c. Junius, for Tarshish, hath the ocean, according to the signification of the word, for hereby is sometime set forth a pretious stone of the colour of an Hyacinth, that is, sky-coloured, of which colour the ocean is. But this is rejected by Martyr, (who yet acknowledgeth, that this word Tarshish is sometime put for the sea) because Tarshish is twice in one verse, and if it should be expounded by the Sea, it is in the first place, redundant, there being the word *ים* went to sea. Wherefore he rather thinketh, that by Tarshish is meant some place in India, or Ophir, which was before spoken of, and the rather, because this voyage is of the same time, *viz.* three yeares, and this I embrace as most probable, although there be a Tarshish also in Cilicia, not farre from Palestine, which some think is meant, and the Chald. Paraphr. expounds it by Africa, but the one was too near to require so long a time of travell, neither did it naturally yeild such treasures, and the other is not famous for yeilding so much gold neither, and the sea is not so great between it and Asia, that ships should need to be so long in that voyage. And these ships are said to have brought not onely gold and silver, but also ivory, apes and peacocks for ornament and delight. Of Ophir and Tarshish see more upon 1 King. 22. 49. 50.

V. 23.

Here the wisdom of Solomon is extoll'd above that of all other men, as Chron. 4. 31, 32. and it is said, that all sought unto him therefore, and brought him gifts therefore from year to year, that is, not as some think by way of tribute, for that is a due and no gift, but out of their great affection towards him, and the good and pleasure, which they reaped by him, there were every year some comming unto

him from all parts round about with such gifts, and it is to be thought, that the same princes came oftner with their presents. Whereas it is said, *All the earth sought to hear the wisdom of Solomon*, it is to be understood of parts far and near, and not of every part without exception. And herein *Solomon* typified Christ, to whom the people resorted in great frequency, going after him to hear him into wildernesses and desert places, and so should we by resorting to hear his ministers, and we should bring our gifts, that is, give almes to his poor members and communicate of our goods to his ministers, and use our worldly goods to his glory.

*So that Solomon had 1400. chariots, and 12000. horsemen.*] But of this see before ch. 4. 26.

*And Solomon made silver in Ierusalem as the stones in the street, and cedars as sycamores.*] This is spoken hyperbolically to shew the great abundance. The wood of sycamores, according to *Theophrastus* is of much use, being black and hard, and partakes of the fig and the mulbery, having therefore this compound name. *Galen* saith, the fruit hath a taste partaking of both, *Cornel. Celsus*, that the fruit groweth not upon the boughs, but upon the body of the tree, and never ripeneth, but being cut with iron, then it ripeneth within four dayes, and being taken off, other fruit groweth four times in the year, and being cut this tree is always green, neither becometh it seare, but by covering it with water.

*And the going out of horses, which Solomon had, was out of Egypt, and the congregation of Merchants of the king received the congregation at a price. And a chariot ascended and came out of Egypt at 600. pieces of silver, and so to all the kings of the Hittites and Aramites, they came by their hand.*] Thus word for word out of the Hebrew. Here is shewed, how *Solomon* came to abound in horses, although his own country brought forth none, yet Egypt the country of his father in law abounded with them, and *Martyr* thinketh it is here meant, that he had the profit of the encrease of horses there by his gift, not only for his own use, but also to sell them by his Merchants to other Princes, whereby much silver also came in. *Innius*, that he took a tribute for horses of all that carried them between Syria and the red Sea, because that way lay through his dominions. And the word expounded, congregation, he expoundeth silks and other merchandize, for which also he took a tribute upon the same occasion. The vulgar Latin, agreeably also to the Hebrew, renders the words other wise thus. *And horses were brought to Solomon out of Egypt and Choah, the Merchants of the king took them from Choah at a price, and a quadriga, that is, a chariot drawn by 4. came and ascended out of Egypt at 600. shekles, an horse at 150.* Onely the last words differ from the Hebrew. *After this manner, all the kings of the Hittites and Aramites sold them.* For Hebr. it is as before, so they came to all the kings of the Hittites and Aramites by their hand. Here the word Choah, as *Lyra* hath it, is taken for the proper name of a place which signifieth a congregation. But the sense is better, if it be taken properly, and we understand not here, either as *Martyr*, that *Solomon* had the horses of Egypt by the gift of *Pharaoh*, or as *Innius*, a tribute out of them for their passage, but only his merchants had the sole buying of them both for his use, and to vend them for his benefit to other Princes, and this benefit was not small, seeing they were sold at 150. shekles an horse, that is, according to *Budans*, at 60. crownes.

Thus it is commonly held, but forasmuch as the kings merchants took them at this great price, and so put them off again; I cannot see, how any such benefit should redound unto him, but rather, that it is meant, his horses were none of the meanest sort, but most excellent, being so high prized and the choice of all in the land of Egypt, seeing they came first into the hands of his Merchants, and so the drift of this place, is to set forth his royall magnificence, as in other things, so in his horses. Touching the silks, of which *Innius*, readred in our new translation linnen, seeing the scope of this place, is to speak of the place from whence *Solomon's* horses came, and of linnen or silk nothing is said before or after, neither is any price thereof mentioned, it doth not agree to expound the word thus, as if *Solomon* had the benefit of all the chief Merchandize in Egypt, which it availed

V. 26.

V. 27.

V. 28.

P. Martyr.

Innius.

Pharaoh much to keepe to maintaine his owne state, but rather as was before said.

## CHAP. XI.

V. 1.

2 Chron. 9. 27.

V. 3.

**B**Y King Solomon loved many strange women, the daughter of Pharaoh, and Moabites, Ammonites, Edomites, &c. After the excellencies of Solomon, here follow his vices, whereby God was provoked to anger against him, 2 Chron. 9. 27. All this is omitted, and we are referred for that which concerned him more to the words of Nathan the Prophet, of Abijah and Iddo, which as Eyras saith, are not now extant either amongst us, or the Hebrews, but, as Pellican saith, are lost by the injury of time and negligence of the Iewes. But I see no reason why we may not hold the Bookes of the Kings to have been written by these men, and then we shall not need here to speake of their bookes being lost, but that hereby the Bookes of the Kings are meant. Solomon enjoying all worldly felicitie above other kings of the earth, as hath been shewed, is here set forth as a patterne of humane weaknesse, that we may neither dote upon worldly things, which are so dangerous to corrupt us, nor be confident of our standing in grace, but with feare and trembling alwaies worke out our salvation, seeing Solomon that stood so long, fell so foulely in his old age, and that we may flie marrying with idolaters, in whom there is so great and so irretrievable danger to the wisest that ever was. Now because the outlandish women here spoken of are said to be Pharaohs daughter, women of Moab and Ammon, &c. a question may be mooved, whether Pharaohs daughter was one of them which drew him to Idolatry, because also, vers. 8. it is said, *thus he did for all his wives that were strangers, which offered incense to their gods*. But this hath been already discussed at large upon Ch. 3. 1. and with what heathens it was unlawfull to marry, and in what case lawfull, onely because Pharaohs daughter is here mentioned amongst these women, in the loving of whom Solomon offended, it may justly be doubted whether she fell not to Idolatry againe at the last, and were not one of them that drew him to it. Yet I thinke rather that she did not, because if so, some Idol of Egypt should no lesse have been mentioned then of Ammon and Moab in particular, seeing Egypt was a kingdome then superiour to any of them. For the number of his wives, they are said to have been 700. and his concubines 300. And herein he sinned greatly, in that he multiplied his wives so exceedingly, contrary to the charge given to kings, Deut. 17. 17. where this is not onely forbidden, but to fetch horses out of Egypt, and to multiply them, and likewise to multiply silver and gold, as tending all to the corrupting of the heart with pride and luxurie, and in all these he went beyond his charge, and now are set forth the evils that ensued hereupon. It is most probable as Expositours thinke, that this was the occasion of his stupendious multiplying of wives, he walking in wealth, and pampering his body, and living in all ease, after all his workes ended, and bookes written, grew in his elder years most libidinous, and when ever he saw any Princess or noble mans daughter that pleased his eye, he desired to have his carnall pleasure of her, but she not consenting unlesse he would take her for his wife, he did so, and others of inferiour ranke also after the same manner for his concubines, that is, wives of servile condition, and because his lust, to which he had given himselfe over was insatiable, he sent abroad for more wives into other countries, being nothing deterred by the contrarietie of their religion, who yet happily to enjoy so honourable a marriage, made shew at the first of turning proselites, although they soone fell from it to their old Idolatry, and drew him together with them. And thus Solomon to his great shame and dishonour exceeded in the multiplicity of his wives all that ever lived before or after him. Whereas Cant. 6. sixty wives and eighty concubines are spoken of, some reconcile it with this number thus, he had so many, that were most beautifull, and some most beloved, and some that he had no more when he wrote that song. *Isseus* thinking that it would



would be most incredible that he had so many wives, for 700 hath set down 70. And it is to be noted, that by all his wives he had the fewest children that we read of, of all other Kings of those times; viz. but one unhappy sonne *Rehoboam* by an Ammonitess, and two daughters.

*When Solomon was old, he followed Ashteroth the abominations of the Ammonites, and Milcom, &c.* The age of which *Solomon* now was, is thought by *Tostatus* and others to have been 54. the 34 of his reigne; and that he lived in this foule sin of idolatry 6 yeares; and some but 3, some two, and some one. But the building of so many Temples to idols, which cannot but be thought to have been done magnificently, could not but take up much time. He is said at 54 to be old, because he had wasted his body so much with divers women, so that it was wonderful, that he lived so long; but that most probably according to that skill which he had, he took such things from time to time, as he knew were preservative.

But as much weakened as he was, it may justly be questioned whether he could be so weak in understanding as to worship idols any more then in shew to please his wives, he knowing still in his heart that there were no more Gods but one, that idols were but the work of mens hands.

To this *Martyr* answereth, that all Expositours think indeed that he committed idolatry, as other idolatrous kings did after him, but this, he saith, seemeth to him not likely to be true, because if he had done so, he would have brought those idols into the Temple at Jerusalem; wherefore he thinketh that he did no other wise herein, then as *Adam* in eating of the forbidden fruits *in gratiam uxoris*. But it is not without just ground that the whole stream of Expositours hold the contrary, because it is said v. 4. *his Wives inclined his heart after other gods, neither was his heart perfect with the Lord, and v. 9. his heart declined from the Lord God of Israel*, so that his idolatry was not for small only and outward, but inward, and of the heart; even as of other idolatrous kings, who are spoken of in like manner; that their hearts were not perfect, that they set up abominations to idols, &c. so *Josephus* saith also, waxing older he grew weak in understanding, and being forgetfull of his country religion, he neglected the worship of his God, and injured himselfe to the rites of his wives. And *Augustine* saith, he fell into the depth of idolatry; when of *Isidiah*, a lover of the Lord, he turned a lover of women. *Prosper Aquin.* saith, that he fornicated both in body and soule, the Lord forsaking him. *Basill* saith, that he became sottish and fell into idolatry. *Theodoret* upon this place, hereby it is plain, that he worshipped idols. *August.* indeed and *Tostatus* grant, that he did not so at the first, but when as he to please his wives had made a shew hereof; God forsaking him, and giving him over to blindness of mind, he worshipped idols as they did; wherefore when *August. lib. de Genes. ad lit. c. ult.* saith, is it to be believed, that *Solomon* a man of to great wisdom thought, that there was any profit in the worshiping of idols, or that he could not resist the love of women drawing him to this evill: doing that which he knew was not to be done, lest he should grieve them? he is to be understood as speaking of him, as the case was with him at the first, and likewise that *Lib. de civit. 14. 11.* It is not credible that *Solomon* thought idols were to be served through error, but that he was compelled to those sacrileges, by the flatteries of women. Again because *Solomon* is said to have set up an high place, *Excelsus*, to the idol, not an house, it may be questioned whether he built up a Temple to it. *Sol.* An high place indeed is commonly put for a pleasant place well set up with trees upon some mountainous place to the honour of some idol; in which men performed their idolatrous rites: but it may be gathered both from the word here used, signifying he built. And *ch. 13. 32.* where the houses of the high places were spoken of, when *Jeroboam* was threatened, that the high places here spoken of, comprehended both the grove and the idols temple and altars, about which the trees planted, must have a time to grow. But how many such houses he built, is diversly conjectured by divers, yet none exceed the number of six, and so many *Tostatus* thinketh that he built, but upon a weak ground; viz. because v. 1. He loved women of 6 idolatrous nations; for it is most probable, as was shewed before, that he set up none to any Egyptian idol, because it is not parti-

V. 5.

Tostatus.

Qu.

P. Martyr.

Josephus.

Aug. lib. 22.  
Contra Faust.  
c. 81. Solom. qui  
uxore habuit ad  
l. bidinem magis,  
quam ad propagan-  
dum in proba-  
rum est, & inde  
ad profundum  
idolatriæ lapsus  
atque demersus.

Nec credibile est  
Solomon erro-  
rante idola  
esse servandum,  
sed blanditiis  
femine ad illa  
sacrilegia fuisse  
compulsam.

Tostatus

Scholast. hist.

P. Martyr.

V. 7.

Apol. 2. David.  
6. 6.

F. G. Georgius.

cularly mentioned, and yet the daughter of Egypt was the cheife of his wives. Some, that hee built onely one, wherein were divers altars for the worshipping of divers gods, as sometime one common Temple called *Pantheon*, was by the Gentiles built to all the Gods. *Comestor*, 3. to the 3 idols here mentioned; *Astarte Chamos* and *Moloch*, and this is most probable; for two are expressly named, v. 7. and v. 5. that he followed a third, and therefore doubtlesse set up a temple to that idoll. And this is further confirmed, v. 3. where he is charged only with 3 idols. Yet some think that more are implied in that it is said, he did in like manner for all his strange wives that sacrificed to their gods; that is, not setting up a temple for every particular one, but according to the diversity of the gods which they served; happily not being above five or six amongst them all, according to the diversity of their nations; and if none were set up to any Egyptian idoll, the whole number was but five. But if there were so many idols to whom Altars were set up, or more then three; we know not by what names the rest were called. One of these was *Astarte*, that is, as most commonly is held, *Inno*, whom the Sidonians worshipped in the form of a sheep, and *Iupiter* in the form of a ramme. The next *Malcom*, signifying their King; whereby it is thought that *Saturn* is understood who was held to bee King above all the rest of the gods of the Ammonites. But as they set him forth by a glorious title, and offered their dearest children unto him, to shew in what esteem they had him; so God, to shew how base he was indeed, called him the abomination of the Ammonites. The third *Chamos*, an idoll, as it seemeth common to the Moabites and Ammonites, because *Iudg.* 11. 26. it is called the Ammonites God, here the abomination of the Moabites, but *Malcom* was the cheife God of the Ammonites, and *Chamos* another, whom they worshipped also, but the cheife of the Moabites. It is thought that he was *Pluto*, the God of hell, thus *Mariyr*: but others take him for *Bacchus*, and *Astarte* for *Venus*, or *Luna*.

The place where these high places were built, or one for all, was the mount over against Ierusalem, 2 *Kings* 23. 13. it is said more particularly to have been on the right side of the mountaine corrupting; that is saith *Iamius*, of mount Olivet; and the right side is put for the South. *Pagninus* therefore and the Chaldees, for the mountain corrupting have the mount Olivet, being so called, for the idolatry there committed. Thus we read of *Solomons* foule falling into idolatry, whereupon it is thought, that his admirable wisdom before given him, whereby all were drawne to love and honour him, was by the just judgement of God taken from him, and he as an ignorant beast grevly contemptible; to *Ambrose* saith. Neither had *Solomon* wisdom in the beginning, neither did he possesse it in the end, for turning from the worship of God he fell, not as a wise man, but as a fool, that he might offend: and he offended so much, that he lost what he had received. *Eusebius*, *Theodoret*, and other Fathers say. He whose beginnings did burn with the desire of wisdom, which with his spirituall love he got, he lost with his carnall love, *Prosper Aquitan.* saith, that when in his old age he declined, he lost both his life and wisdom together. So likewise *Isidor* and *Gregory*.

And it is thought by some, that unto his idolatry he joyned the art magick also; so *Franciscus Georgius* following the Rabbins saith, that not being content with the wisdom given him by the most high, he would get him serpentine wisdom and subtilty by calling to him, *Asmodens*, *Astarte*, *Chamos*, and *Malchom*, and other unclean formes, to which he erected statues; whence it came to passe, that God willing it, he was by them deceived. And out of one *Zohar* he saith, that *Solomon* was delivered to Satan for the destruction of the flesh, that the spirit might be saved. *Viz.* To *Asmodens*, who held him certain yeares, being cast out of his kingdom in the desert, as *Nebuchadnezzar* was driven from his; then *Asmodens* putting upon him the likeness and ornaments of the King reigned for him; and hence it was, that he said in *Ecclesi.* I was King in Ierusalem, for hee made that book in that time of his exile. Thus he; but to passe this over as a Rabbins invention, it is not improbable, but that *Solomon* was thus tainted, both because *Iosephus* saith, that he shewed a certain roote by the force whereof being inclosed in a ring devils were cast

cast out; and 2 King. 21. 6. *Manasse* turning to idolatry turned to witchcraft also, and Gal. 5. 19. idolatry and witchcraft are joyned together, as if the one went not without the other. Yet seeing the holy Scripture layeth not this sinne to his charge, I think rather that he was not guilty of it: but onely that such, as from him would countenance this wicked and divellish art, have devised this, and others to free him from it before his fall, have referred it to the time following after.

In *Solomons* example we may see the mutability of Princes, how he that is most excellent at the first, may afterwards grow most corrupt and vile, so likewise *Nero* in the first five years of his Empire being excellent, proved afterwards a most beastly and cruell tyrant. *Tiberius* the successeur of *Augustus*, who made all men at the first to hope well of him, proved most impure and tyrannicall. *Alexander* the great, at the first valiant and temperate, being afterwards mollified with the Persian delights proved intemperate, libidinous and cruell, so as that his Macedonians could hardly endure him. *Constantine* the great who was so famous for piety, by the means of his sister *Constantia*, in his latter time was a friend to *Arrianus*, and banished *Athanasius*. *Theodosius* the younger, at the first a godly Emperour, afterwards by the means of *Eudocia* his wife, became a favourer of the *Eutichian* heresie and countenanced that infamous Councell of *Ephesus* called *λειτουργικη*, from robbers. And *Mauritius* governed at the first godlyly and happily, but afterwards grew covetous and cruell, and so was hated of his subjects, and slain by his Captain *Phocas*. Wherefore let him, that standeth, take heed lest he fall, and let subjects pray for their prince continually, that he may be kept upright unto the end. But whether *Solomon* thus falling did ever rise again by repentance, is a great question, and much controverted among divines, some affirming and some denying it. The Hebrews and *Ierom* following them affirm, that he repented, and wrot the book called *Coboleth* or *Ecclesiastes*, to shew his repentance; and *Irenaeus* likewise alledgeth the testimony of a certain Presbyter before him, affirming, that he repented, though not here, yet in another world, which is a dangerous assertion; In the Hebrews greater Chronology ch. 15. it is said, that *Solomon* repented in his old age and received the holy Ghost, whereby he dictated the Proverbs, Ecclesiastes, and the Song of Songs. And *Ierom* alledgeth the *Septuagint*. when comparing *Solomons* temple with *Ezechiels* he saith, the very builder of the temple *Solomon* sinned, although afterwards he repented writing the Proverbs, wherein hee saith, *novissimè ego egi penitentiam*, &c. lastly I repented, and I had respect to chuse discipline, but these words are not in the Proverbs in the Hebrew, but in the *Sept. ordin.* Sixti c. 24. 30. But there are other words, which imply penitency, if this were written after his fall. *I went by the field of the sluggard, and by the vine-yard of the foolishman, and behold it was over-grown with nettles*, &c. which I seeing, applyed my minde and reaped instruction. The Hebrews also have a tradition, that *Solomon* was drawn 5. times through the streets of *Ierusalem*, after the manner of penitents, unto the temple, and five rods bound unto him; wherewith he desired the Priests to beat him for his sinnes, but they refusing to do it to him the Lords anointed, he beat himself. \* *Ambrose* is also brought by *Sallianus* for his repentance, because he saith, *David* said, have mercy upon me for I am weak; If *David* were weak, art thou strong? If *Solomon* fell, shalt thou stand unmoveable? If *Paul* be the first of sinners, canst thou be first of Saints? Therefore if the just have erred, they have erred as men, but confessed it as just men, and if the just have received the sentence of most grievous punishment, how do'st thou propound unto thy selfe the hope of impunity? In that he speaketh of him together with others that repented as just, he inferreth, that he also was for his repenting. But *P. Martyr* contrariwise citeth *Ambrose*, saying, Christ had native wisdom; but *Solomon* noe, only he asked wisdom and obtained it at the first, but at the last he possessed it not.

*Hilary* in Ps. 136. calleth him a Saint, and numbrell him with *Moses* and *Peter*, who having sinned, repented and obtained pardon. *Cyrill* after the manner of *Ierom* speaketh of his repentance also out of the *Septuagint*: *Irenaeus* also lib. 4. c. 45. and *Gregor. Thaumaturgus*, and *Neocesariensis*, *Th. Aquinas*, *Bonaventura*, *Vinton-*

N. 18.

Hieron. in E-  
zech. 24.

\* *Ambros. apol.*  
*David. c. 3.*  
*Si David infir-*  
*mus, tu fortis?*  
*Si Solomon lap-*  
*sus est, tu immo-*  
*bilis es?* *Si Pe-*  
*trus primus fuit*  
*peccatorum, tu*  
*potes primus esse*  
*sanctorum; &c.*  
*Si j. sit pana a-*  
*troctoris exce-*  
*ptus sententiam,*  
*tu quemadmo-*  
*dum tibi spem*  
*impunitatis pro-*  
*ponis.*

In Ps. 52.



## 1 Reason.

2.

2 Sam. 7. 14.

3.

4.

5.

6.

Chrysost. in

2 Cor. hom. 24.

August.

Lib. 2. moral. c. 2  
Theodoret.

Prosper.

## Reason 1.

2.

2 King. 23. 13.

3.

4.

1 Chron. 28. 9.

5.

Eccles. 47. 14,  
15, 16, & 6.

rius in speculo. *Albinus*, *Dionysius*, *Genebrardus*, &c. and their reasons are strong. First, from *Prov. 24. 30.* which place is expounded by many, of a man overgrown and defaced by sinne, and *Solomon* applying it thus to himself, turned by repentance to the cleansing away of these noisome weeds, thus *Gregory* and *Ierom*, *Cyriel* and *Isidor* or *Beda*. Secondly, from Gods promises, *I will be to him a father, and he shall be to me a sonne*, &c. for which cause he sent to call him *Jedidiah*, the beloved of the Lord and promised, that if he sinned, hee would correct him, but not take his mercy for ever from him, as from *Saul*. Thirdly, because when he died, he was buried in the Sepulchre of the kings of Israel, and it is said that he slept with his fathers, as it is not of any that died wicked. Fourthly, because *Rehoboam* is said for 3. years to have walked in the wayes of *David* and *Solomon*, whereas if *Solomon* had not repented, he should never have been set forth, as an example of walking in the right way. Fifthly, *Bonaventure* argueth from this, that he was a pen-man of holy Scripture, and there is no president of any one such that is damned. Sixthly, because he was a type of Christ, and so zealously often prayed for by *David* his father.

Contrariwise, some hold that *Solomon* most probably repented not after this foul falling, as *Chrysostom*, who comparing *David* and him together saith, *Solomon* received a deadly wound; *David* indeed fell and rose again by repentance, he fought and received the crown: but his son did no such thing. *Augustine* also upon that *Pf.* which beginneth thus, *except the Lord build the city*, in his prologue saith, that *Solomon* was rejected of God. What *Ambrose* saith, see before. *Gregory* numbred him with *Indus*, *Dives*, and the Sodomites, who were damned. *Theodorus* with *Saul* and the unbelieving Jews, who for their ingratitude were deprived of grace, and that finally. *Prosper Aquitan.* *Solomon* being puffed up in his old age fornicated both in body and minde, and the Lord forsaking him made an evill end, so likewise *Eucherius*, *Rabanus* and *Angelomus*, and *Tostatus*, &c.

Their reasons are; First, because it is no where recorded, that he repented, but of all others, that fell and rose again by repentance, so much is recorded of them, as of *David*, *Manasseh*, *Peter*, *Paul*, &c. Secondly, because as *Eucherius* and some others reason, he destroyed not again the idolatrous houses, which he had set up, as appeared in that they continued to the time of *Iosiah*, who demolished them. Thirdly, because he was the first author of idolatry amongst the kings of Israel, and so an occasion of ruine to many, as an arch idolater, therefore it is to doubted, that he was rejected, as *Ieroboam* that made Israel to sinne. Fourthly, although God sometime promised *David* not to take his mercy from his son for ever, if he should sin, but to correct him, yet *David* understanding well without doubt, that his meaning was not certainly to give him grace to repent, that hee might be eternally saved, but onely as is expressed, that he would not take his mercy from him, as from *Saul* (as he did not indeed, for his posterity reigned still generation after generation) threatned him, that if he should forsake the Lord, he would take his mercy from him for ever. Fifthly, because in *Ecclesiasticus* where all the laudable and discommendable things in *Solomon* are spoken of, no word is spoken of his repentance, and whereas *Gedeon* and *Sampson*, that fell and their rising again is passed over in silence, yet that wee might not doubt of their being again received to mercy an honourable mention is made of them, *Heb. 11.* amongst other most faithfull persons, but no where of *Solomon*: And for the reasons brought to prove the contrary, that taken from Gods promise made to *David* touching his son, hath been answered already, and is further answered by St. *Augustine*, expounding it of Christ and the faithfull, for although he were without sinne in himself, yet as is said, *Esa. 53. He bare the finnes of all.* Likewise his calling him *Jedidiah* is to be referred to Christ chiefly, and to *Solomon* in respect of the temporall good things vouchsafed unto him. Neither can an argument be drawn from this, that he wrote some books of holy Scripture: for as *Augustine* saith, *Balaam* likewise being evill, uttered good and salutiferous oracles; we beleeve not those writings of *Solomon* and esteem highly of them, because they came from him, but because from God through him. Therefore whatsoever good he wrote,

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let it be ascribed to God, and sinne left to the man, neither doth it prove any thing that there is none example like it to be found, for the thief upon the crosse repenting at the last and being saved, is without another parallel. Whereas his being a type of Christ is insisted upon, that is nothing to prove his repentance, for God hath made other things which were not capable of salvation types of Christ, as the brazen serpent, the rock, manna, and divers beasts offered in sacrifice, and if every type of Christ must needs be saved, then every high Priest, which I think none will affirm. For the earnest praying of *David* for him, it is not to be doubted, but that he did the like for *Abshalom*, and *Abraham* for *Ishmael*, but prevailed not. Lastly, for the traditions alledged, they favour of the Rabbins invention, and it is uncertain, whether he wrote any thing after his fall, or all before, which last is most probable, because so many proverbs, songs and writings, are before ascribed unto him, 1 King. 4. 32. For my part, all the premises considered, I think it most probable that he repented not, but because nothing certainly is revealed *pro* or *contra*, I leave the certain judging of this to the Judge of all. And for one thing before alledged on *Solomons* behalf, I have passed it over as not worth the answering, *viz.* that he is said to have slept with his fathers, and to have been buried in the Sepulchers of Kings: for the like is said of *Rehoboam*, 1 King. 14. 31.

*Therefore the Lord was angry with Solomon because his heart was turned away from the Lord, who had appeared to him twice.* [The Lord is said to be angry after the manner of man being offended, because he determined not to let the injury done him by *Solomon* to goe unrevengeed. He had appeared to him twice; that is, once in Gibeon, and after that when he had built the Temple, and that in great mercy, thus most strongly obliging him unto him, which aggravated his sin the more. And his word came unto him another time also, 1 Kings 6. 11, 12. to encourage him in building the Temple, but because that was by a Prophet or Angel sent to speak so unto him, it is not reckoned amongst his appearances. Now because the Lord having used him so familiarly, he yet ungratefully went from him after Idols, being so seriously warned of this also before, hee threatneth to take away his kingdome from him, yet not all because of his father *David*, but all the tribes except one, *viz.* *Judah*, with which the tribe of *Benjamin* was so joyned, that they were but as one tribe together, and therefore as *Martyr* noteth, it was called by the name of that tribe only the kingdome of *Judah*, who also observeth the justice of Gods dealing in punishing him, as he had divided between God and idols, so God divides his kingdome. But according to some others, when he saith, he would leave him one tribe, he meant one besides that of which he was. How the Lord speaks thus unto *Solomon* is not expressed, but generally by most it is held, that it was by a Prophet, either *Nathan* or *Abijah*, who also was sent to *Ieroboam*. Yet some think, because no mention is made of any messenger from God unto him; and it would not have been safe for any man to have done this message, that God said thus unto him immediately. But contrariwise it is more probable, that he did not, because it is a great favour for God to appear to a man, and therefore, except in *Cains* time, when there was no prophet to speak by, we do not read, that he ever spake immediately to any sinner, but by his messenger. How this wrought upon *Solomon* is not related, some think, that he was so stricken, that he repented; but the contrary seemeth rather to be true, because he sought to slay *Ieroboam*, to prevent the renting away of his kingdome threatned, as *Saul* did to slay *David*. Instead of being moved with penitency, then he was afflicted onely with worldly sorrow and indignation, and when he could not come by *Ieroboam*, he was oppressed the more with grief, and thus his death was the sooner hastened. Whereas some Hebrews invent another cause of renting away part of the kingdome from *Solomon's* posterity, and of this division, *viz.* *David's* dividing unjustly sometime of *Mephiboshus* land betwixt him and *Ziba*, being hereby followed by *Ierem*, *Lira*, and *Hugo*, it is most improbable, because the Lord himself declares the cause to be *Solomons* apostasie, and that some part of the kingdome was still reserved because of his singular love to *David*.

*Therefore the Lord stirred up an adversary to Solomon Hadaad an Edomite, &c.*

Although

V. 9.

P. Martyr.

1 King. 11. 46.

V. 14.

V. 15, 16.

P. Martyr.

V. 21.

V. 24.

Lyra.

Although the great punishment of renting a great part of the kingdome away was deferred, till after *Solomons* death, yet Gods anger against him for his sins began to work immediately. He stirred up three enemies against him to vex and molest him, the first *Hadad* of Edom, the second *Rezon*, v. 23. who joyned with *Hadad* against him, the third *Ieroboam* one of his own subjects, v. 26. Now these men out of an old grudge against the house of *David*, exercised hostility against him in his old dayes, but because God made them herein to serve his providence for the punishment of *Solomon*, he is said to have stirred them up, not that he infused this malice into them, but because he used it to punish his wickednesse by them, even as a workman worketh by tools that another made. In describing *Hadad* the sacred history is large, shewing whereby he was first provoked, viz. because *David* and his captain *Ioab* sometime attempted the rooting out of all the males in Edom, he then being a little one, was carried away by his fathers servants into Egypt, taking more men with them, as they went by Paran for more safeties sake, and that he might be the more honourably attended. And in Egypt he found favour with *Pharaoh*, who harboured him, and when he was grown up to mans estate, gave him his wives sister to wife, who bare him a sonne, &c. Touching the occasion of *Davids* severity against the Edomites, nothing else is here said, but that *Ioab* went up to bury the slain, and then he continued in Edom six moneths, and slew every male in Edom. But some Expositours say, that the Edomites slew the garison, which *David* had placed there, and these *Ioab* went up to bury, and in revenge he with all Israel made this destruction amongst them, conceiving certainly, that if the children had been spared, an in-bred hatred against Israel for this would have stirred them up in time to come, to seek revenge upon Israel. But *Lyra* saith, that he permitted the Edomites to bury their dead, by which kindness he got him a name. The king of Egypt out of a consideration of the mutability of worldly estates, and consequently of his own, takes pity upon this royall orphan and dealeth most kindly with him, as some others are noted by *Martyr* to have done upon the like consideration, as *Sesostrius* sometime king of Egypt, who having four kings in his power, made them draw his chariot at the first, but when he espyed one of them look often back to the wheels of the chariot, he asked him why he did so? he answered, to note, how those parts of the wheels, which were now up, by and by went down; This when he had heard, considering this to be the case of men also in highest dignity, he presently dismissed them all four, and set them at liberty again. Likewise *Charles* the 5. received and nourished *Tunetanus* a king, being expelled out of his kingdome by his son. This *Hadad*, whom the king of Egypt shewed such kindness to, when he heard that *David* and *Ioab* were dead, for fear of whose puissance, whilest they lived, he contained himself in Egypt, returned with *Pharaohs* leave, and together with *Rezon*, went to *Damascus*; as it seemeth, and having taken it, they together reigned there, and as is to be conceived, annoyed by their excursions the kingdome of *Solomon*, for it is said, they went to *Damascus* and dwelt there, and they reigned there.

This *Rezon* is said to have been the Prince of an army, when *David* smote *Hadadzer*, King of *Zobah*, of which, and of the *Sirians* coming from *Damascus* to help him, see: 2 *Samp.* 8. But of *Ioabs* cutting off of every male in Edom, and going up to bury the dead; nothing is said before. *Lyra* saith that this *Rezon* having in those dayes offended his matter, the King of *Zobah*, fled from him and became a captain of robbers, and thus annoyed him, as he might well doe, that King being then so weakened by *David*. And now because *Hadad* was unable of himselfe to get the kingdome of Edom, he first joyned with *Rezon* and holp him to be King of *Damascus*, the head city of Syria, that he might afterwards help him to recover the kingdome of Edom; both which kingdomes were tributaries to *Solomon*, and therefore in thus joyning together to take them, they were enemies to *Solomon*, yet it is not to be thought that *Hadad* did this immediately after *Davids* death, for till *Solomon* fell to idolatry, he reigned over all his dominions in peace, but now hee becoming contemptible for his basenesse, they thus lifted up their hands against him. Where-as then v. 25. *Hadad* is said to have been an enemy to *Solomon* all his dayes; it is to

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be understood not from the beginning of his reigne, but from the time that he was stirred up against him. *Iosephus* saith, that *Hadad* coming up from Egypt towards the end of *Solomon's* reigne, and attempting *Idumaea*, could not prevail with his countrymen for that kingdome, because *Solomon* had there so many strong holds; wherefore he went into Syria, and by the help of *Rezon* who had depopulated that country much by robberies he obtained that kingdom, and by many irruptions from thence filled the Israelites land with rapines, whilst *Solomon* lived. Thus he; but the Sept. contrary to the originall, conclude this history thus, *and he reigned in the land of Edom, v. 25.* whereas in the Hebrew original it is, in Syria, justifying that of *Iosephus*. This history through the brevity thereof is so obscure, that this hath been the occasion of difference amongst Expositours, some holding that *Hadad* reigned in Syria, and some *Rezon*. For having spoken of *Hadad*, and how he asked leave of *Pharaoh* to depart, it is not said whether he departed or not; or what hee did against *Solomon*, but onely the prosecution of the story touching him being left, v. 23. *God also stirred him up an adversary, Rezon who fled from Hadadazer, and gathered men unto him, and was the Prince of an army when David slew them; and they went to Damascus and dwelt and reigned there. And he was an enemy to Israel, &c. and that besides the evill which Hadad did, and he defied Israel and reigned in Syria.* From whence we may gather certainly only that *Hadad* did evill to *Solomon* and his people, but whether he reigned in Edom or in Syria cannot be gathered; but only by the Septuagint, in whose translation he is affirmed to bee King of Edom. For these words, *and he reigned in Syria*, have reference rather to *Rezon* before spoken of, and of whom it is said that he with his then went and reigned in Damascus, the cheife city of Syria. It is to be held then with *Lyra*, that *Rezon* attained the kingdome of Syria, and because *Hadad* could not otherwise so much annoy the Israelites, that he got the kingdome of Edom; which the Sept. thought necessary to expresse, leaving out those words of reigning in Syria, as being a thing sufficiently set forth before of *Rezon* with his men; where it is said, *they reigned in Damascus*. And if we understand it thus, the case of *Solomon* and his countrey was now greivous, he being invaded on the South by the Edomites, and on the North by the Syrians. It was long that these two enemies had waited for this opportunity to get these two kingdomes, and they must needs now bee both of them very aged. *Rezon*, who was a Captain at the least 20 yeares before *David* dyed, and at least 20 when he was first Captain; and *Hadad*, who was at his death 25, for adde unto the one the yeares of *Solomon's* reigne 36. and hee must now be aged 76. and to the other 36. and he must be 61. But *Solomon's* exactions most probably being now more greivous, these nations who before might have been sollicit in vain, were easily drawn to rebell and to admit of these for their Princes, and under them and at their direction to make excursions upon his kingdome of Israel.

Neither had *Solomon* these two enemies onely, but also another in his own kingdome; viz. *Ieroboam* the sonne of *Nebat*, of the tribe of Ephraim, who had been formerly advanced by *Solomon* for his valour to bee over the whole house of *Ioseph*, but now by *Abijah* a Prophet, he was stirred up by telling him that God would make him King over 10 tribes of Israel, leaving unto *Solomon's* sonne one onely, &c. This *Nebat* saith *Lyra*, the father of *Ieroboam* was *Shimei*, whom *Solomon* slew, according to the opinion of some; and he being by his mother nourished up after his death was often by her put in mind of *Solomon's* severity towards his father, thus stirring up an hatred in his mind against him: but how frivolous this is, appeareth, because his name differs, and *Shimei* was not of Ephraim, but of Benjamin. It is therefore more probable, which followeth in *Lyra* following *Iosephus*, that *Solomon* first employed *Ieroboam* about the work of *Millo*, and hereupon observing his industry, preferred him to bee Ruler over the whole house of *Ioseph*; that is, Ephraim of which he was, and Manasseh; now he having attained this great dignity, as he went out of Jerusalem to take this principality upon him, *Abijah* was sent by the Lord unto him to appoint him unto a farre greater dignity, viz. to be a King over 10 tribes, a way to which was made by that prefectureship, over the

V. 26.

Lyra.

Iosephus.

the most populous and potent family in Israel already conferred upon him. He being by this animated, began to speak privately against *Solomon*, that thus he might draw the hearts of the people from him to himself; for which *Solomon* hearing it sought to slay him. For to this effect the sacred history saith.

V. 27.

*This was the thing, for which he lifted up his hand against Solomon, he built Millo, and filled up the breach of the city of David his father. Then Ieroboam being a mighty man, and Solomon seeing him to be industrious set him over the whole house of Joseph, and at that time Abijah found him going out of Jerusalem having a new garment, &c. ]* In which words no cause can be found why *Ieroboam* rebelled against *Solomon*, or why *Solomon's* building of *Millo* is mentioned, unless a supply be made, which is partly implied in the words, viz. to shew, by what means *Ieroboam* began first to rise, it was upon his employment in *Millo*, and for his lifting up of his hand against him, there was no cause in that, or in his being set over the house of *Joseph*, but onely in the message of the Prophet unto him, this his advancement by the King being spoken of only as a preparative and means, the better to attain the kingdom, to which God would raise him for *Solomon's* punishment. Wherefore they both vent their own inventions, of whom *Lyra* speaketh, as *R. Solomon*, who saith, that he reproved *Solomon* for filling up and stopping the passage, which *David* had left open for men to come to the house of the Lord, which he did by repairing *Millo*, and for this *Solomon* being angry expelled him the city; and others, who say, that he being first set over the house of *Joseph*, was removed down to a lower office to be over the work of *Millo*, at which he took indignation and rebelled. But this last is plainly contradicted in the text, for the work of *Millo* was the occasion of his rise, and the first is meerly imaginary. Yet, as *Martyr* hath it, *Kimbi* also findeth a cause in the building of *Millo* of discontent, both to *Ieroboam* and to the people; for that in times past it was so built that a postern door was left, and passage for the kings of Israel in case of danger to flee away, which *Solomon* now also stopt up, and because hereby he shewed a contempt of the citizens, as though he feared no danger from that which they could do at any time, through which he should have any need to flee. And some also, he saith, hold this to be a cause of *Ieroboam's* and the peoples discontent, that by setting buildings upon *Millo*, all passage to the court was stopt up, that men could not so easily come to the king with any suite, as in times past; and against these things *Ieroboam* was most ready to speak, and upon these occasions to stir up the people to rebell against him. And to these or some of these he seemeth to assent. But if there had been any preparatives in *Ieroboam* to rebell against his master before the Prophets coming to him, the sacred history would not have spared certainly to relate it; no more then *Abisalom's* practises, when he aspired to his fathers kingdom. Seeing therefore here is no cause set down, but onely the prophesying of *Abijah* unto him, I conclude, that this was the only thing that first gave him occasion to attempt any thing against *Solomon*, as we may gather certainly, that he did, because it is said, that he lifted up his hand against him, and yet he had no reason to do so upon that prophesie, in *Solomon's* life-time, seeing he was told, that no part of the kingdom should be taken from him whilst he lived, but in his sonnes time. The reason then, why the building of *Millo* and *Ieroboam's* industry about that work are first mentioned, was because here was the beginning of *Ieroboam's* rising to dignity, making him the more capable of a kingdom afterwards, as in speaking before of *Hadad*, his history is set forth from the beginning, and likewise of *Rezon*: neither doth *Iosephus* speak of any other occasion of his rebelling, but this prophesie. Yet *Tostatus*, as *Lyra*, will have an occasion in the building of *Millo*, viz. it being a work of great cost, a tribute was raised to maintain the charge, and *Ieroboam* being appointed over this, finding the people hereat discontented, took this opportunity to speak against the king also: but how then came he after this to a greater dignity by the kings favour?

*Iosephus.*  
*Tostatus.*

V. 29.

*At that time when Ieroboam went out of Jerusalem, Abijah the Shilonite found him; and he was glad with a new garment, &c. ]* It is most probable, that by his going out of Jerusalem, is meant his going out towards Ephraim to execute his office

fice, till now thinking nothing lesse then of a kingdome, but apt enough, as God knew, upon just occasion offered, to aspire after it. For the tribe of Ephraim, of which he was, in times past affronted *Iephthab*, and slew the 70. sonnes of *Gedeon*; and *Micah* of Ephraim was a ringleader to idolatry in Israel, and *Sheba* the sonne of *Bikri* an Ephraimite, lifted up his hand against *David* next after *Abshalom*, and so did *Ieroboam* now against *Solomon*. Him, being come out, *Abijah* the Prophet found in the field, and they two are said to have been there alone, which may seeme strange, that he being a man so highly promoted, should travell without any attendants; but it is most likely, that the Prophet called him aside in secret to do his errand unto him, as *Samuel* in times past did *Saul*, to avoid the danger of *Solomon*'s knowing of it. Touching the new garment, it is so spoken of, as that it is uncertain, whether *Abijah* or *Ieroboam* were clad with it, but it is most commonly taken, and that most rightly, that this garment was the Prophets, because it is likely that *Ieroboam* would not have suffered him to take and rend his garment, before hee knew the reason, and it had been a strange thing in the Prophet to offer it, and it had not been so fit a signe to give him part of his own, to signifie the rending away, and giving to him that which was another mans, but the garment being the Prophets, who came as a messenger from God, and giving part unto him, did most aptly signifie the thing intended. The cause, why the Prophet did not onely foretell, but by a figure and signe fore-shew the taking away of ten tribes from *Solomon*'s posterity, to give them to *Ieroboam*, by rending his garment into 12. parts and giving ten of them to *Ieroboam*, was both to stir him up to be more intent to the thing prophesied, and to make the deeper impression in his minde by the sense, not onely of hearing, but also of seeing, as other Prophets also were directed afterwards to do, both *Esay*, *Jeremiah*, and *Ezekiel*. For when *Ieroboam* saw him to take his own new garment and to tear it in pieces, he could not but conceive, that this was not done for nothing, but upon some serious and weighty consideration. And it is worth the noting, that as ten tribes were rent from *Solomon*'s house and given to *Ieroboam*, set forth by ten pieces given to him, so the kings of the ten tribes were changed according to this number ten times, till that as a garment rent in pieces they were quite consumed. The kingdome of Israel was new, as a new and whole garment under *Solomon*, and therefore most aptly set forth by a new garment, but after this rending, it soon began to decay. First, under *Ieroboam* by warres with *Rehoboam*, and by his idolatry, for which God began to loath Israel, and he and all his were soon consumed, the kingdome continuing but two yeares in his family after his death. Secondly, under *Baasha*, who slew *Nadab* the sonne of *Ieroboam*, and reigned in his stead; by warres also with *Asa*, and idolatry, for which he and his also were destroyed, in the second year of his sonne *Elah*, who reigned after him. Thirdly, under *Zimri*, who was the executioner of Gods wrath against the family of *Baasha* but stood not above seven dayes. Fourthly, under *Omri*, who was set up against *Zimri*, after whom his son *Ahab* succeeded, and after him *Abaziah*, and lastly *Iehoram* of the same family. Fifthly, Under *Iehu* who slew *Iehoram* and all *Ahabs* posterity, and in his house the kingdome remained to the fourth generation. Sixthly, under *Shallum*, by whom the posterity of *Iehu* was cut off in *Zechariah*, but he continued onely one moneth. Seventhly, under *Menahem* who slew *Shallum*, and his sonne *Pekaiab* after him, but in *Menahems* dayes that kingdome began to be pilled by *Pal*, the king of Assyria, to avert whose invasion it was drained of 1000. talents of silver. Eightly, under *Pekah* the sonne of *Remaliab*, who slew *Pekaiab*, in his dayes came *Tiglatpileser* king of Assyria, and subdued and carried away many of this kingdome into Assyria. Ninthly, under *Hosheah* the sonne of *Elah*, who slew *Pekah*, in whose dayes *Salmansar* the king of Assyria came against Israel, and *Hosheah* became his servant, and so he reigned in another condition, viz. of a tributary a while, and so may be counted for a tenth king. But then treason being found in him, hee was taken and imprisoned, and the whole kingdome destroyed. But to return to the Prophet *Abijah*, he gave to *Ieroboam* ten pieces of the twelve, into which he had rent his garment, fore telling him, that he should reign over ten tribes, but for *David*'s sake,

Rupertus.

1 King. 14. 30.

1 King. 15. 27.

1 King. 16. 10.

1 King. 16. 15.

1 King. 16. 23.

2 Kin. 10.

2 King. 15. 13.

V. 14.

V. 25.

V. 30.

2 Kin. 17. 3.

V. 36.



one tribe ſhould be left ſtill to *Solomons* ſonne: by one tribe underſtanding, as hath been noted before, *Judah* together with *Benjamin* lying mixed with it, to expreſſe which the Sept. have it, *ſun duntet iſortau duto*, he ſhall have two tribes, becauſe that 10 peices being given away, there remained two ſtill. But he telleth him that this ſhould not be done in *Solomons* dayes; but in his ſons dayes, to whom (though unworthy for *Solomons* great wickedneſſe, two tribes ſhould remain) that *David* might not want a light in *Israel*, that is, a Kingly poſterity comming of *David*, ſet up as a light by Kingly glory ſhining in that land; and it is ſaid a light, ſaith *Martyr*, becauſe *David* himſelfe reigning over all was as the Sun; but henceforth the Kings comming of him ſhould be but as a light, the beames of their Kingly glory extending nothing ſo faire. The cauſe why God would rend away ſo much of the kingdome, is ſet down v. 33. *Because they have forſaken me and worſhipped Aſtarte, &c.* It is ſaid not he, but they in the plurall number, to intimate that *Solomons* wickedneſſe ſpread it ſelfe amongſt his people, who were drawne by his example to commit the ſame idolatry: his ſin being thus aggravated, and made the more provocative.

P. Martyr.

V. 33.

V. 34.

Joſephus.

Scholaſt. hiſt.  
Toſtatus.

*But I will not take away any part of the Kingdome out of his hand, &c.* 35. *but out of his ſonnes hands, &c.*] Here *Ieroboam* is expreſſly directed not to attempt any thing in *Solomons* life time, as *David* being held by the feare of God without any expreſſion reſtrained himſelfe from attempting any thing againſt *Saul* during his life, although he were by *Samuel* annointed king in his ſtead. Yet *Joſephus* ſaith, that he being by this prophetic lifted up to great hopes, began ſo ſoone as he came amongſt his contribules, over whom he was ſet, to move them to ſedition, and helpe him to this kingdome. *Comeſtor* and *Toſtatus* thinke, that he ſought to ſtirre them up before. That of *Joſephus* ſeemeth not to diſagree from the ſacred hiſtory, in which it is ſaid, that he lifted up his hand againſt him, v. 26. for what is this elſe but to rebell? and for his ſeeking the kingdome before, it ſeemeth to be intimated in this ſpeech of the Prophet unto him, *Thou ſhalt reigne according to all that thy heart deſireth*] for hence ſome gather that he deſired before to attaine the kingdome. But this is a weak ground, ſeeing the meaning of that ſaying might be nothing elſe, but that when he ſhould be made king over the ten tribes according to this prophetic, as he ſhould deſire after the manner of all kings, ſo he ſhould continue Lord and King over all thoſe parts, none being able to put him downe againe. I conclude then; that moſt probably *Ieroboam* thought of nothing leſſe before, then of a kingdome, but when he had heard the Prophet, he began to ſhew the wickedneſſe of his heart preſently in aſſaying to get the kingdome in *Solomons* life time, which was expreſſely denied unto him, and yet the providence of God wrought alſo herein to afflict *Solomon* the more for his ſinnes, who knoweth how to uſe wicked men as inſtruments to puniſh the wicked, although that which they doe againſt them proceedeth meerely from their owne evill diſpoſition.

V. 39.

P. Martyr.

*And I will afflict the ſeed of David for this, but not for ever*] Becauſe theſe words are added after theſe, v. 38. *I will build thee a firme houſe, &c.* ſome to make them to cohere with them, underſtand them, as if that were the afflicting of *David*'s houſe meant, when they ſhould not ſee the ten tribes to returne any more unto them, but to continue ſeparated, as a contrary kingdome. But this pleaſeth not *Martyr*, who thinketh rather and that rightly, that they have reference to that which was ſaid before, viz. the renting away of the ten tribes for their ſinnes, ſeeing if it had been meant of the continuing of this rent, it ſhould have been ſaid, *I will afflict them in this, and not for this*. Touching the laſt words *but not for ever*, ſome underſtand them, as if it were meant, that the kingdome of *Israel* now to be divided from the kingdome of *Judah* ſhould not ſtand alwaies, but returne at length and be under the houſe of *David* againe, which they thinke was fulfilled, when *Israel* was carryed away captive by *Salmannaſar*, and *Iſiah* ſome time after poſſeſſed *Samaritania*, and the countries pertaining to the ten tribes, and when after the captivity of *Judah* into *Babylon* and returne againe in the dayes of the *Aſſamonei*, the *Jewes* obtained the whole kingdome. But this ſaith *Martyr* cannot ſtand, becauſe although they poſſeſſed the land againe, yet the ten tribes never returned

to

to be reduced under the obedience of the house of *David*. It is better therefore saith he, to understand it of the Messiah, in whom the kingdom of *David* is much more enlarged, then ever before, in that all the ends of the earth are given unto him. And this is acknowledged by *R. Solomon*, but he crieth miserably in that he holdeth the kingdom of the Messiah to be a kingdom in this world, under the obedience whereof the other ten tribes shall one day be brought againe. *Pellican* agreeth with *Martyr*, who saith, that the glory was restored to *Dauids* house in the Messiah, as never was to any mortall king; and *Lyra*, *Tostatus*, and *Dionysius* likewise. They were not say they, afflicted any more by the kingdom of Israel consisting of ten tribes after 250. yeares, because that kingdom then ceased, by reason whereof the kingdom of Iudah could never be quiet long together before: but their affliction was wholly at an end, when the Messiah came and reduced all nations under his obedience by his Gospel.

Whereas the Lord spake so kindly to *Ieroboam* by his Prophet *v. 38. If thou wilt walke in my wayes, &c. I will be with thee, &c.* when as he knew that he would be a most grosse Idolatour, and did by him punish *Solomon*, when as he knew that he would be much worse, he did it out of his generall goodnesse, that diffuseth it self to all alike, to the good and the bad, to the just and unjust, that when he should prove so bad, he might the more justly be most severely punished, as indeed he was in his posterity, none being spared, but all cut off, thus also was *Saul* before advanced, and *Iehu*, and *Hazael* after. And he spake thus, and set him up to punish idolatry, that whatsoever he should prove after wards, it might yet bee manifest hereby, that God was not the authour of it, but that it sprung from his own corruption most violently carrying him on against the most effectuell premonitions and promises that the Lord could make unto him, and that we might learn hereby not to charge God with our sinnes, as some doe, saying; I am such, because God hath made me such.

But *Solomon* sought to slay *Ieroboam*, wherefore he fled into Egypt to *Sesback*, &c.] Hitherto hath been shewed what promises were made to *Ieroboam*, neither is it expressly said, that he attempted any thing against *Solomon* hereupon, but because this is said before, that he lifted up his hand against him; whereof the Prophets coming to him is said to be the cause, and here that *Solomon* sought to slay him (which he would not doubtlesse have done meerly for that prediction; for both it was secret, and he might as well and rather have sought to kill the Prophet for that: neither is it to be thought that *Solomon* was so farre gone in wickednesse as to oppose the knowne will of God in any thing) it is to be held that he began now as was touched before, like a proud and ungratefull man, to seek to get away part of his masters kingdom, and therefore he sought to cut him off. But if by any meanes the prophesy came to *Solomons* care, and hereupon hee were moved the more against him, that Gods purpose might be prevented; he sinned greatly herein, and it argueth his finall impenitency, as *Sauls*; and his seeking to slay him was but a kicking against the pricks, and fighting against God; all whose decrees shall stand unalterable against the machinations of the greatest Potentates in the world. *Sesback*, the King of Egypt, to whom *Ieroboam* fled, was most probably the sonne of *Pharaoh*, the father in law of *Solomon*; who now his father being dead, reigned there: but it seemeth that although hee were neare unto *Solomon* by his marriage with his sister, yet the freindship continued not, as before; for then hee would not have harboured his rebellious subject, but delivered him to him to bee punished. And this is a thing common to other Kings, the band of affinity proveth oftentimes no tie unto them, but that the brother in law will be against the brother in law, for his owne ends.

The rest of *Solomons* acts, &c. are written in the book of the acts of *Solomon*.] That is, saith *Martyr* in a Chronicle, in which all notable things were set downe from time to time, that happened in any Kings reigne; as in the Chronicles of other kingdoms: but because many things were therein set down, which it concerneth not the Church in generall to know, for instruction and edification in matters pertaining to God; such onely were excerpted, and set forth in the two books of *Chronicles*.

*Pellican.*

V. 38.

*Matt. 5. 45.*

V. 40.

V. 41.

*P. Martyr.*

Lyra.  
Bibliotheca pa-  
trum.

V. 42.

V. 43.  
Ch. 14. 11.  
Note.

nicles here following, and those former writings being none of the canonicall Scripture, perish; *Lyra* saith, that these writings of the acts of these Kings, were burnt by *Nebuzardan* steward to the King of Babylon; so likewise *Sextus Senensis*, 2 *Chron.* 9. 27. *Solomon's* other acts are said to be written by *Ahijah* the Shilonite, *Nathan* and *Iddo*, who it seemeth were writers successively of *Solomon's* acts, as others were in their times before and after of other Kings of Judah and Israel.

The time that *Solomon* reigned over all Israel was 40 years, but at what age he began, it is not said, but of this what may be most probably conjectured, for before *ch.* 1. 38. 39. and it may be, that he reigned sometime whilst *David* yet lived, which cometh not into this account, in which time he begat *Rehoboam*, who is said to have been 40 when he dyed, and then he began to reign in his stead. And it is to be noted that *Solomon* fell so soon in his old age, that no word is spoken in his commendation at his death, as of *David*; as that he dyed in a good old age, full of riches and glory, that all men may be warned by him not to fall from the favour and love of God, but to persevere herein to the last gaspe, lest they fall from that which is the greatest comfort in the world in their death, the praise of God.

## CHAP. XII.

V. 1.

**A**ND *Rehoboam* came to *Sichem*, where all the people assembled to make him King. ] That which was said in generall before *ch.* 11. 43. that *Rehoboam* reigned in his stead, is here more particularly declared, for the manner of proceeding about his reign; not as other kings afterwards, who being heires apparant to the kingdom expected not the peoples consent, but the father being dead, the sonne and heir immediatly reigned in his stead. But *Rehoboam* most foolishly deferred to do so, that in time he might by the consent of the people, be made King, not considering what danger there is in delays in matters of this nature. And as he shewed folly in this, so in that he was drawn to *Sichem* about this businesse, in the midst of *Ephraim*, where *Ieroboam* was so powerfull, who had also attempted before to set up himself there, and from these he proceeded to a third degree of folly, in forsaking the counsell of the ancients, & following the counsell of young men as is hereafter shewed. Neither did *Salomon* wisely, but as one that towards his end had his understanding taken from him, in that he neglected in his life-time to set his son upon the throne, which he saw was otherwise likely to be hazarded by *Ieroboam*, especially seeing his father *David* had herein given him an example of kingly providence, when as he yet living had caused him to be crowned King. But happily he saw into his sonnes foolishnesse, and therefore was carelesse, or thought it not fit to give him occasion of insolency by preferring him so, whilst he lived: for *Eccles.* 47. 24. he is said to be a most foolish man. But in all these things, we must look to a higher hand, which moderated herein, to effect what he had decreed for the punishment of *Solomon*.

V. 2.

Whilst the assembly was coming together to *Sichem*, *Ieroboam* hearing that *Solomon* was dead, returned from *Egypt*, but whether sent for by his contribules to this assembly, or to what place he came, or whether immediatly upon the news of *Solomon's* death, it is not said: yet we may hence gather, that he returned of his own minde, because his sending for is not spoken of untill v. 3. and it is most likely, that he being ambitious enough of the honour promised him, would not now slack the time to come and seek for it, much more then formerly he had done. The *Sept. transl.* according to *Aldus* saith, when he heard these things in *Egypt*, he came straight way to his city to the land of *Saris* in the mount of *Ephraim*.

V. 3.

And they sent and called him, &c. ] Because he was a man of great note amongst them, as being in times past by *Solomon* made a Prince over them, they sent for him as the fittest man to speak for them to *Rehoboam* touching their grievance, making account as the sequel shewed, that if by petition they could have no redresse, to revolt unto him, and altogether to shake off the rule of the house of *David* by his help,



help, he being by them set up for King. And it is not to be thought, but they had heard of the prophesie of *Ahijah*, who was of the same tribe, touching Gods purpose of thus advancing *Ieroboam*, which made them the rather to seek to have him with them, and to be their spoken man to *Rehoboam*. And what was their grievance?

*Thy father made our yoke heaueie, but now make thee it lighter, &c.* ] This yoke is thought most probably to have been, not as some Hebrews conjecture, the sending of 24000. a moneth into Lebanon, of which it hath been spoken before, for this was done by *David*, but rather a tax that was laid upon the people, for the building of the temple, which held not onely whilest that was in building, but also for the building of the Kings house, the Forrest of Lebanon, and Millo, &c. which being once imposed upon an occasion of building the temple, with which they were willing, was continued forth on for other buildings, and from thence forward as long as *Solomon* lived, there being wayes enough to spend a Myne of money, to him that had so many wives and concubines to maintain and humour. And this is the course of other kings also, commonly to continue tributes and taxes once imposed, although the occasion ceaseth; but how justly will he one day judge, before whom alone all the doings even of the greatest shall come then to be judged? And that this was the burthen, of which they complained appeareth, because immediatly after this assemblies departure, *Adoram* was sent to gather the tribute, and stoned to death, and *Ieroboam* who is thought to have been formerly set over the house of *Ioseph* to gather this tribute, was for this cause the fittest man, that could be chosen to treat with *Rehoboam* about it. Yet it is to be thought, as *Martyr* saith, that the people were never grieved at *Solomons* taxes, till towards the end of his reign, when he exacted upon them for the building of temples to idols, &c. because they lived alwayes before in great felicity under him. *R. L. ben Gerson* saith, that they began first to be grieved at his taxes, when they saw by *Hadaads* and *Rezons* invasions, that new charges came upon them, towards the maintaining of those warres. *Rehoboam* having heard their request, taketh three days respite to give answer, wherein, saith *Pellican*, he did foolishly, because in this time they might consult about a defection, whatsoever answer he should make, so likewise *Martyr*. But some others, that he did wisely to take counsell, before he made them answer, as is advised, *Eccles. 32. 24. my sonne do nothing without counsell*: and *Prov. 29. 10. a man rash to speak is condemned*. Yet in this case, the people being already exasperated, it had been more wisely, done to lenifie their mindes with some gentle answer at that time. For this is a generall principle amongst Kings, by no meanes to shew rigour in the beginning of their reign, but all humanity to the winning of the hearts of their subjects. It is strange, saith *Martyr*, that the people being assembled together, shewed no distast at the idolatry lately set up, neither spake any thing for the redresse thereof, but onely to have their burthens eased, that concerned their worldly profit. But this is common to worldly men, they are not sensible of the evill corruption in religion, but only of worldly damages.

The people being dismissed, *Rehoboam* began rightly to consult with the ancients, who had been counsellors in his fathers time, that is, saith *Ierome*, and after him *Comestor*, *Benaiah the sonne of Iehoiadah*, and *Iahiel the sonne of Achimoni*, otherwise called *Chilab*. But whereas they countelled him most wisely to speake kindly to the people, he contrariwise consulting also with young men, that had been brought up with him, answered them roughly, as they advised him. Here it is to be understood, that these men were not young in yeares, seeing they had been brought up together with *Rehoboam*, who was now forty one yeares of age, but children in understanding and experience in affaires of the common-wealth. They counsell'd him to say, *my little finger shall be greater then my fathers loynes, my father made your burthen heavy, but I will adde unto it, he did beat you with rods, but I will beat you with scorpions*. whereby they meant, that his father ruled over them and put upon them what tribute he pleased, when he was very young, therefore he being much older, for this their relucting against him would make them know

V. 4.

1 King. 9. 15.

V. 5.  
*Pellican.*

P. Martyr.

V. 6.  
*Hieron. intradit.*  
Hebr.

V. 8.

V. 10, 11.

Lyra.

his puissance to be greater, and com pell that subjection and service from them, about which they now made question. So that his aggravating of the burthen upon them should be as a beating with scorpions; which, saith *Lyra*, is a kinde of most hard whip having pieces of lead or iron tyed at the end of the cords, and is called a scorpion because as it stingeth with the taile and the torment of the scorpions stinging is most grievous, so is the scourging with this kinde of whip. This counsell although without all ground of truth, pleased greatly this foolish man, because he thought that in saying thus he should speake more like a king, that had power and command over the people, but to speake otherwise were to abase himselfe to his subjects. But as I said before, without all ground of truth; for neither was *Rehoboam* more, but lesse powerfull then *Solomon*, who was the wisest and richest amongst men, and *Rehoboam* foolish and poore to him-ward; neither did *Solomon* a long time burthen them, but they enjoying much happinesse under him, rejoyced and praised God. But the cause why *Rehoboam* was thus cruelly bent and foolishly lead, was the hand of the highest, which was herein for the punishment of *Solomon* in his posterity, that his word spoken by *Ahijah* might take effect. He did not give the wisdom to *Rehoboam* to discern the best counsell from the worst, whereby he might have been kept from this pride and cruelty, but in his just judgement infatuated him, and stirred up *Ieroboam* and the people to take this occasion to revolt from him, that is, not by putting into them a spirit of rebellion, but permitting them to be carryed on by the bitterness of their own mindes thus exasperated, leaving him, to set up another king over them.

V. 15.

V. 16.

What portion have we in David, or what inheritance in the sonne of *Ishai*? As *Rehoboam* had spoken contemptuously to them, so they here reply contemptuously, not as to their king, but to some private person of an obscure family, as *Saul* in times past had done, when he would disgrace *David*, calling him the sonne of *Ishai*; to thy rents O Israel, and looke thou to thy house O David, that is, to thy own matters, and to those that will adhere unto thee, for we will be no longer thy Subjects. The exposition of these words [thy house] in *Iosephus*, understanding hereby the Temple, is most strange, and contrary to all others; and to the Chaldee paraphrase, who hath it, reigne over thy house (O David;) neither was the Temple called by the name of *David*, but of *Solomon*, and it came not from the people afterwards to leave the Temple, but from *Ieroboams* wicked policy. Thus Israel went from *Rehoboam* and made *Ieroboam* their king, which act of theirs was not justifiable, although God had decreed that thus it should be; because it proceeded from an evill fountain, a rebellious and impatient minde in them, neither had they yet order from God thus to do, although he had foreshewed by his Prophet that thus it should be. But from *Rehoboams* example using his Subjects like slaves, all other kings may take warning, as they desire to reigne in peace and not to hazzard the losing of all.

Note.

V. 17.  
Pellican.

But *Rehoboam* reigned over the children of Israel, that dwell in the cities of *Iudab*. That is, saith *Pellican*, *Iudab*, *Benjamin*, and *Simeon*, and to make the other tribes ten he saith, that *Manasseh* because of the division into two parts, one on the other side of *Jordan*, and the other on this, might be counted for two. And indeed *Simeon* must needs be part of his kingdome, because he is said to have reigned over all the children of Israel that dwell in the cities of *Iudab*, seeing the lot of the tribe of *Simeon* fell within *Iudab*, *Iosh.* 19. 1, 2. Wherefore the one tribe of *Iudab* over which *Rehoboam* is said to continue King still, *v.* 20. comprehended two more. So likewise *Martyr*, but some oppose this alleadging *Adricomus*, who divideth *Simeon* from *Iudab* in his description of the holy land, and urging the prophesie against it of 10 tribes to *Ieroboam*; and hereunto may be added, that in all the levying of armies by the Kings of *Iudab*, the tribe of *Iudab* onely, and the tribe of *Benjamin* are spoken of both in *Rehoboams* time, and in the time of his successors; no word being spoken of the tribe of *Simeon*, out of which also men should doubtlesse have been raised, if it had been under this King. Moreover it is expressly said, that many of *Ephraim* and *Manasseh*, and of *Simeon*, came and dwell in *Iudab* in the dayes of *Asa*; *2 Chr. n.* 15. 9. being altogether called *Israelites*, which  
arguch

argueth that they were of the kingdome of Israel, as the Ephraimites were, but then through the feare of God turned to *Judah*. In which kingdome, when the *Simoonites* increased, they being straightened in the dayes of *Hezekiah*, are said to have gone out and conquered more land for their enlargement, 1 *Chron.* 4. 41.

Then the King sent *Adoram* who was over the tribute, but they stoned him to death. He is thought by Expositours to have sent him being a wise man and an ancient, by good words to lenifie their minds again; to likewise *Iosephus*; but they being once exasperated were so farre from returning, that they were the more enraged, and both slew him and tumultuated so against *Rehoboam* himselfe, that hee fled away in his chariot to save his own life, neither could their minds ever after be reconciled to his so, as to return unto that house againe. But to shew how displeasing this their rebellion was to God, they were alwayes left under the government of Idolatrous kings, untill that the measure of their wickednesses being made up to the full they were destroyed, and came into the hands of forreign enemies. If any shall think that *Adoram* was sent not to pacify the people, but to exact tribute according to his office; this cannot be, seeing *Rehoboam* was not yet accepted for King, and the people now being from home, and so most probably unprovided of mony to pay, this was no place to require it in. *Lyra* saith, that they suspected *Adoram* to be one of them, who gave the King counsell to make them so harsh an answer, and therefore they raged so much against him, seeing it is the manner of men in this office commonly to encrease the Kings tribute as much as they can, that they may be with him in the more favour; but it turneth sometimes to their own destruction, which would be thought upon by all projectours, who for their own ends against law and equity, procure heavy burthens to be laid upon the people.

And when all Israel heard that *Ieroboam* was returned, they sent and called him, and made him King. It is said, v. 2. 3. that *Ieroboam* being returned out of Egypt was sent for, and together with the people demanded a relaxation of their heavy burthens, how then is it now said, that they heard of his return, and sent for him? *Pellican* thinketh that he was now gone home, when it was cryed, To your tents (O Israel) modestly expecting the event of this tumult, and not ambitiously seeking the kingdome.

But *Lyra*, all the people now heard in all places, that he was returned out of Egypt, by those that had been at the former assembly; but v. 1. they that had been there, are said to be all Israel, therefore this cannot stand, and much lesse that of *Pellican*, that by his return is meant his return to his own house, from whence they sent to call him, for his practices past do shew, that he was too greedy of comming to this honour. These words then are nothing else but a repetition of that which was said v. 3. these words onely being supplied more, which were wanting there, when all the people heard that he was returned, as if it had been said, they sent for him to be their fore-man in speaking to *Rehoboam*, and now their request being so contemptuously rejected, and menaces of greater burthens added, they straightway make him their king, whilest they were together in *Shechem*. For although they cryed, to your tents (O Israel) yet it is not probable that they went any further, then to some tents they had for the time pitcht up for themselves about that place, because the houses in *Shechem* could not contain them: for unto them, their assembly not yet being dissolved, came *Adoram*, whom they stoned and immediately proceeded to the constitution of this new King, and it had been a great toil, and no policy, to go away and return again after a time, from all parts of the kingdome to do it, because *Rehoboam* might so easily have come upon them, being severed and without an head and taken revenge for their rebellion. Thus a new kingdome came to be set up, called sometime the kingdome of Israel, as the other of *Judah*, sometime of *Ephraim*, or *Samaria*, or of *Iezrael*, and because *Ieroboam* was of the tribe of *Ephraim*, it is thought that the prophesie of *Isaac* was now fulfilled, who in blessing the two sonnes of *Ioseph*, preferred *Ephraim* before *Manassah*, *Gen.* 48.

V. 18.

1 K 12. 4. 6. he  
is called *Adoram*.  
*Ioseph* lib. 8.  
*Amiq.* 6. 3.

V. 20.

*Pellican*.  
*Lyra*.

Rehoboam



V. 21, 22.  
23, 24.

*Rehoboam* being returned to Ierusalem, gathereth an army out of Iudah and Benjamin of 180000. to go against Israel, to bring the people back again to his obedience. But God sent *Benaiah* a prophet unto him to forbid him, because their revolting and setting up of a new King over them came from him, and thus hee was stayed from these proceedings, wherein the great power of God appeared in ruling and turning mens hearts, in that the King being so greatly incensed, and having now so strong an army about him, was by a message brought by a poore Prophet so soone turned from his purpose and made to dissolve his forces. Whereas then it is said Ch. 14. 30. That there was warre between *Rehoboam* and *Ieroboam* all their dayes, it is to be understood not of any warres to get the kingdome one from the other, but of skirmishes to revenge wrongs mutually done by the one to the other upon their borders.

V. 25.  
Judg. 9. 45.

And *Ieroboam* built *Sychem* in mount *Ephraim*, and dwelt there, and going from thence he built *Penuel*.] *Sychem* was about two hundred yeares before this destroyed by *Abimelech*, but it is not to be thought, as *Expositours* generally hold, that it remained waste till this time, but was rebuilt againe long before, yet haply it wanted walls and towers for strength, which this new king intending to make it the chiefe citie of his kingdome, and his royall seat, thought now needfull to have about it, and a pallace and other stately buildings for ornament, and therefore he immediately after his inauguration to the kingdome thus built it, that he might from hence the better rule over his subjects about, and because part of his dominion was on the other side of *Jordan*, where dwelt the tribes of *Gad* and *Reuben*, and the half tribe of *Manasseh*, he built *Penuel* which stood there, and strengthened it likewise, that he might the better keep his subjects thereabout in awe. For of this city we read also, that it was destroyed by *Gedeon* the father of *Abimelech*, a few yeares before *Sychem*.

Judg. 8. 17.

2 Chr. 8. 11. 5,  
6, 7, 8.

Touching the other king *Rehoboam*, that which is here wanting of his buildings and fortifications, is supplied 2 *Chron.* 11. 5, 6, &c. He dwelt in Ierusalem, and built fenced cities in Iudah, *Bethlehem*, *Etham*, *Tekoa*, &c. *Solomon* his father had bestowed great cost this way before, but his fortifications were upon the frontiers of his kingdome, the cities that were within the land remaining unfortified, but now the kingdome being divided into two, it was necessary to fortifie those cities, that stood next unto the kingdome of Israel for fear of *Ieroboam*, if he at any time should attempt to get more from him, wherefore he strengthened these cities being 15. in number, and furnished them with victuals and armour, shields and spears.

V. 26.

Then *Ieroboam* said in his heart, the kingdome will now return to the house of *David*, if the people go up to Ierusalem to sacrifice, &c. ] Now *Ieroboam* beginneth to shew the wickednesse of his heart, and what little faith he had in God, who had made him king, and had promised to establish him, if he would walk in his wayes, and given him already a taste of his providence over him, in averting the danger by *Rehoboams* mighty army from him. For leaving God, he trusted in his own policy, devising a meanes to keep the people from Ierusalem, and so from all danger of being drawn to the obedience of *Rehoboam* again. And this was by setting up two golden calves, one in *Bethel* and the other in *Dan*, where he built temples and instituted a new priesthood, and a new feast the 15. day of the 8. moneth, and offered sacrifices to them, as at Ierusalem by divine institution the 15. day of the 7. moneth was kept for the feast of tabernacles. This idolatry with golden calves, he may well be thought to have learned in Egypt, whilst he lived there with *Sisak*, whose daughter he is also said by some to have married, for so the Hebrews coming out of Egypt, when *Moses* was gone from them 40. dayes, caused *Aaron* to make them a golden calf, *Exod.* 32. and he said, these are thy gods (O Israel) which brought thee out of the land of Egypt, go no more up to Ierusalem. 2 *Chron.* 11. 15. he is said to have made him Priests of high places, and of devils, and of the calves, which he had made. Whereby his intimated, that having once gone from the Lord in setting up some idols, or visible signes of Gods presence, and presuming upon his own head, to alter both the priest-hood, and place, and time of his worship, he

V. 28, 29.

was

was fore-given over contrary to that, which happily he intended at the first, to all the abominations of the Gentiles. Which should be a warning to all to take heed, how for any ends of their own, they go from Gods holy word in divine worship, as the Papists have also done, and the Gentiles did long ago, *Roman. 1. 9.* and were therefore given over to a reprobate sense, and the Papists to equall the Gentiles in their superstitions. Bethel and Dan, where he placed these calves, were the one the farthest city South, which was famous for Gods appearing to *Jacob* there, whereupon he called it Bethel; that is, the house of God, but now it became Bethaven the house of iniquity, and so it is afterwards by the Prophets called: the other was the farthest city of the kingdom North, where the Idol of *Michab* was by the Danites set up before; so that such tribes as lay Northward, might with more ease goe to that city to sacrifice, then to Jerusalem; and such as lay Southward, to Bethel.

But the people being carried with blind superstition went even from the most remote parts South to Dan, as superstition is commonly more patient of labour, then true piety in the most. And in what esteem the Idol in Dan was amongst them, appeareth; *Amos 8. 14.* where they are threatened, that swear by the God in Dan. And it is probable on the other side, that they who dwelt about Dan, went to Bethel; supposing still, that greatest vertue was in the God that was farthest off from them. And this is said to have turned to sin, that is, the very setting up of an image to represent God, although not of any heathen god; as we may gather from *Ieroboams* speech. *These are thy gods, that brought thee out of Egypt.* And from that which was said upon the like occasion by *Aaron* before; as hath been already noted, which plainly confuteth that interpretation made upon the second commandment by papalls, saying that the images onely of heathen gods are there forbidden, as if it had been said, thou shalt have none other gods but me, neither shalt thou make any images of them. Wherefore vaine and presumptuous is that fiction of *Ambrose Politi*, as *Martyr* noteth, who inquiring into the reason why God at the first giving of the Law forbad images, but afterwards directed *Solomon* to set up divers images in his house, saith, that it was because the people were rude and ignorant at the first, and so there might have been danger in making images, but afterwards, when they were better instructed, this danger ceasing, because they knew then, how to use them, and that there was no diety in them, he appointed images to be made, and mystically hereby intimated the use of images in times to come in the Church under the Gospell. But this bold figment of his is plainly confuted by this very place, wherein after *Solomons* time images made for divine worship are censured as a cause of sinne. And if images which should bee in the Church under the Gospell, were prefigured by these in *Solomons* temple, it is a marvaile that the holy Apostles and Doctours of the Church had no perceivance hereof for 600 yeares, all which times images were kept out of the Church, and then first brought in, when learning and piety was most decayed. If any man shall wonder how *Ieroboam* could perswade the people to accept again of a golden calfe, when as Gods wrath had been before declared by *Moses* to be so great against their forefathers for the like; it may be conceived that *Solomon* had already made way to idolatry in his latter time, whereby they were for the most part corrupted, and knew little of the sacred history, and they were of themselves most prone to idolatry; and therefore having now a new King of their owne setting up to lead them, it is no marvaile that they were taken with this device of his, except the Priests and Levites who had more knowledge, and some others of the people who being more religious, and so more conversant in the word of God, detested it, and were ready rather to leave their possessions to goe from the kingdome wherein such abominations were committed to serve God, according to his ordinance at Jerusalem, as is shewed that they did, *2 Chron. 11. 13. 16.* And happily as *Martyr* confuteth, *Ieroboam* justified his proceedings herein, by saying, that the people of old set up a golden calfe of their owne head without the authority of their Governor, and therefore God was offended with them; but now it being done by the King, the case differed; and so there was no feare of Gods displeasure: and for the

Note.

Iudg. 18.

V. 30.

P. Martyr.

V. 31.  
Martyr.

Numb. 16. ch.  
17.

Note.

V. 32.

Hos. 7.

Lyra.

the place, as *Solomon* was a King set up by God, and built his temple; so was he, and therefore might use the like liberty to set up others, &c.

*He made also in houses of high places, and he appointed Priests of the extremities of the people, which were not of the families of Aaron.* That is, saith *Martyr*, besides the idols set up by him in *Bethel* and *Dan*, he appointed sacrificing in divers other high places in the land after the manner of the heathen. And whereas God had tyed the Priesthood to *Aaron* and his sonnes, confirming his decree herein by miracle, after the rebellion of *Chorah* about it, and his destruction with his complices by fire from heaven, *Ieroboam* nothing dreading the judgements of God, when as *Aarons* sons would not consent to his wickednes, as is most probable, made others Priests in their stead, of such as he could get from the uttermost parts of his domination out of any of the tribes, who being men of corrupt mindes, and ambitious of the honour readily accepted of it. For there were two dignities, the one Kingly, and the other Priestly; about which, to take away all contention the Kingly was setled upon the tribe of *Judah*, the Priestly upon the tribe of *Levi*; and more particularly upon *Aarons* family, to figure out the Priesthood to come, viz. of Christ, by whom alone the sacrifices of praises and prayers can be acceptably offered unto God. For as of the Kingly, so of the Priestly office men were ambitious; as histories both sacred and prophane doe shew. This was the cause of the rebellion of *Chorah*; and after the peoples return from their captivity, much contention there was about the high Priesthood. And of *Julius Caesar Suetonius* writeth, that when his mother dissuaded him from seeking the high Priesthood, he shewed himselfe to be most eagerly set upon it in that he answered her, thou shalt this day either have me a banished man or a high Priest. And as *Ieroboam*, so superstitious men and hereticall have from time to time deposed and deprived true Presbyters of the Church, which would not consent to their superstitions and errors, and set up others in their stead; but that God who soon shewed his dislike of *Ieroboams* wicked doings, by his judgements against his house, will not certainly suffer them to goe unpunished.

*Moreover Ieroboam instituted a solemnity in the eighth month the fifteenth day and offered upon the Altar; &c. v. 33. He went up to the Altar, and offered incense.* *Ieroboam* not content to alter the place of divine worship, & the form & Priesthood presumed yet further to alter the feast of Tabernacles, which God had appointed to be kept the 15 day of the 7th. month; which *Martyr* thinketh that he did, because the autumnall fruits were then more perfectly gathered in and the work done about them; so that the people might now the better intend to the keeping of a solemnity, and happily because he could not so well have held the people from going up to *Ierusalem* at the first to the feast kept there, if hee had held one at the same in *Bethel*. But I rather assent to the first reason, seeing his ayth was not to let them goe first to *Ierusalem*, and then to call them to *Bethel*; but to keep them altogether from going up to *Ierusalem* for feare of revolting from him. And this new festivall time he is said to have appointed of his own head, wherein saith *Augustine*, he made God a lyer, not beleiving him to be constant in the maintenance of his lawes once made, although he beleived him in his word touching his own advancement to the kingdom. And this new day is by *Hosea* called the day of the King, because it was not of Gods, but his appointing. And his offering incense shewed, that he took the Priests office upon himselfe also, that by his example he might teach them, that it was lawfull for any man that was consecrated by the offering in the law appointed, as was *Aaron*, to be a Priest, as *Lyra* hath it; who also speaking of the house in the high places expounds it of one upon a mount in *Dan*, and another in *Bethel*; which is more probable then that of *Martyr* before, because wee read not of any more places appointed by him.

Touching the feast the 15 day of the 8. moneth instituted by him, although by *Iosephus* and *Lyra* and others following him, it be thought to be the feast of Tabernacles, yet *Theodoret*, *Dionysius*, and *Adricomius* do think it to have been a feast of the dedication of the temples or calves, which he had set up, but because it is said to be like the feast kept in *Judah*, it is rather to be held, that it was a feast of tabernacles,



tabernacles, to which the people had been long accustomed, although the time differed. By *Rehoboam* we may with the ordinary glossie understand worldly minded rectors of the Church, who leaving the way of the ancient fathers, give occasion of schisme in the Church. And by *Ieroboam*, the most advanced in the Church, who do ill requite God by bringing in idolatry, being thus a cause of great sinning to the people.

## CHAP. XIII.

**B**ehold a man of God came from Judah to Bethel, and Ieroboam stood by the altar to offer incense, &c. ] *Ieroboam* having fallen into such grosse idolatry, and many other sins, the Lord, who had set him up to be King, left him not, but sent his Prophet to him to reprove and threaten him, if by any meanes he might be humbled for it and reformed. And he is said to have come out of Judah, because, saith *Martyr*, none in his kingdome durst oppose him in his wicked proceedings, from whence he gathereth, how cold their love and zeal for the truth was grown; if we compare it with their zeal of old in *Ioshuabs* time, when for an Altar set up by the Reubenites, Gadites, and the half tribe of Manasseh, all the rest were ready to go to fight against them. But the most godly in those parts were all gone to Judah out of a dislike of *Ieroboams* doings, as was said before, and therefore from thence, if from any place, one must needs come upon this message of the Lord. And if there had been true prophets still remaining in Israel, yet none of them could have come, but being particularly stirred up by the spirit of God, in which case only at all other times, the prophets of God have gone forth to reprove kings, as is commonly said, the spirit of God came upon such or such a prophet, and then he went and said, &c. as 2 *Chron.* 20. 14. and this man of God came not, but by the word of the Lord. Who this prophet was is not certainly known, but he is thought by Expositours to be that *Iddo*, of whom it is spoken 2 *Chron.* 9. 29. in the latter end of *Solomons* reign; but against this maketh 2 *Chron.* 13. 22. where he is said to have written the acts of *Abijam* the sonne of *Rehoboam*, whereas this prophet was the same day slain by a lion. *Iosephus* calleth him *Iadon*, *Hugo Cardinalis* *Ado* or *Gad*, *Ierom* *Iaddo*, meaning, as he expresseth himself, the same man, that wrot *Solomons* acts. *Epiphanius* calshim *Ioom*, born in *Samaria*. *Tertullian* thinketh him to have been *Semeis*, who was another prophet, that wrot of *Solomons* acts, so likewise *Clemens Alexandrinus* *Semea* the sonne of *Amame*. And he cried out, not to the king but to the altar, saying, O altar, altar, &c. not for reverence to the king forbearing to speak to him, as some think, for the men of God feared not to speak to the greatest tyrants, when they were so directed, as we may see in the example of *Samuel* to *Saul*, *Elijah* to *Ahab*, *Elishah* to *Iehoram*, &c. but he speaketh to the altar and threatneth it, meaning the idolatrous worship there set up, that by crying out unto the altar he might be terrified, that erected it, and all they that served about it, seeing he prophesied of their destruction and burning upon it, as of beasts at this time to the honour of idols, which God so much abhorred, and of the utter overthrow of all that idolatrous worship. And he nameth the man, that should burn men hereupon, viz. *Iosiah*, in whom this was accomplished 340. yeares after, or according to *Iunius* 330. Neither did he prophesie of a thing to come onely, but gave a present signe, that he might be beleevd, viz. that the altar should cleave in sunder and the ashes run out, which followed immediately, so as that they, which were present, could not but acknowledge God, hereby attesting, that he was sent of him, which should have made them all to tremble, and to repent of this abominable wickednesse. But the king was so obstinately set upon his idolatry, that in steed of repenting he stretched out his hand, commanding to apprehend the prophet, but he was smitten by the hand of God so, as that his hand withered, and all strength was so taken from his arm, that it still extended, and could not be drawn in again. Yet when he entreated the prophet to pray to his God

V. I.

P. Martyr.

Jesh. 22.

Hieron. in Chro.  
13. 22.  
Epiphani. lib. de  
vita proph.  
Tertul. de jejun.  
c. 16.  
Clem. Alex. l. 1.  
strom. c. 11.  
P. Martyr.

2 King. 23. 25.

God

God for him, it was again restored, so ready are the servants of God to passe by injuries done unto them, and for the evill attempted against them to pray for their persecuters. This kindnesse of the prophet, although *Ieroboam* could not, but in humanity requite by inviting him home to dine with him, yet neither by the miraculous smiting of his arm, nor by the miraculous sanation thereof, nor by the prodigious present renting of the altar, nor by the judgement befalling the prophet for doing contrary to the charge given him, as here followeth, nor by the old prophets confirming, what this had fore-told, was he moved to any repentance, or to turn from his evill wayes, till his house was destroyed therefore, as is noted v. 34, 35. Whereas in speaking to the altar he doubleth the word [ *O altar, altar* ] some think, he meant both it and the altar at Dan, but this is too curious, he rather ingeminates the word out of zeal and earnestnesse. His signe giving was according to the direction *Dent. 23.* to approve himself to be a true prophet of God. And it is to be noted, that *Ieroboam* was not affected with the signe or the thing threatned, but onely with the stroke, which he felt upon himself, neither did he hereupon desire to be prayed for, that his sinnes might be forgiven him, but onely that his head might be healed, and he spake of God as the prophets, not his God [ *pray to the Lord thy God.* ] Whence we may gather, how far from any sense of true piety reprobates are, even when they are humbled for judgements, their humiliation is not for their sinnes, but for bodily sufferings, as *Ahabs* and *Pharaohs*.

Note.

V. 8.

Tostatus.

Cyprian.  
Rupert. lib. 5.  
Reg. c. 6.  
2 King. 5.

V. 9.

V. 11, 12.

P. Martyr.

The prophet although desired, would not go to *Ieroboam's* house, no not for a reward also promised him, because the Lord had commanded him, neither to eat bread nor drink water in that place, eating bread and drinking water being put for all other provision, as 2 King. 6. 22, 23. But as *Tostatus* puts the case, what if he had been imprisoned and kept there many dayes, should hee rather have suffered himself to be starved, then to have eaten there? and answereth, that having a particular charge to abstain, he should, though to the endangering of his life. He was to put his trust in God, who could have miraculously preserved him, as he did *Elijah*. This interdicting him to eat and drink in that place, was in detestation of the idolatry there committed, and figured out, as *Cyprian* and *Rupertus* have it, the censure of the Church against hereticks and other notorious wicked persons, being excommunicated, with whom it is unlawfull to eat, that they being shunned of all men, might be confounded and brought to repentance. And for receiving gifts, that the prophets did generally abhor from any in those cases, lest the favour of God should seeme to be purchase-able with money, which cometh freely.

But what meaneth that which is further added, *neither shalt thou return by the way whereby thou wentest*? Hereby was intimated, that the place, where idolatry is committed is made so abominable, as that the way thither also is hereby polluted, and therefore to shew the greater detestation of this place, he must not tread in the way that led to it any more, and hereby we are taught to eschew coming where the wicked come, but onely to reprove them.

And there was an old prophet dwelling in Bethel, &c. ] This prophet hearing by his sonnes, who it may be were present at *Ieroboam's* sacrificing, that a man of God came from Judah and shewed such signes, but departed thence without eating or drinking, because he was by God forbidden to eat there, rode after him to fetch him back to his house to eat with him, lyingly telling him, that it was to him revealed, that he should return and eat and drink with him, but therein hee dissembled. 2 Kings 23. 18. this old Prophet is said to have come from Samaria, so that he was not of Bethel by birth, as *Martyr* noteth, but of Samaria; only he now dwelt in Bethel. And whereas Samaria was not built till long after his time by *Omri*, 1 King. 16. 24 he saith, it is either sayed so by anticipation, or that there was a city so called before, but by *Omri* increased and beautified with more buildings. Touching this old Prophet some hold him to have been a false Prophet, and a worshipper of *Ieroboams* calves, and an encourager of him in that wickednesse, and that he sought to intrap the man of God in subtilty, that he being provoked against him, he might bee destroyed; and when he had effected it, that hee went to the

King

King and perswaded him that he was a vain and wicked man, as appeared by the judgement befalling him. Wherefore hee said there was not any cause why hee should be troubled at his speeches or signes shewed by him, seeing the Altar being new made might well be cleaved in sunder by the many sacrifices wherewith it was overwhelmed, and the strength of his arme might faile him through wearinesse in standing and holding the center of incense so long. Thus *Iosephus* in many more words, and after him *Comestor*, and *Rupertus*, and *Lyra*, *Dionysius*, *Hugb*, and *Cajetan*, *Vatablus* and the Chaldee paraphrast calling him a lying Prophet, *Michal* by name. And *Lyra* saith that he came from Samaria to Bethel for the worship of the calves; and some, saith *Martyr*, that he was *Amasiah* their high Priest. But both *Martyr* and *Pellican* hold him to have been a true Prophet of God, but frigid and without zeal to oppose *Ieroboam* in his idolatry; yet they say hee was glad that one came to reprove it, and earnestly desired to doe him any good office therefore, and to be acquainted with him. Wherefore not being otherwise able to reduce him back to his house, hee feigned a revelation made unto him from God. And *Theoderes* long before saith, that hereby he appears to have been a true Prophet, that he foretold truly the judgement to come upon this Prophet, and believed and confirmed his word touching the Altar at Bethel, and added a prophesie against all other high places; and lastly gave a charge to his sonnes to bury him in the same sepulcher with this Prophet, being assured that the time should come that mens bones should be taken up and burnt in Bethel, but thus he hoped that his should rest in quiet; so like wise *Procopius* saying, that hee was no otherwise a false Prophet, but in that he falsly pretended a revelation at this time, and to them a greath *Tobias* and some others, because he is called here only a Prophet; but not a false Prophet. And whereas it is objected, that he said, *because thou hast not obeyed the voyces of the Lord thy God*, as if he served other Gods; for thus *Ieroboam* also spake, *6. 6.* and *Pharaoh* to *Moses*. It is answered that this phrase doth not always imply a strangeness in the speaker from the true God, but sometimes the peculiar favour of God towards him; to whom it is spoken, as the woman of *Techon* spake to *David*, and *Moses* to *Israel*; *Hear the voyces of the Lord thy God*. Upon the foresaid reasons then, and because in the sacred history he is called no otherwise but an old Prophet. I conclude that he was no false Prophet that stood for Idolatry, as *Iosephus* pretends, or a wicked wizzard, as *Balaam*, but a Prophet of the Lord, yet subject to be overwayed by a good intention to shew kindnesse to the man of God, so as that he dissembled with him, but sought again afterwards by repentance to doe away this his sin; and doing unto him the best offices of love that he could in burying him honourably, lamenting his death, confirming his word, and lying in the same sepulchre with him after his death. As for *Iosephus*, whom others that are of a contrary opinion follow, it appears how little credit is in this matter to be given unto him, because in that long narration that he maketh of this Prophet, he erreth palpably in divers things; in that he saith that *Ieroboam* fell to this idolatry by his perswasion: whereas the Scripture saith hee did it of his own head, and that whilst they were doing, the word of the Lord threatening him came to *Idon*, whereas it came to this old Prophet; and that it was told him that he should be destroyed by a Lion in that journey, whereas it was only said, that he should not come to the sepulchers of his fathers; and lastly, that this man of God was a vain fellow, neither was his prophesie true, whereas he confirmed it to the uttermost; yet he was as *Gregory* saith, an evil Prophet to him, when he lyed unto him, and deceiving him, made him to sinne; whereupon he hath these words, He well received the sentence of death out of the mouth of an evil Prophet, by whose seducing he declined from the precepts of life, that from thence he might receive punishment truly, from whence he contracted guilt negligently. Yet it is not to be doubted, but that this man of God was saved, his error being punished onely with death corporall, as is said of the *Corinthians*, *1 Cor. 11. 32.* that he might not be Judged with judgements eternall.

But by his example we are taught not to goe from the certain word of God in any thing, no not by the perswasion of an Angell from heaven; as the *Galatians* are charged

*Iosephus.*

*Cald. paraphrast.*  
*Lyra.*

*Pellican.*

*Theoder. in 3.*  
*Reg. 94. 42.*

*Gregor. bene ore  
mali prophete  
sententiam mor-  
tis accepit, cuius  
seductione a  
preceptis v. m.  
declinavit, ut  
inde postea ve-  
raciter sanaretur  
unde culpam neg-  
ligenter admisso.*



Augst. 44 in 3  
Reg. 13.

Angelomus quod  
peccatum inobedi-  
entia in ipso  
fuerit morte la-  
zarum. quia idem  
Leo, qui vivem-  
tem presumpit  
occidere non  
ausus est occi-  
sum contrahere.  
Gregorius Mag-  
nus.

P. Martyr.

Note.

angelomus quod  
peccatum inobedi-  
entia in ipso  
fuerit morte la-  
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Leo, qui vivem-  
tem presumpit  
occidere non  
ausus est occi-  
sum contrahere.  
Gregorius Mag-  
nus.

charged, Gal. 1. 8. Touching his exemption from future punishments, S. *Augustine* saith, Thus God would punish his servant who despised not to obey his precept by his own contumacy, but being deceived by anothers fallacy, believing that he obeyed, when he obeyed not. For it is not to be thought that he was so killed by a beast, as that his soule was snatcht away to tartarean punishments, seeing the same Lion that slew him, kept his very body, the beast which carried him being also unhurt, and standing by his masters body without feare, in the presence of that savage wild beast even to his funerall; by which marvellous sign it appears, that the man was rather chastised temporally unto death, then punished eternally after death. And hereby saith *Angelomus*, it manifestly appeareth that his sin of disobedience was in death released, because the same Lion which presumed to kill him living, durst not touch him being slaine. *Eusebius* saith the same, with *Augustine* and *Tostatus* likewise, and others. Although hee sinned saith *Martyr*, and was therefore punished with death, yet it was meerly by being deceived, because although God had before forbidden him to eat in that place, yet he thought now he might countermaund it, as to *Abraham*, whom he had bidden to offer his sonne *Isaac* in sacrifice, but afterwards he spake to the contrary; and *Balaam* being first forbidden to goe with *Balaaks* messengers, was afterwards bidden to goe; and this extenuateth his sinne, although it freeth him not from it. And happily as *Gregory* noteth, hee was selfe-conceited at his precedent doings and good successes: wherefore to humble him the Lord suffered him to fall, and happily saith *Martyr*, he was offended with him, because he stayed by the way and made no more haste back again, or the occasion of his error by this device of the old Prophet, might be his propensity to hearken to a motion of refreshing, he being now hungry and thirsty, and so he might not so seriously consider before hee yielded to return; or lastly, because he sought not to God by prayer again to direct him. Wherefore that wee may by no pretence of the truth be deceived, as some are by the Popish; let us first cleave unmovably to that which we certainly know to be the word of God, not being carryed by any pretended revelations, and feigned miracles; and if the case be so doubtfull, as that we cannot other wise know the truth, let us lye to God by prayer, and bee no whit more prone to be swayed on way then another by any worldly respect, but by his glory; having alwayes an heart ready to obey his known will in every thing, and alwayes be humble. Yet the same *Martyr* saith, that this man of God is to be hoped well of, according to the opinion of others before, and giving him thus to death for one offence, into which he fell only by being too facile; he gave occasion to the people of Israel to be terrified by thinking what grievous judgements they were exposed unto by their wilfull abominable idolatries, and like wise all other obstinate sinners. In that the old Prophet denounced this as a judgement unto him, that he should not come to the sepulchers of his fathers, we learn that to want a buriall, or not to be buried at home, but in a strange place, was of old counted ignominious: for although a dead corps hath no soule herof, yet when this is threatned to a man living, through the love that he beareth to his own flesh, he is sensible of it. But for Gods cause to suffer, as many *Martyrs* have done, and to have the dead body exposed to wild beasts, as the body of *Ignatius* was, and devoured; or otherwise to lye unburied is not ignominious, but glorious. The old Prophets going himselfe in person, when he heard what had happened to the man of God, was to recompence as much as he could; the injury which hee had done unto him, and shew his penitency, that he might obtain pardon. The lions standing by, and neither tearing the body nor the asse, showed the speciall hand of God here in, and that he was not slaine by chance; when he would for a punishment, he opened the lions mouth against his servant, and when he would he sent it both towards his body and the asse, making him his keeper, and holding the asse there to carry him back to the buriall, shewing hereby that all even the fiercest creatures are at his beck. If any shall marvelle why this man of God was so soon punished, who sinned least, but the old Prophet, who was for his dying shore in fault; was not; nor *Ieroboam*, who was worst of all, till many yeares after in his heade; *Martyr* answereth that God punisheth those soonest, whom he loveth best, and deserveth

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*After this Ieroboam returned not from his evil way, but he turned and made Priests of the high places of the meanest of the people, who so would filled his hand, &c.* ] Hitherto have been related so many wonderfull accidents, that a man would think, were sufficient to turn any heart from his sinne, but such was the obdurate obstinacy of *Ieroboam*, that nothing would move him to repentance. The cause (*Martyr* thinketh) to be, and that truly, his desire of holding the kingdome which he had obtained, and to keep the people alwayes from revolting. For to reign, ambitious men are bent to do any thing, yea to run into the horrible sinne of perjury, as *Julius Caesar*, who said, *si pejerandum, regnandi causa pejerandum*, and *Harold* here in England is said to have broken his oath to *William* Duke of Normandy for the same cause. And *Basiliscus* to get unto himself the Constantinopolitan Empire alone, *Zeno* being put down, disannulled the councill of Chalcedon, to win divers Princes and Bishops to his side, that were against it, and the popish Hierarchy likewise will not turn from their errours, although palpably manifested, through the desire of holding their Empire still. *But turned and made priests* ] *ch. 12. 31.* he is said to have made such Priests before, of the high places in *Dan* and *Bethel*, but now being more hardened, as they are, that are not made to relent by such powerfull meanes, he proceeded to make more such priests of all other high places throughout his kingdome. *Who so would filled his hand* ] That is spoken according to the manner of consecrating the Priests at the first by Gods institution, *Levit. 8. 27. 28.* as the hands of *Aaron* and his sonnes were filled with offerings. Expofitors also mention another sense, as if by filling his hand were meant *Ieroboams*, by giving him money to be made priests, but I prefer the first.

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## CHAP. XIII.

**A**T that time *Abijah* the sonne of *Ieroboam* fell sick and he said unto his wife, *arise change thy attire, that thou mayest not be known to be the wife of Ieroboam, &c.* ] This wicked king, saith *Pellican*, not being moved to repent by all the signes, which he had seen, beginneth now to be punished in his best sonne *Abia*, who is smitten with sicknesse. And he knowing, that the idols, whom he served, had no power to help him, but onely the true God, he sendeth to his servant *Abia* the prophet, that by his meanes he might obtain favour; of whom he had experience before, when he fore-told him, that he should reigne over *Israel*, that he was a true prophet. But being conscious to himself of his grosse idolatry he was ashamed, that his sending to him should be known, and therefore causeth his wife to disguise herself. Thus they are confounded in time of trouble, when they would, but durst not seek to the true God; of whose help they despair, because they have formerly

1 Pet. 4. 17.

V. 33.

P. Martyr.

V. 34.

V. 1.

Pellican.

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Augst. 44 in 3  
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*Angelomus quod  
peccatum inobedi-  
entia in ip/a  
fuerit moris la-  
zarum. quia idem  
Leo, qui vivem-  
tem presump-  
tione occidere non  
ausus est occi-  
sum consuevit.  
Gregorius Mag-  
nus.*

P. Martyr.

Note.

procedit ad  
audire quod  
fuerit moris la-  
zarum. quia idem  
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tem presump-  
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1 Pet. 4. 17.

V. 33.

P. Martyr.

V. 34.

V. 1.

Pellican.

2000.

P. Martyr.

forfaken him, who caſt away his fear, and give his worſhip to creatures; and this is the caſe of all the wicked, they feel at length the hurt that cometh by their ſins, and ſeek to God being miſery enforced too late.

*Ieroboam*, ſaith *Martyr*, had been ſmitten before in his arm by withering and repented not, now he is ſmitten in his ſon, moſt probably, the eldeſt, which did much affect him, but yet he looketh not to the cauſe, to amend, which if he had done, his ſonne doubtleſſe ſhould have been healed. Yet he beleeveth that his ſickneſſe was ſent of God, as appeareth by his ſending to his prophet, and that the idols, whom he ſerved and their prieſts were not able to help him, becauſe he ſent not to them. But whereas *Martyr* ſaith, he ſent not, that we can gather from the holy Scripture for help, but onely to know what the event ſhould be: I think rather with *Musculus*, that his ſending was to ſeek help alſo, this being implied alwayes in ſending to an oracle to enquire, forſomuch as it is an honour done to that oracle, and an implicit profeſſion of faith and truſt put therein. For his wives diſguiſing of her ſelf, he ſaith rightly, that it was, leſt the prophet knowing her, ſhould either reſuſe to give her anſwer, or ſpeak bitter words againſt *Ieroboam*, who knew himſelf to be hated by the prophet for his abominations; as ſome conceive, becauſe he thought he would be afraid, if he knew who ſhe was, to ſpeak the truth, leſt the king ſhould be hereby exasperated, if it were diſpleaſing to him, for the prophets of God never feared to ſpeak what God would have them ſay, whatſoever they ſuffered for ſo doing. Whereas he ſent his wife and not any other meſſenger, it was becauſe he would have his ſending to the man of God kept ſecret, leſt others by his example ſhould be moved leaving his idols, to ſeek to be true to God alſo, ſeeing he had no confidence in them or their prieſts; that they could tell any thing or afford him any help. This prophet dwelt now in Shiloh, ſometime a place famous for the Ark, but now deſolate, for he was a Shilohite, *ch. 11. 29.* although *Martyr* thinketh, that he retired himſelf thither, becauſe hee was irked at the abominations of the king. And to him *Ieroboam* directed his wife to go, with a poore preſent of bread and honey, that by means of this and by going alone ſhe might be the more concealed. The journey from Thirza to Shiloh was 24. miles, *H. B. Parliarks travels.* In carrying a preſent to him, ſhe did after the manner in thoſe times, wherein they were not wont to go to conſult with a prophet without giving him ſomething, as appeareth by the example of *Saul* and his ſervant going to *Samuel* about his fathers loſt aſſes, not that hereby the prophet might be enriched (for when great guiſts were offered by *Naaman* to *Eliſhab* he utterly reſuſed them) but that they might have ſomething coming in by their office to live upon. The Sept. tranſlat. hath more here then is in the Hebrew, for there *Ieroboams* wives name is ſet down [*Ano*] and (to theſe words cakes, and a cruſe of honey are added theſe, for his children and grapes. *Ieroboam* would not go himſelf, becauſe howſoever he had been diſguiſed yet he thought the prophet would know him by his voice, neither could he well have been gone ſo long, without being miſſed and ſought after by his courtiers. But it may be demanded, how *Ieroboam* could think to be reſolved touching the recovery or death of his ſonne, when as he would not have the party enquired of to be diſcovered to the prophet, who he was? It is moſt probable, that when any came to enquire, they did only propound the queſtion in generall, as thus, I have a ſonne at home very ſick, tell me, whether he ſhall recover; the party inquiring never declaring himſelf, or what he was. But herein the folly of *Ieroboam* declared it ſelf, that he thought *Ahiab* could ſee what ſhould become of the young man inquired of, but not who it was that ſent to enquire.

V. 4.

When *Ieroboams* wife came to the prophets houſe, it is ſaid, that he being before inſtructed by the Lord knew her, and calling her by her name, bade her come in, and challenged her for diſguiſing her ſelf: for by ſeeing her he could not know her or that ſhe was diſguiſed, becauſe his eyes were dim with age, and he could not ſee. From which circumſtance of his old age it is gathered by ſome, that this was done not long before *Ieroboams* death, about 10. years of his reign being now expired, and he dyed when he had reigned 22. becauſe *Ahiab* the prophet was

not

not aged when he first fore-told unto *Ieroboam*, that he should be king, for he could then see and walk abroad, *ch. 11. 29.* but who knoweth not, that he who now seeth, may in two or three years become blinde through age. Yet although it cannot hence be evinced, it is most probable, that this was done towards his end, because *v. 14.* it is said, [*the Lord shall cut off the house of Ieroboam this day, even now.*] Which words are understood by all, as intimating a suddain execution of this prediction. And therefore although this history be placed here before the defection of *Rehoboam*, and his castigation by *Shishach* king of Egypt, and his death, and his son *Abijah*'s reign, and his famous victory obtained over *Ieroboam*, set forth *2 Chr. 13.* yet it followed in time after all these, it but two yeares before *Ieroboam*'s death, seeing *Rehoboam* reigned but to the 17. year, and *Abiah* to the 20. of his reign, for he reigned but three yeares. Yet it is set forth before them, that we might have the whole history of *Ieroboam* to his death, and then the history of *Rehoboam* and his race till after his death unto the raising up of another king in *Judah*, before which again the history of the kings of *Israel* by an intercourse is fetcht up so farre, and then that of the kings of *Judah* prosecuted. Again, for this circumstance of the present history, the prophet called her by her name, and told her of her disguising her self, that she might be the more assured of the truth of that, which he should further say unto her for *Ieroboam*'s greater terror.

And what is it that he said? *Go and tell Ieroboam, thus saith the Lord, &c.* The answer sent by the prophet to *Ieroboam* is a grievous accusation, that being extraordinarily advanced by God to the kingdome of *Israel*, whom he still calleth his people, although now polluted by idolatry; for the covenant made with their fathers, which kingdome was also taken away from *David*'s posterity for their sine, and therefore he might well understand, that he should have been by this favour of the Lord towards him stirred up with all his power to purge the land from idolatry, and to preserve the worship of God pure and uncorrupt, as *David* had formerly done: yet he most ungratefully contrariwise was the authour of more grosse idolatry, God and his pure worship being utterly neglected, yea opposed by him. Whereas in commending *David* he saith, that he kept his law with his whole heart, doing nothing but that which was right in his eyes, I understand it with *Martyr*; of the thing now spoken of, and not generally of the whole course of his life, that is, of his freedom from all error about the worship of God, and if it be generally understood, it may be said, that it was thus spoken, because his sine of adultery and murder upon his repentance were done away, as *Nathan* told him, *2 Sam. 12.*

And whereas it is said, that he did worse then all that were before him, this is to be understood of *Saul*, *Solomon*, *Rehoboam* & *Abijah*, after the end of the reign of the last of which kings this was spoken: for *Saul* did not set up any Idolatry, *Solomon*, notwithstanding the idolatries in his time hindred not the worship of God in the place and after the manner by him appointed, *Rehoboam* having sinned by idolatry, repented when he was chastised by *Shishach* king of Egypt, and *Abijah* his son likewise turned to the Lord, when he was endangered by the armies of *Ieroboam*; neither did he ever presume to alter any thing in the worship of God, as *Ieroboam* had done. But *Ieroboam* would not be moved by any meanes to repent, and appointed new places and Priests and feasts of his own head, most presumptuously keeping his Subjects from the old ordained by God. *Tostatus* extendeth the comparison further, even to the Idolatrous kings of the heathen, all whom he exceeded, because they were ignorant, but he had knowledge.

Behold I will bring evill against the house of *Ieroboam*, and I will smite him of *Ieroboam* that pisseth against a wall, both the shut up and the left in *Israel*; and I will cleave away the remainder, &c. as dung useth to be cleansed away.] that is, saith *Pellican*, I will so utterly destroy the house of *Ieroboam*, that not so much as a dog thereof shall be left, nor any though never so carefully shut up and hidden in any part of the land; yea so sweeping a judgement will I bring, that if any remaine, although but the refuse of that stocke, and as vile as dung, they shall also be swept away. *Martyr* distinguishing those that are threatned here, will have by the first

V. 7.

V. 8.  
P. Martyr.  
See more of  
Davids com-  
mendation &  
gain, 1 King.  
15. 5.

V. 9.

V. 10.

Martyr.

Pellican.



up, and left in Israel understood either treasures closely laid up and cattell in the field, or men in strong holds and in the countrey abroad, or lastly men in walled townes, who shall be taken by the enemy, and such as being left at the first, shall after wards be sought out and destroyed. And for the comparison used, as one removeth dung, he saith, some by the word *dog* translated *dog* understand grinding teeth, as if it were meant, that they should be ground as meat by the teeth some, a while wind carrying dung away; but the commonest and best is, that his posterity should be cast out as a man casteth out all dung and filth out of his house when he cleareth it. And it is to be noted, that the same word is here used for *dog*, which significth idols, to shew their basenesse and the basenesse of those that serve them. I hold with *Martyr*, that judgement against Israel for being polluted with *Ieroboams* idolatry, is here mixtly denounced under these words [*the Lord shall set him up and left in Israel*] being meant such as were fortified against their enemies, whom they should first destroy and take away, and then others, whom as left out of these defended places they first let passe; and for the last clause touching *Ieroboams* posterity, I subscribe to the common interpretation. The judgement against Israel being but touched here in a word, is further amplified *ver. 15, 16.*

V. 11.

V. 12, 13.

*These of Ieroboam that dye in the City the dogges shall eat, &c.* v. 14. This is shewed by whom the execution should be done, viz. by another king that should be set up in his stead, as *ch. 15. 2.* is shewed, that it was done by *Bascha*. Only it is said *v. 12, 13.* that *Abia* alone, that was now sick, of all the house of *Ieroboam* should have a buriall, because there was some goodnesse found in him, but that he should never see him alive more, for he saith, that at her entrance into the city he should dye. This goodnesse the Rabbins say, was, that he took away the impediments whereby his father sought to hinder the passage of the Israelites to Jerusalem to worship; and *R. Solomon* saith, that his father had set armed men in the way, but he removed them, his father not knowing it. But this is improbable, because *v. 3.* he is called a childe, and therefore he was unfit for any such exploit, and it is to be thought rather, that by the goodnesse in him was meant his towardnesse and forwardnesse in vertuous wayes, which made all Israel to love and hope well of him, and when he was taken away by death, to lament it. The words in Hebrew are, [*there was found in him a good word towards the Lord*] the vulgar Latine [*there was found a good word from the Lord upon him*] that is, saith *Sallianus* contrary to all others, not any goodnesse; although *Iosephus* and many after him stand for that, but only, it seemed good unto God to forgive him, which he did not to any other. But a good word is commonly put for a good thing in the Hebrew tongue, and so I doubt not but it is here meant; and so *Lyn* and *Pellican* understand it, who follow the Latine translation.

V. 14.

Junius.

Tostatus.

P. Martyr.

*But the Lord shall set him up a king who shall roate out the house of Ieroboam this day, and what, even now* v. 14. so are the last words in the Hebrew, word for word, the meaning being according to *Junius*, He shall cut off *Ieroboams* house the same day that he entreth upon the kingdome; nay what did I say, the Lord will set him up a king? he is even now in the kingdome who shall doe this. The speedy execution is here certainly set forth, and happily, as *Tostatus* hath it, *Bascha* began even then to worke and make way for the attaining of the kingdome, although he could not effect it in lesse then two or three yeares: the vulgar Latine hath it, [*this day and at this time*]. *Martyr*, who followeth the Hebrew, saith, that these words are added, lest by [*this day*] a longer time should be thought to be meant; and therefore he saith, what do I speak of a day, it shall even now be done. Some others, he saith, understand it as spoken interrogatively, what is it that shall happen even now in comparison of that, which shall come afterwards; to the declaring of which he in the next words proceedeth *v. 15, 16.* But I rest in the first, as most genuine, to say nothing of *Caietans* understanding by [*now*] the now living, for they now lived, upon whom this judgement should fall.

V. 15.

*And the Lord shall smite Israel as a reed is shaken in the water, &c.* Here are two punishments threatened against Israel. First, that that kingdome should alwayes be unstable as a reed shaken to and fro, being sometime under one King and

and sometime under another of a divers tribe, so soone as one was set up and had reigned a while, another working his destruction, and so taking the kingdome to himselfe; not like the kingdome under *David's* posterity, which was settled in his race, and therefore stood, as a cedar in comparison of it. 2. That it should after certaine yeares bee quite destroyed, Israel being carried captive beyond the river, that is, Euphrates; into Babylon, and from Assyria which was under the King of Babylon, people being brought to inhabit that land in their stead; as is shewed, 2 *Kings* 17. that it fell out. Thus for their idolatry, whereof *Ieroboam* was author to them, they were made to change a most fruitfull countrey for a barren, which change saith *Martyr*, was like the change made between *Glucens* and *Dionedes* of golden armour for brazen.

P. Martyr.

V. 17.

*Thent he wife of Ieroboam arose and went away and came to Thirza, &c.* ch. 12. 25. *Ieroboam* is said to have dwelt in Shechem in Ephraim, but *Thirza* saith *Martyr*, was an head city in Manasse, and happily he had another house there, in which he dwelt sometimes, and here at this time his child lay sick, and at the return of his mother when she entred the house, he dyed. But how doth this agree with v. 12. *When thou shalt enter into the city, he shall dye.* Ans. The Kings house most probably stood at the entrance of the city, and so the entring into the house was the entring into the city. And whereas a question may be made, what if his mother had not returned thither, should he not have dyed? I answer, he that foretold this, knew that these should return forthwith, and therefore this is but the putting of case impossible. v. 19. *The rest of the acts of Ieroboam how he fought and reigned, they are written in the book of the Chronicles.* Many saith *Martyr* think this book to bee that which is contained in the Bible called by this name, but against this maketh, 1. That the *Chronicles* were written by *Esdra*s, who was not born, till many yeares after the writing of this. 2. Many things are said to bee set forth in that book of *Chronicles*, which are not to be found in this. It seemeth that the prophets wrot the geste of the Kings of their times more largely, calling their books so written, *Dibri hajamim*; and out of this *Esdra*s took that which he wrot, leaving out many things which he thought not so necessary; see before ch. 11. 41. The time that *Ieroboam* reigned was 22 yeares, and then he dyed, not long after that the Lord had so threatned him by his Prophet, and *Nadab* his sonne reigned in his stead; the prosecution of whose history is intermitted, untill ch. 15. 25. and the acts of *Rehoboam* the King of Iudah, and his successors are next set down.

P. Martyr.

V. 20.

V. 21.

*Rehoboam the sonne of Solomon reigned in Iudah, 41 yeares old was he when he began to reigne, and he reigned 17 yeares, &c.* The thing most remarkable in this King is, that he came of a mother an Ammonitess, which is not certainly without cause set down, but to intimate the evill that commeth of such prohibited marriages. For the children of Israel were forbidden to marry with the daughters of *Ammon* or *Moab* to the tenth generation; and it is most probable, that this woman was one of those that turned away *Solomons* heart to idolatry, seeing he is noted to have set up the abomination of the children of *Ammon*, ch. 11. 7. And now see what came of this marriage; an insolent and foolish sonne, who by his pride and folly lost the greatest part of his fathers kingdome, and was a grosse Idolater also; and Iudah together with him, as is shewed 2 *Chron.* 12. 1. although here v. 22. Iudah only be named, as doing evill in the sight of the Lord. But neither he nor Iudah fell to so soale sinning in the first of his reigne, but at the end of 3 yeares, 2 *Chron.* 11. 17. before which it is shewed there, but here omitted, that he fortified many cities, viz. *Bethlehem*, *Etam*, and *Tekoah*, *Beitbur*, *Socante*, &c. being 15 in number, and situated in Iudah, and Benjamin. These he fortified and furnished both with armour and victuals for the better defence of his kingdome against any new attempts of his enemies, thinking happily also as *Pellican* hath it, that he might afterwards use those armes to reduce again the ten tribes to his obedience. And to strengthen him the more, the Priests and Levites came from all parts unto him, because *Ieroboam* had cast them off, and made other Priests, as hath been already touched: 1 *Kings* 12. 31. For the Priests and Levites being dispersed amongst the tribes from whence they were to come up at certain times to doe their

Deut. 23. 3.

2 *Chron.* 11. 5, 6, 7.  
V. 10, 11, 12.  
*Pellican*.

V. 13, 14, 15.

V. 16.

V. 17.

V. 18. 19.

V. 22.

V. 23.

their service at the Temple, and commonly to instruct the people where they lived in the lawes of God, were now debarred from both these by *Ieroboam*, who would neither permit any to go to Ierusalem to worship, nor the instructing in the lawes, the knowledge whereof he desired should be abolished amongst the people. Wherefore the zealous Ministers of God chose rather by abandoning his kingdome to leave their houses and lands, then by staying still to be any way guilty of his wickednesse. And not only they, but other godly persons from those parts flocked to *Rehoboam* to dwell in his kingdome, where they might be free from the like danger, and enjoy the comfort of Gods ordinances, which they could not doe in their own places. Indeed no more is said, but that they went up to Ierusalem to sacrifice, but it must needs be understood, that they left their houses and possessions also, as the Levites did to goe and dwell in that kingdome, because if they had remained in the kingdome of Israel still, they could not have had liberty to go up to Ierusalem at festivall times to sacrifice, as it is said that they did. Now by means of some coming thus from all tribes into the kingdome of Iudah, it became much more populous and stronger, and although *Rehoboam* had lost the 10 tribes, yet whilst he cleaved unto the Lord, he began again to reigne over them in part, for he is said to have walked in the wayes of *David* and *Solomon* 3 yeares, which is to be understood of *Solomon*s former yeares; but this happy time lasted not above three yeares. Then saith *Pellican*, his hypocritic, by which he had made a shew of fearing God in worldly respects, viz. to draw more subjects to him was discovered. Now, more ceasing to come unto him, the wickednesse that lay hid in his heart brake out, and he fell to the open practice of idolatry as well as *Ieroboam*, 2 Chron. 12. 1. and 1 King. 14. 22, 23, 24. But before this his multiplying of wives is recorded, and his begetting of many children. He had 18 wives and 60 concubines, and begat of them 28 sonnes and 60 daughters. And in particular, how he sought especially to match with *David*s house; for the estimation wherein he was had amongst the people, to this end taking *Mahalath* the daughter of *David*s sonne *Ierimoth*, and *Abihail* the daughter *Eliab*, *David*s brother; and *Maacho* the daughter of *Ab-salom*, whose children are also named *Abin*, *Ethai*, *Zizah*, and *Solemish*, because the first of these reigned after him, although the sonne of the last 3 wives, and so most probably younger, then some other of his sonnes.

But as *David* had formerly preferred a yonger son *Solomon*, because wisest; so he made *Abiah* captain over all his brethren, thus making way for him to reign after him, because he was both wiser and mightier than any of the rest.

And he is said v. 23. to have desired many wives, which was contrary to the charge given *Deut.* 17. herein following his father *Solomon*, and probably by this means he was drawn also to follow him in idolatry, for which he is here commemorated.

To return now again to his fall into idolatry, into the fourth year of his reign, when his kingdome was strengthened, [he left the law of the Lord and all Israel with him] and more largely, 1 King. 14. 22.

And Iudah did evill before the Lord, and provoked him above all that their fathers had done through their finnes. 23. For they built also high places, and images, and groves, &c. v. 24. there were Whoremongers in the land.] *P. Martyr* hath it, male whores, *lunius*, *meritarii*. Hebr. *שְׂכֵרִים* *scortum masculinum*, according to *Pagninus*. Or *Cinadu*, that is, such as sinned after the manner of the Sodomites, and this was suffered to go unpunished, yea whatsoever abominations else were practised amongst the heathen, were practised there also. *Rehoboam* enjoying a prosperous estate, knew not how to use it, but now fell from God, who had thus blessed him, whereby the danger of prosperity and wealth appeareth: wherefore that of *Pindarus* is true, as *Martyr* observeth, nothing is so hard to be concealed as prosperity. God had chosen Ierusalem to set up his name there, but he as it were to despight God, set up idols there, and by this means Iudah was now also corrupted more then in *Solomon*s or in any of their fore-fathers times, because idolatry was more generally followed, then at any time before. Their sinning in Iudah is not aggravated by comparing it with Israels sinning under *Ieroboam*, but with the finnes

2 Chron. 12.

1 King. 14. 22.

*P. Martyr.*



sinnes of former ages, for Israel sinned yet more then they, both because *Ieroboam* began at the first with idolatry, and also interdicted the peoples coming to the temple at Ierusalem to worship, which *Rehoboam* did not, seeing there was free liberty still to sacrifice according to the law. The particular thing, wherein they exceeded their fore-fathers in sinning, was in that males were prostituted at their idolatrous feasts, and in other abominations they did like the heathen, whom the Lord had cast out before them. And indeed this is noted to be a judgement, unto which the heathen were given over for their idolatry, *Rom. 1.* and it is to be imputed to the like judgement, that the people of Iudah sinned likewise. *R. Solomon* indeed, because he would free his countrey men from so foul a sinne, expounds it by adulteries, but other Hebrews, as hath been already said, so *Pellican*. This wickednesse the Lord suffered not long to go unpunished: for in the fifth year of *Rehoboams* reign, *Shishack the king of Egypt came up to Ierusalem.* 2 Chron. 12. 2, 3, 4. He is said to have come becaufe they sinned, and that with 1200 chariots and 60000 horsemen, and innumerable others, and took the most defended cities of Iudah, &c. There also it is said, that *Semeiah a prophet came to Rehoboams and the princes of Iudah, when they were gathered together in Ierusalem, fleeing from Shishack, saying, unto them, thus saith the Lord, ye have left me and I have therefore left you, &c.*

Then they confessed their sins and by the same prophet had comfort, that they should not be destroyed utterly, but serve the king of Egypt, that they might know the difference between the service of God and of other kings. The king and princes humbled themselves at the hearing of the prophet, but from their wickednesse they turned not, but only in hypocrisy, because *v. 13. Rehoboam* is said again to have done evil, and not to have prepared his heart to seek the Lord. Yet this shew of repentance for fear, to which they were brought by *Semeiah*, prevailed for the preventing of utter destruction at this time, as *Ahab's* humiliation also did, 1 King. 21. 29. that all may learn to humble themselves before God in times of publike calamities and dangers. But *Shishack* was permitted to rife the Lords house and the kings house, and to carry away the treasures found there, and the golden shields that *Solomon* made. *Iosephus* saith, that the king for fear let open the gates of Ierusalem unto him, upon agreement to spare these things, but the Egyptian king kept not this covenant. And this seemeth to have been done after that little comfort, which the prophet gave them, because after that he is said to have gone into Ierusalem, and to have done this *v. 9.* They were not then wholly delivered, but so as that thenceforth they lived in misery, they were taught by experience how sweet and comfortable the service of God is in comparison of the service of other kings. For to be made servants and tributaries to kings is so grievous, as that the Israelites formerly serving such, groaned under the oppression thereof and were delivered, and when the Romans destroyed Ierusalem, some, saith *Iosephus*, killed themselves by running through one anothers sides with their swords, rather then they would come into the servitude of the Romans; yet so pusillanimous, saith *Lyra*, was *Rehoboam*, as that he was comforted in this, that he enjoyed his life and kingdome still, although in such a servile condition upon these words, 2 Chron. 12. 13. *He comforted or confirmed himself in Ierusalem.* And for the golden shields, which were carried away he made brazen, thus the golden time, which was before when they served God, was turned into brazen, when they forsook him and served idols, and this and greater be the miseries of such as apostatize from good to evil.

The conclusion of the history of *Rehoboam* is, that the rest of his acts and all that he did, were written in the book of the Chronicles of the kings of Iudah, as the history of *Ieroboam* was before concluded, *v. 19.* where see, what is to be thought of such books, as unto which reference is thus made. In that *Rehoboam* had brazen shields carried before him when he went into the house of the Lord, it is to be noted, that although he were an idolater, yet he served God still at the temple, where the Priests and Levites attended, as in *Dauids* time. And for his pusillanimity *Herodotus* noteth, that he yielded his countrey to the king of Egypt, whom he calleth by another name, without fighting, for which, to the shame of that kingdom, he set up stones there for monuments, containing both inscriptions of this conquest,

Pellican.

V. 25.

2 Chron. 12. 3, 4.

V. 5.

V. 6.

V. 7, 8.

Note.

1 King. 14. 26.

Lyra.

1 King. 14. 29.

conquest and womans privities annexed, to shew the woman-like timorousnesse which was in them. But this is that which is threatned to the wicked, that they shall have a fearfull and trembling heart. Whereas *Rehoboam* is said to have reigned still in Ierusalem, it is intimated, that the Egyptian king did no more but take away treasures and impose a tribute, but otherwise the state of that kingdome remained under *Rehoboam*, as before, that it might appear, what regard God had unto *David* according to his promise.

## CHAP. XV.

**A**mongst other things touching the acts of *Rehoboam* it is particularly mentioned in the Chapter before going v. 30. *And the warre between Ieroboam and Rehoboam all their dayes.* And this chapter v. 6. it is said, *There was war between Rehoboam and Ieroboam all the dayes of their lives.* Although at the first dividing of the kingdom God restrained *Rehoboam* from war, whilst he served him, not suffering so great an evill to rage in that kingdome, yet when he and his kingdome were corrupted also with idolatry, he suffered warres to begin again, and to go on without ceasing, one seeking to recover his tribes lost, and the other to hold them. it being thus verified, which was spoken by the prophet *Esa. 57. There is no peace to the wicked, saith my God.* Having gone from God, he went from them, leaving them to teare and to destroy one anothers kingdom without end, which may alwayes bee expected in any kingdome or state, to bee the issue of wickednesse.

V. 1.

2 Chron. 13. 2.

Pellican.  
Ioseph. antiq. lib.  
8. c. 3.

Hieronym.  
Lyra.  
Tostatus.

2 Chron. 13.

Sallianus.

*In the 18 yeare of Ieroboam began Abijam to reign over Iudab. He reigned three yeares in Ierusalem, and his mothers name was Maachab the daughter of Absalom, and he walked in all the sinnes of his father, &c.* 2 Chron. 13. 2. His mothers name was *Michaiab* the daughter of *Vriël* of Gibeah. But 2 Chron. 12. 20. shee is named *Maachab* the daughter of *Absalom*. To reconcile this difference some say, that *Maachab* was *Absaloms* daughters daughter, for his only daughter was *Thamar*, neither is it unusuall in holy Scripture to call the grand-child the daughter. *Vriël* then of Gibeah a Benjamite, to whom *Thamar*, *Absaloms* daughter was married, was father to *Maachab* and *Absalom* her Grand-father, for which shee is here called the daughter of *Vriël*, there of *Absalom*. But *Ierom* and *Lyra* and *Tostatus* say, that by *Absalom* is not meant *David*s sonne; but some other, because he was of Gibeah, *Absalom* of Ierusalem, or Hebron, or Bethlechem; to approve which they say that it is not *Absalom* in the Hebrew, but *Abeßalom*; and to make that name and *Vriël* to agree, that either the same man was of two names, or else *Abeßalom* was the Grand-father, and *Vriël* the Father. But who so shall look into the Hebrew text, shall find no difference between this name and *Absalom*, and although no marriages ought to have been made out of the tribe, yet who can think that any scruple was made of this, by such as sinned so fouly against other more weighty commandments of God? Wherefore I conclude, that most probably, *Maachab* or *Michaiab*, was *Absaloms* Grand-child, and properly the daughter of *Vriël*, who was the sonne of *Absaloms* daughter; for which cause shee is the daughter: as *Obed*, who came of *Ruth*, a sonne borne to *Naomi*, her mother. Now his mothers name is set down in making way to relate of his wickednesse, because shee bappily being a grosse idolatresse was the chiefe cause thereof; of her idolatry, see 2 Chron 15. 16.

But because v. 10. *Abijam* saith, *The Lord our God is ours, neither doe we forsake him*, &c. A doubt ariseth, how that agreeth with this, telling of his sinnes, wherein he followed *Rehoboam*? *Ans.* Either he spake so in dissimulation, according to some, or rather when he went forth to this battell, he was godly; it being the first entrance upon his kingdome: but being past up by this great victory, after pride all other wickednesse followed in him; especially having a mother to put him on herein. For if he had spoken dissemblingly, he should not certainly have found such help from God. And because he continued in the way of piety so short

a time

a time, that is passed over, as not worth the naming; and his great wickednesse only is mentioned, yet *Martyr* thinketh that he was wicked at the first, but being in danger by *Ieroboams* great Army, repented; and sought unto God, as his Father being chastised by the King of Egypt, had done. But *Pellican* that hee was wicked even now, only the worship of God was by him externally maintained, and magnified; wherewith because God was well pleased, it being of his owne ordaining, hee now took part with him. And for this the time of his reigne was made short, for it was only 3 yeares. v. 3. His heart was not perfect like *David*, yet for *David*s sake the Lord gave him a light in Ierusalem, because *David* did that which was right, &c. Of the like commendation given to *David*, see before, 1 Kings 14. 8. onely here is excepted the matter touching *Vriah*; not as *Martyr* saith, because this was his only sin, but because so foul, that whatsoever he did amisse before or after it, was nothing in comparison of it.

*There was warre between Rehoboam and Ieroboam, all their dayes.*] This may seem to be set down there out of place, but the writer of this history did it, that wee might take speciall notice, that warres were not only begun when Kings were left of God for their wickednesse, but continued without end in the fathers time, who never turned, and then v. 7. in the sonnes time, betwixt whom yet, and *Ieroboam* it is only said, that there was warre, viz. one great battell described more largely, 2 Chron. 13. 2, 3. wherein *Abijam* obtained a famous victory, neither was he any more molested, which seemeth to favour the exposition of *Martyr* before going, that *Abijam* was wicked at the first; and hereby *Ieroboam* was emboldened to raise such forces against him, but hee being in danger, turned and besought the Lord for aid and so prevailed, but his heart being not right, after this hee was not suffered to continue long, but dyed at the end of 3 yeares. Touching this battell, it is uncertain whether of them provoked the other, but almost all men conjecture, that *Ieroboam* took the opportunity of *Rehoboams* death, and first provoked unto it in the beginning of *Abijams* reign, when he was scarce settled in his kingdom, and but young and unexpert in martiall matters. Yet if we consider his reign only of 3 yeares, and his sonne *Asa* left behind him then fit for government, hee cannot be thought to have been so young; and because *Abijams* entering the battell is first spoken of, and the number of his men, and the place where the battell was fought, was in Ephraim, which was within the kingdom of *Ieroboam*, it is most probable, that *Abijam* was first in armes, thinking to recover that part of the kingdom again, which his father had lost; and to this doth best agree the tenour of his speech, which was to move them to forsake *Ieroboam*, as a rebell against the house of *David*, and a perverter of religion, and now to return to the obedience of that house, let up of God to rule and reign for ever. Wherefore *Seamus Calvin* saith, that *Abijam* rashly offering warre to *Ieroboam*, yet obtained the victory, when he called upon God. He began then, as his father by force to seek to recover the kingdom taken from his house, but by more wise perswasions added. But did not he know that God had given *Ieroboam* that part, and taken it from the house of *David*? *Ans.* Doubtlesse he did, but whether for *Rehoboams* time only, or for ever he knew not; or to how long time this punishment of *Solomons* idolatry should be extended. Certain it is, that he favoured his proceedings by giving him the victory miraculously, he having in his army but 400000, but *Ieroboam* 800000. For although men going out to warre, sometimes unjustly are suffered to prevaile, yet never are they extraordinarily assisted, as *Abijam* was; And the reason may easily be conceived, viz. the incorrigible wickednes of *Ieroboam*, and of the men of Israel here mentioned, whereas *Abijam* maintained the true worship and service of God, and both he and the men of Iudah called upon God, and put their trust in him only. To shew therefore how wel pleasing to God this is, & contrariwise how displeasing to forsake God & to serve images, he wrought thus miraculously for them, although he favoured them not in seeking contrary to his decree, to bring all Israel again to the house of *David*, so that after this great victory *Abijam* could not yet prevaile for that, but only took some cities of Israel, that kingdom remaining to *Ieroboam* still. The place from whence *Abijam* spake before the battell began, was mount *Semeraim*, so

V. 2.

V. 3.

P. Martyr.

V. 6.

V. 7.

*Iosephus. P. M.  
Zonaras in an-  
nal. Lyræ, &c.*

2 Chron. 13. 3.  
V. 4.

*Seamus Calvin.*

Note.



In 8. 9. 7.  
V. 5.

2 Sam. 7. 14.  
V. 6, 7.

V. 8, 9.

V. 16.

Lyranus.  
Tostatus.  
V. 12.

V. 13, 14, 15,  
16, 17.

V. 18, 19, 20.

Pellican.

Lyra.

V. 20.

so placing himselfe doubtlesse, that he might be heard by a great part of *Ieroboams* army, as sometime *Iotham* the sonne of *Gedeon* went up to a mount to speak likewise to the *Shechemites*. The occasion that he made beginneth first with *Dauid* and his sons right to the kingdom over all *Israel*, for ever; for he saith that God gave to them by a covenant of salt, that is, either confirming it by sacrifice, in which alwayes there was salt, or because salt keepeth flesh from corrupting; it is thus spoken to shew that this covenant should never be altered, thus this phrase is used also before, *Numb.* 18, 19. And for *Ieroboam* hee saith, that hee was but a servant that rebelled against his Lord, and gathering vain fellowes to him, he prevailed against *Rehoboam*, as a timorous and unexpert man only, that thus he might move their minds if he could possibly without warre to leave *Ieroboam* againe, intimating by this speech that the fault was only in his father, that *Ieroboam* thus prevailed; but now another man being made King, who had more courage, the case would be altered. And because it was commonly knowne against this, that God set up *Ieroboam*, and *Rehoboam* lost not those tribes under him for want of courage, for hee gathered a great army to bring back the kingdome to himselfe, only God restrained him from fighting; he added, that *Ieroboam* was to them the authour of idolatry, and of casting off Gods Priests, and making others in their stead, even of the basest condition; so that they had whilst they followed him, God for their enemy, and therefore if they trusted in their great multitudes, they should certainly be deceived, because there is no strength against God.

In the kingdome of *Judah* contrariwise he sheweth, that there were lawfull priests and sacrificing, and lights burning, and shew-bread, &c. Neither had they forsaken God, because although there was idolatry there also, yet none was compelled to it, but all men were left free to repair to the service done in the temple, according to the law of *Moses*. Whereas he speaketh of the golden candlestick, it is *per immolationem numeri*, one being put for more, according to some, yet others think, there was but one left, the rest being taken away haply by the king of *Egypt*. In concluding, he dissuades them therefore from fighting against God, threatening that if they did, they should not prosper, as indeed it fell out. For whilst he spake thus, although *Ieroboam* closely divided his army, causing one part to wheel about and to come upon their backs, and the other to set upon them before, thinking by his great multitudes thus to confound and overcome them, yet the priests sounding with trumpets, and the men of *Judah* crying to the Lord for help, gave them the overthrow, killing 500000. of them, such a slaughter as no history almost relates the like in any age, as *Iosephus* also noteth, and therefore the version of his history made by *Rassinus* is false, wherein it is 50000. Then *Abijah* and the men of *Judah* pursued *Ieroboams* men, and took from him three cities, with their daughters, that is, the villages belonging to them; *viz.* Bethel, Ieshana, and Hephraim, then *Ieroboam* died being smitten by the Lord, so *Tostatus* and some others understand it. *Pellican* speaking of the number slain, calleth it an incredible number, saying, that a certain number is put for an uncertain, the meaning being, that more then half the army perished, but I see no reason, why the precise number should be called in question, seeing the Lord at the sounding of the silver trumpets, according to his ordinance, gave such courage to *Judah*, and strook such fear into *Israel*, that one of them was able now to chase an hundred, for the heart being surprized with fear, the outward members, saith the Philosophers, languish and are without strength. Touching him that is said now to be smitten; *Lyra* will not have *Ieroboam* understood, but *Abijah*, who according to some, having taken Bethel where a golden calf was, became by this means an idolater, for which God smote him, that he died. The words are, *Neither could Ieroboam prevail any more in the dayes of Abijah, and the Lord smote him that he died*, where the word [him] may be referred to either, but to *Ieroboam* it seemeth, that it cannot be referred, because he lived still, when *Abijah* was dead, for *Asa* is said to have begun to reign in the 20. year of his reign, 1 *King.* 15. 9. and he fulfilled 22. before that he died. And because it is immediately here subjoynd touching *Abijah*, that he was confirmed and married 14 wives, and begat 22 sonnes, v. 21. it is as improbable, that it is spoken of him, and

and yet because *Abijahs* death is presently spoken of, *v. 22.* and *Ieroboams* living & reigning after that 2. yeares, I hold with *Lyra*, that it is to be understood of *Abijah* turning wicked and idolatrous after this victory, as was touched before. That which followeth of him, *v. 21.* being meant of his posterity, & whereas it is said, he married, &c. it is best read by *Iunius* in the preterpluperfect tense, he had married, this being spoken by way of recapitulation. And to this exposition consenteth *Diony. Hugo*, & *Iosephus*, & *Hebr. major Chron.* alledging yet another reason, *viz.* because when he had taken Bethel, he destroyed not the golden calf. *Abijah* after this victory turning wicked is smitten, that he died in a short time; whose acts are said to be written in the book of the Chron. of the kings of Iudah, as *Rehoboams* before, *1 Kin. 14. 29.* but *2 Chr. 13. 22.* in the book of the Prophet *Iddo*; of both which enough *1 Kin. 14. 19.*

To returne again to the history of the Kings. *Abijah* being dead, *Asa* his sonne began to reign, anno 20. of *Ieroboam*, and he reigned 41. yeares, and did that which was right in the sight of the Lord, his mothers name was *Maacha*, &c. The same history is also set forth, *2 Chron. 14. 1. 2.* where it is supplied which is here wanting, the land had rest 10. yeares. And in describing his righteousness it is said, that he beat down the altars of strange Gods, and their high places, and brake their images, and cut down their groves, saying to the Jews, that they should require the Lord, he built also cities of defence, &c. *v. 6. 7.* And his armies are said to be 300000. of Iudah, and 280000. of Benjamin. *v. 8.* And when *Zerach* the Ethiopian came against him with 1000000. he called upon the Lord and so overcame them, &c. *v. 9, 10, 11, 12.* Here it is only said *v. 12.* he took the masculine harlots out of the land, and removed their dung-hill gods, of which see before *ch. 14. 24.* There also is shewed, what encouragement he had by *Hazariah*, a prophet, and how he then proceeded yet more to purge the land from idolatry, and to offer sacrifices abundantly, making a covenant together with his people to seek the Lord, and this was done anno 15. of his reign. *Maachab* said here to be his mother was his grandmother, as may be gathered by that which went before, as she being called the daughter of *Abisalom* was his grandchilde, wherefore *Iunius* rendreth it, his grandmothers name was *Maacha*. And she is mentioned, saith *Pellican*, for the greater commendation of *Asa*, who although he came of so wicked a strain, yet feared God, and would not by her be corrupted, as his father had been, which his goodness was rewarded with rest and quietnesse of 10. yeares, which was a blessing remarkable in those times, because not enjoyed either by his father or grandfather, for there were alwayes warre between them and *Ieroboam*. Whereas he is said to have beaten down the altars and high places of idols, but *2 Chron. 15. 17.* and *1 King. 15. 14.* the high places are said to have remained still in his time, I understand it with *Lyra* of those high places, upon which they sacrificed to the Lord, according to the manner of old, before that the Ark had a settled abode in the temple, and not of any high places made to idols, for all such he beat down, except that built by *Solomon* upon mount Olivet, which *Iosiah* afterwards destroyed, as *Martyr* noteth, of which see *2 King. 23. 15.* And these, although the temple was now the onely place, to which all their sacrifices were to be brought, he tolerated to avoid a greater evil, *viz.* their sacrificing to idols upon such places, from which he saw, that they could not be kept, unlesse these had been permitted unto them. But whereas *Lyra* illustrates this by a simile, saying, as whores are now tolerated, that all places might not confusedly be filled with whoredomes, such a toleration is intolerable, for to sacrifice to God upon high places, although it were an error, yet it was no spirituall whoredom, but such, as that it was upon speciall occasion sometimes done by holy prophets, as by *Elijah* upon mount Carmel. Wherefore this is no justification of his holy father, the Pope, tolerating stews in Rome and taking rents therefor. And indeed *Asa* his tolerating of some high places was a blemish to him, and to such other godly kings after him, as did the like: for the utter overthrow of all high places in the dayes of *Hezekiah* is commended afterwards, *ch. 31. 1.* For those that sinned after the manner of the Sodomites, males with males committing filthinesse; whereas he is said *v. 12.* to have taken them out of the land, it is to be understood by putting

Hh

them

1 King. 15. 8.

V. 9, 10.

2 Chron. 14. 1, 2, 3.

2 C<sup>h</sup>ron. 15. 1, 2, unto v. 16.*Iunius.*  
*Pellican.**Lyra*

2 King. 23. 15.

1 King. 15. 12.

2 Chron. 14. 6, 7.

putting them to death, as the phraſe is uſed touching *Rechab* and *Baanab* two traitours, who ſlew *Iſhbobaſeth*, 2 Sam. 4. 11. The cities of defence which he built in this time of peace are not thought to be new, but ſuch as were cities of defence before in *Rehoboams* time, but becauſe they were by warres ruinated, they were now rebuilt and ſtrengthened.

V. 8, 9.

His armies are here alſo mentioned, becauſe the Ethiopian King came to warre againſt him, that we may underſtand with what forces he went againſt him. Not that immediately after the expiration of ten yeares the king of Ethiopia with ſo mighty forces invaded his land: for his thankſgiving and offering ſacrifices for this, was anno 15. of his reign, 2 Chron. 13. 10. the third moneth, whereby is intimated, that the king of Ethiopia was not the firſt enemy, that made warre upon him, when he had enjoyed peace ſo long, but ſome time in the 14. of his reign he came againſt Judah. And before that, moſt probably, *Baſhab* king of Iſrael, both becauſe he is ſaid to have lived in peace from the beginning of his reign onely ten yeares together, therefore there muſt needs be ſome to diſturb it before *Zerach* the Ethiopian king, and becauſe 2 Chron. 15. 8. it is ſpoken of the cities, which *Aſa* took in Ephraim, which was part of the kingdome of *Baſhab*, and this could not be without war, and 1 King. 15. 16. it is ſaid, that warre was between *Aſa* and *Baſhab* all their dayes, therefore not anno 36. onely of his reign, 2 Chron. 16. 1. but ſundry times before, viz. between his tenth and fifteenth year, the cauſe happily being, for that *Baſhab* would ſeek to recover the cities, which *Ieroboam* loſt from the kingdome of Iſrael to *Abijah*, but inſtead of recovering he added more loſſe to the former. Whereas *Baſhab* came againſt *Aſa* anno 36. of his reign, 2 Chron. 16. when as *Baſhab* his time extended onely to anno 27. ſee the ſolution after.

V. 9, 10.

Touching the king of Ethiopia it is ſaid, *When Zerach the Ethiopian came againſt them with 100000. men, and 300. chariots, and came to Mareſhab, Aſa went out againſt them with his armies, &c.* Theſe Ethiopians came from beyond Egypt and Lybia in Africa, as appears 2 Chron. 16. 8. where the Lybians are ſaid to have come with them, and therefore they were not of the Ethiopians in Arabia in Aſia, as ſome think. *Zerach* reigned over Ethiopia and Lybia, where he reigneth at this day, who is called *Preſbyter Iohn* a mighty Emperour, and being a warlike prince, he took this long journey (with this huge hoſte) of 1200. miles, thinking to ſubdue the kingdome of Judah. The cauſe of their coming ſo far againſt this kingdome is not ſet down, but moſt probably the ſucceſſe which the King of Egypt had in coming againſt it in *Rehoboams* time, getting ſo much treaſure there with ſuch facility, induced him to this attempt, hoping to have the like ſucceſſe. But God turned it out of his mercy to ſuch as fear him, the clean contrary way, he loſt by this expedition both great treaſures, and many of his mens lives. For *Aſa* prayed, and the Ethiopians were terrified, as before Iſrael had been in *Abijah* his time, and fled before they joyned battle, and were purſued unto *Gerar* in the countrey of the Philiftims, which from *Mareſhab* is diſtant 22. miles, and *Mareſhab* being a city in the tribe of Judah from *Ieruſalem* 16. miles, and ſituated upon the borders of Judah and Dan, according to *St. Ierom.* Yea ſo many of them are ſaid to have ſaln before the Lord and his army, that is, the army of his people of Judah (although ſome underſtand the heavenly hoſte) that this loſſe could no more be repaired, and the men of Judah carried away much prey, and ſmote all the inhabitants of the cities about *Gerar*, which ſome ſay, were Ethiopians, but that is improbable, ſeeing Ethiopia was ſo many hundreth miles off: others therefore better ſay, that they were Philiftims, who took part with the Ethiopians againſt Judah.

H. B. P. 1. trav.

V. 12, 13, 14.

Patriarchs travels.  
Job. 15. 44.

H. B.

2 Chron. 15. 1, 2, 3.

Touching the prophesying of *Azariah* for his encouragement after this v. 1. *Then the ſpirit of God came upon Azariah, the ſon of Oded, who went out to meet Aſa and ſaid, &c.* It is a tradition of the Hebrews, ſaith *Ierom.* that this *Oded*, otherwiſe called *Adon*, whoſe ſonne *Azariah* is ſaid to be, was the prophet ſent formerly to *Ieroboam*, to threaten him for his idolatry at Bethel. [*He went out*] that is, as *Iofephus* hath it, a little before the kings returning to *Ieruſalem*, when he with his army and ſpoiles was now come near, he went out of the city to meet him,



him, and then spake by the spirit unto them, as followeth, *the Lord hath been with you, whilst you were with him, and if ye will seek unto him, he will be nigh unto you, but if ye leave him, he will leave you. And many dayes Israel without the true God, without a priest teaching, and without law. And he shall turn in affliction, coming to him to the Lord, &c. and shall seek him, and he shall be found of them. And in those dayes no peace to him, that goeth out and in, for great vexations upon all the inhabitants of those lands. And nation strikes at nation, and city at city, because God vexeth them with every affliction.* Thus it is in the Hebrew text word for word, and because, here is no verb in the beginning of this prophecie to shew the time, it is diversly understood by divers, as *Lyra* sheweth. For our Expositours, saith he, understand it generally of the time to come, when the people were to be caried away captive into Babylon, and therefore the vulgar Latin supplieth a verb thus. *Israel shall be many days without the true God, and Priest, &c.* for then many turned to idols, and all ceased to sacrifice to God, because they could not come to the proper place of sacrificing, neither had they a priest executing his office, nor the law, the books whereof were burnt. But then Israel turned to the Lord, and was delivered from this captivity by *Cyrus* king of the Persians, who gave them leave to return into their own country and to build the Temple again, yet even in that time there was no peace, because the enemies of Israel did many years seek to hinder them in their buildings, as is shewed in *Nehemiah*, and nation fought against nation, both then and much more in the dayes of *Titus* and *Vespasian*, when the vexations of Israel grew to the greatest height. But Hebrew Expositours understand all of the times past in the dayes of *Rehoboam* and *Abijam*, for then they fell from God to idolatry, and so regarded little the priest or the law. But in the dayes of *Asa* they fought the Lord, especially being in a strait by the coming of the Ethiopian king, and he help them, but in the dayes past, viz. of *Rehoboam*, and *Abijam*, after there was a beginning to decline to idolatry, there was no peace, because *Ieroboam* was alwayes making warre upon them, till that great overthrow given him by *Abijam*, and *Sihon* also the king of Egypt came against them. And thus this was verified, *nation fought against nation, &c.* ] And this is followed by *Iunius*, and *Pellican* generally understandeth it either of that, which happened unto them then, or in the time of the judges, when they fell from God to idolatry, neglecting his priests and law, they had no peace, but were greatly oppressed, so that they could not go or come safe any where, yet when being afflicted they cried unto the Lord he delivered them, but sinning again, their troubles were renewed, all which was spoken to shew, that God had now in like manner proceeded with Iudah, hearing and helping them in their strait, but if they should again forsake him, the times would be full of calamity as they were before. And to this also *Martyr* seemeth to assent, because he speaketh of these things as past and not to come. But *Iosephus* contrariwise, having shewed, how the prophet encouraged *Asa* and his people, addeth, that if they should fall from their religion, he said, that the time should come, wherein there should neither be a true prophet found amongst the people, nor a priest righteous, and that then their cities should be overthrown, and their nation dispersed into all countryes, &c. *Tostatus* also expounds it of the time to come. And *Ierom* saith, the Hebrews affirm this to have been fulfilled 52. years after the destruction of the temple, in which neither bird did flee, nor beast passe through Ierusalem, and Israel was without hope, and all nations in trouble. And *Sallianus* argueth against the former exposition, both because the latter part of the prophecie is in the future tense, and because they were not without priests sacrificing to the Lord in the dayes of *Abijam*, as appeareth 2 Chron. 13. 10, 11. and most probably in the dayes of his father *Rehoboam*, the service of God was maintained at the temple, as in *Solomons* dayes, although idolatries also then abounded in the land. Lastly, it had been no prophecie, if onely things past had been commemorated, and so no more then any other man could have said. Wherefore I think, that the most common and ancient exposition, referring it to future times, as prophetically, is to be preferred, according to *Iosephus*, although it be against our translation, which rendreth it in the preterperfect tense.

V. 2.

3.

4.

5.

6.

Lyra.

Iunius.  
Pellican.P. Martyr.  
Ioseph. Antiq. 2.  
8. c. 6.Hieron. de  
dis. Hebr.

V. 8.

When Aſa heard theſe words, &c. he ſtrengthened himſelf and took away other abominable gods out of all the land of Judah, &c.] ch. 14. 3. 4. he is ſaid to have done this in the beginning of his reign in Judah, but now if there were any idols ſet up again ſince in that land, and the idols in Benjamin and the cities of Ephraim, which he had ſubdued, they were all deſtroyed, ſo did the prophetic aforegoing comfort and encourage him to put down whatſoever he knew to be an abomination to God, all fear of other princes about, that favoured ſuch idols, being caſt away.

V. 11.

And he repaired the altar of the Lord ] the vulgar Latin [he dedicated the altar] but the word ſignifieth to renew, or repair, neither is it probable, when ſo godly a king had reigned thus long a time (for it was now his 15. year) that the altar for burnt offerings (for that muſt be here underſtood) was ſtill to be dedicated, but it being decayed, might have need now of repair, eſpecially ſo great ſacrifices being ready to be offered thereupon in way of thankfulneſſe for ſo great a victory, and ſpoiles obtained, as is ſhewed v. 11. even ſo great, as that the like had not been offered ſince Solomons time. Toſtatus following the vulgar Latin [dedicated] will have no renovation meant here, but only a dedication-like feaſt, and ſacrificing, for which onely he is ſaid to have dedicated it: but it is plainly ſaid to have been renewed, and therefore that conjecture is vain.

V. 9, 10.

And he gathered together all Judah and Benjamin, &c. And they being gathered together the third moneth, the fifteenth year of Aſa his reign, offered ſacrifices, &c.

V. 13.

This time was moſt probably at the feaſt of Whitſontide or Pentecoſt, becauſe that was in the third moneth alwaies, ſeeing it was ſeven weeks after the paſſeover, which was celebrated the firſt moneth the fourteenth day, from which to the third day of the third moneth are ſeven weeks. And then they entered into a covenant to ſeek the Lord, that is, to ſerve him, and him onely, all idolatry being had in abomination, and whatſoever man or woman would not thus ſeek the Lord, but practice idolatry, ſhould be put to death, according to the law, Deut. 17. And all this was done in way of thankfulneſſe for the preceding victory. But the Vulg. hath it: *Et intravit ex more ad corroborandum fœdus*: whereas in the Hebrew it is onely, *they went into a covenant*: ſo that it is not neceſſary to grant, that it was a cuſtomary thing to ſwear this covenant, as ſome from that tranſlation gather, but rather it may be held to have beene a fact extraordinary, to which they were ſtirred up in zeale after ſo extraordinary a favour done unto them. And this they are ſaid to have done from their hearts with great expreſſions of joy by their lowd acclamations, congratulating mutually their unanimous conſents to ſo pious a vow. And this their piety went not without a bleſſing, for they had reſt from their enemies round about, and ſuch a vow was now held neceſſary, becauſe ſo great idolatries had been lately committed in Abijams time, and Rehoboams and Solomons alſo, and now in Iſrael idolatry infected all places. And yet it is to be noted againſt our neighbours, the covenanters of Scotland, that they went not to this covenant without their King, but being by him aſſembled, and lead herein as by their head, neither in the time of any other King, of Moſes or Joſhua, was any ſolemn covenant publicly entered into, but the king or the Judge for the time being was the firſt and the chiefe in this act.

V. 16.

1 King. 15. 30.

Furnius.

Lyra.

Moreover he put down Maacah his mother from being Queen, becauſe ſhe had made an idol with a grove, &c.] 1 King. 15. 13. How Maacha is ſaid to be his mother ſee before, 1 King. 15. 9. 10. The word commonly rendered Queen, or Augusta, is in Hebrew, *Domina*, Lady, or Miſtreſſe, it being meant as *Iunius* hath it, from having any imperiall power, as the Kings mother. But *Lyra* following the Vulgar Latine, upon 1 King. 15. *ne eſſet princeps in ſacris Priapi et in Laco eius, quem conſecraverat*: and here, *ex anguſto depoſuit imperio*, he put her down from her ſtreight Empire, ſaith, that Maacah made a grove and an idol called *Priapus* there, which was worſhipped, and over this worſhip ſhe was, but when King Aſa took it away, ſhe was put down from this her ſtreight Empire, ſo called becauſe it was over ſo little a place. And touching *Priapus* he ſaith, 1 Reg. 15. that he was a certain young man of Hellespont, who for the extraordinary greatneſſe of his privy members was revered as a god, and an image was ſet up unto him, and worſhipped

shipped, and at such festivals, as were kept in the honour of him, adulteries and whoredoms were committed in the grove where this idol stood and a den adjoyning, where they might be more secret; and as another saith, a matron, that was chief amongst the women then assembled did put a crown upon this abominable idol, which office this wicked woman *Maacah* had hitherto most probably executed. Thus *Lyra*. But it is to be understood, that in Hebrew there is no difference between 1 Kings 15. and 2 Chron. 15. in the relation of this, in both places there being no more said, but that he put her down from being Lady or Mistresse, the other words being added by the interpreter for further explication. And accordingly *Pellican* saith, he deposed her from the mistresship, which she had usurped in the worshipping of idols, and the execrable superstition which she had erected together with the grove & filthy idol, which the Hebrews cognominate from trembling and amazement, because it was not worshipped, but by men stupid and mad: for they call it *מורע* *horrendum*. *Ierome*, saith *Martyr*, turneth it *Priapum*, who according to *Diodorus*, was called *Osiris* and was sometime a mighty King in Egypt, but by his brother *Typhon* conspiring against him by the aid of many Giants, slain and cut in pieces, every one taking unto him a part of his body, but all refusing to have his privy member cast that into the river Nilus. *Isis* his wife after this by the help of *Hercules* overcame *Typhon* and those giants, and taking from them her husbands parts she honourably buried them, and because his privy member could not be had, she made an image thereof and caused divine honour to be given thereunto. And this obscene idolatry spread afterwards into divers other countreys, and into Iudah, where he thinketh, that *Maacah* was a principle about it, but will not have her putting down from this principality here meant, but in the kingdome, where the Kings mother used to have great authority. Thus *Martyr* and some of ours say; but because I cannot finde, that the Kings mother had ever any such authority, I rather subscribe to antiquity, that her being put down in her magestery about this idol only is meant here. Some, saith *Martyr* also, will have *Pan* meant by this idol, because he struck terrour into his worshippers, according to the signification of the word here used, whence the phrase came, *a panicall fear*. The high places indeed were not removed out of Israel, but the heart of Asa was upright all his days. How this is to be understood see before, 1 King. 15. 9, 10. And so his heart being upright all his days, I understand it with *Martyr*, not that he never fell into sin, but that he maintained the worship of the true God onely, and opposed idolatry to the end, although he fell otherwise and was punished therefore, as is afterward shewed. *Lyra* saith, his heart was perfect, till he fell, as is shewed, chap. 16. which was the greatest part of his time, but how the greatest part can be understood by all his days, I see not.

And he brought into the house of the Lord the things which his father had dedicated, &c.] This is not to be understood, as if he did it not till the 15 yeare of his reign, after which it is here set down; for it cannot be thought, that being so godly a King, he would deferre so long the rendring unto God the things of God. But happily he now brought in of the spoyles that he had taken from the Ethiopians, and dedicated in way of thankfulness, after the repairing of the house, and the things dedicated by his father, he brought in before, but both are spoken of together without regard of the time for brevities sake: and in like manner it may be thought, that although the destruction of *Maacha* her idolatry be not mentioned till now, yet he did it sooner, even in the beginning of his reign, seeing no godly King would so long permit so great an abomination so near unto him.

Touching the things dedicated by his father *Abijah*, it seemeth that although he were a wicked King, yet there was sometime some goodnesse in him, wherein he dedicated to God, as was touched upon 1 Kings 15. 2.

For there was no warre untill the 35 year of the reign of Asa.] The vulgar latine not till the 30 year by a manifest error, as *Lyra* noteth, for ch. 16. 1. it followeth. And in the 36 year, &c. But considering that *Baashab* is said to bee the King that made warre upon him, and he began his reign the third year of Asa, and reigned only 24. that is, to the 27th. of Asa; how could he be said in his 36 yeare to have

*Aug. de ci-  
vit. l. 7. c. 21.*

*Pellican.*

*P. Martyr.*

2 Chro. 15. 17.  
1 King. 15. 14.

*Lyra.*

V. 18.

V. 19.

*Lyra.*



Lyra.

come against him? *Ans. Lyra*, whom *Katablus* and *Gembard* follow, saith, that when *Baasbāh* is said to have begun to reign the third year of *Aśa*, it is meant the third year of his reign after the great victory obtained against the Ethiopians, from which time he began to be more potent then before by farre; and so the third is indeed the thirteenth year from the beginning of his reign. And to make this the more probable, he proveth it by the like in the history of *Nebuchadnezzar*, *Dan. 2.* who is said to have done thus and thus the second year of his reign, whereas indeed it was the 25. but the second of his Monarchyall nations being now subdued unto him.

*Adricomius.*  
*Melch. Canus.*  
*Chron. Heb.*  
*Junius.*

*Adricomius* in his Chronology, *Melchior Canus*, *Cajetan*, *Johannes Luvius*, and *Annius* say, that this place is corrupted by the fault of the writer, 35 being put for 25. But the Hebrew Chronicle which *Junius* followeth, saith, that by the 35. year of *Aśa* his reign, is meant the year of that kingdome, over which he reigned, since the division of Judah from Israel; for *Rehoboam* reigned seventeen, *Ahijah* three, unto which, if 16 in *Aśa* his time be added, we come to 36. Thus also *Pellican*; against every of those, something may be objected. Against the first, the victory over the Ethiopians was after the 13 year of his reign, and if it be granted, that the 3 be put for the 13, all the accounts of the times hereafter, will be uncertaīn. Against the second, admit an error in the writing especially all copies consenting, the authority of the holy scripture is hereby weakned, and it is contrary to that saying, *Not one jot or tittle of the law shall faile*. Against the third it is expressly said in the thirty six year of the reign of *Aśa*: and afterwards in the 39 he fell sick, and *ch. 16. 13.* he died *Anno 41* after he began to reign. Amongst these yet, I preferre the first, only whereas *Lyra* understandeth by the third year, the thirteenth, I would rather understand the seventeenth, which was truly the third after the Ethiopian victory, when he returned to Jerusalem and reigned in greater glory, and then the 36 year will be but the 12. from the beginning of his reign so reckoned, but indeed the 36. and so the yeares of account remain certain; notwithstanding for the kings of Judah, but for the kings of Israel, an *interregnum* must be granted, before *Baasbāh*; of 14 yeares; *Martyr* seeing these difficulties saith, that the account must begin when *Aśa* his reign began to be troubled with warre, viz. after the tenth year, and when *Baasbāh* began to reign over all Israel, which he did but in part. *Wherefore there was warre between Aśa and Baasbāh king of Israel all their dayes.* This as *Pellican* hath it, is to be understood only, as long as *Baasbāh* lived, after that he began to warre against *Aśa*, *Anno 36.* of the kingdome of Judah, over which *Aśa* reigned; and this was the sixteenth of *Aśa*, the thirteenth of *Baasbāh*, and continued eleven yeares; but according to the former account five yeares. And whereas it is said, *Wherefore there was warre*, it is to be understood because *Aśa* was zealous in beating down idolatry, and prospered, & hereby many more were drawn to him out of Israel; *2 Chr. 15. 9.* *Baasbāh* to stop their passage built *Ramab*, and fought against him. Now after this in generall, a particular relation followeth, *v. 17, 18.* &c. How *Baasbāh* began his warre; but more fully, *2 Chron. 16. 1.* *In the 36 year of the reign of Aśa, Baasbāh the king of Israel came up against Judah and built Ramab, that none might goe in or out to Aśa.* This *Ramab* belonged to *Benjamin*, and as *Iosephus* saith, was taken by *Baasbāh* first, and then he fortified it, that from thence he might annoy the rest of *Aśa* his kingdom; and lastly saith hee, *Baasbāh* did set upon *Ramab*, no ignoble city, and took it, being 40 furlongs from Jerusalem: and it being taken, he fortified, that he might make it the seat of the warre, from whence his souldiers might waite with their excursions the kingdome of *Aśa*. And by this means he kept the inhabitants thereof, that they could not go out to *Aśa*, and the rest of *Aśa* his subjects, that they could have no passage; that, or else none of all the kingdome of Judah could goe in or out in safety, such advantage had he against them by reason of this fortification. *Aśa* being thus streightened, did not put his trust in God, as formerly hee had done, nor in this confidence goe out with his army against him, as he should have done; and so he should have been sure to prosper: as in warring against the *Acthiopians*. But being afraid, he basely beggeth help of *Benbadad* the king of Syria, an idolater, and our enemy to the true religion;

*2 Kg. 15. 16.*  
*Pellican.*

*V. 17, 18.*  
*2 Chron. 16. 1.*

*Ioseph. Antiq. l.*  
*8. c. 6.*

*V. 2.*

gion; ſending unto him all the gold and ſilver in the Lords houſe, and in the kings, to make him break his league with *Baſhab*, and to come and help him by invading *Baſhab* his dominions. *Shiſhac* the king of Egypt had come once before and taken away theſe treaſures in *Rehoboams* time, but ſince that *Ahijah* had a great victory over *Iſrael*, and without doubt great ſpoyles, whereof hee dedicated much to the Lords houſe, and with part filled his own coffers. And afterwards *Aſa* obtained a notable victory over the Ethiopians, and then enriched both with the ſpoyles much more, but now all this is lent away to *Benhadad*. And herein *Aſa* ſinned divers wayes. 1. In that hee fell from his faith, and confidence in God. 2. Robbed his houſe of the pretious things thereof, when no neceſſity urged him unto it. 3. Sought help of an idolatour. 4. Was an occaſion of *Benhadads* truce-breaking with *Baſhab*, which was doubtleſſe confirmed by oath, which is ſacred and inviolable amongſt all nations. If the queſtion be whether a league with an idolatrous king be lawfull, I anſwer with *Martyr*, ſome league for peace-ſake, which we muſt ſeek as much as in us lyeth, with all men may be made, as between *Jacob* and *Leban*, the Venetians and the Turks, the Polonians and Tartars; but a league to help and to fight one for and together with another, is altogether unlawfull; for when *Jehoſaphat* did ſo, he was reprov'd; and it is written, be not unequally yoked with Infidels, ſeparate your ſelves and come from amongſt them. The king of Syria is eaſily moved by gifts contrary to his league with *Baſhab* to goe againſt *Iſrael*, and ſmiteth divers cities, whereby hee was forced to retire from *Ramah*. But *Toſtatus* thinketh that there was ſome colour of reaſon ſo to doe, ſeeing as *Aſa* ſaid by his Embaſſadours unto him, there was a league alſo between *Aſa* and *Benhadad*; wherefore ſeeing *Baſhab* ſo unjuſtly moleſted him, he might aid *Aſa* againſt him. But both being his confederates, he ought not certainly to goe from his oath to either of them.

*Baſhab* being thus cauſed to retire from *Ramah*, king *Aſa* ſoon aſſembled all *Judah*, and carryed away the materials from *Ramah*, both ſtone and timber, and built, that is, repayed and fortified there with, *Gibeah* and *Mizpha*, two other cities in the confines of his kingdome for the more ſtrengthening thereof againſt future incurſions. But *Hanani* the ſeer came then unto him and ſaid, *Be cauſe thou haſt truſted to the king of Syria and not to the Lord, therefore are his forces eſcaped out of thy hand.* That is, according to *Lyra* and others, whereas if thou hadſt truſted in God, and gone to warre againſt *Baſhab* thou ſhouldeſt have prevailed, yea although the king of Syria his forces had joyned with him, and ſo both their armies ſhould have been ſubdued by thee, to the greater ſafety of thy kingdome for a long time. But now they are out of that danger, and remain ſtrong to annoy thee hereafter, as is further intimated v. 9.

Then he put him in minde of his victory againſt the Ethiopians, when he truſted in God, and told him, that he had done fooliſhly, as he did indeed to empty his treaſures to hire one to help him; who did bear ſuch a mercenary minde, that he would be for him that ſhould give him the greateſt guiſts, and therefore if afterwards the king of *Iſrael* did wage him with greater guiſts, he would moſt probably do as much for him. If it be demanded, may not a king, then, who feareth God, if greater forces then his come againſt him, ſeek help of another king, but put his truſt in God onely for ayd? Admit, that the other king who cometh againſt him, ſuppoſing his cauſe to be juſt putteth his truſt in God alſo, will he be aſſiſtant to them both? This queſtion is moved by *Toſtatus*, becauſe by the prophets ſpeech it is intimated, that *Aſa* ſhould have truſted in God, as he had formerly done, and not have ſought the help of another, and answered thus obſcurely, God doth for the moſt part leave to common prudence thoſe things, which he hath decreed to do by the comming between of ſecondary cauſes, but ſometime peculiarly ſhew, that he will effect ſomething altogether by them, and then there is no place for humane prudence, but a certain truſt in him is required, which was the caſe of *Aſa*. His meaning, as I take it, is, that now it could not be ſo, as is put in the queſtion, for *Aſa* onely had a ſure ground of confidence; his former ſucceſſe and a promiſe from the man of God; but *Baſhab* not, when there is no ſuch

P. Martyr.

2 Cor. 6. 16.

V. 3. 4.  
Toſtatus.

V. 6.

V. 7.  
Of Hanani, ſee  
Job. 19. 1.  
1 Kings 16. 1.  
Ljra.V. 8.  
V. 6.

Toſophus.

such ground, and both parties trust in God, they may on both sides use such means as humane prudence doth dictate, but he, who to his trust in God hath indeed a just cause, shall by his assistance most probably prevail. In reprovng *Asa*, the prophet concludeth thus, *The eyes of the Lord run through the whole earth, that he may be firm to them that trust in him, thou hast done foolishly, and for this, warres shall now rise against thee.* Whereby he intimateth the fickleness of the king of Syria, in whom he now trusted, and that in way of revenge, warres should be made against him by *Baashab* continually, of which although nothing be spoken particularly, yet it is said, there was warre between *Asa* and *Baashab* all their dayes.

V. 10.  
*Junius.*

*Then Asa was wroth with the Seer and committed him to prison, and he oppressed certain of the people at that time* ] *Junius* hath it, *in carcerem cippi*, he set him in the stocks, he took it so heinously, that he had so much disgraced him. *Because he was angry with him for this matter*, the vulgar Latin, *for the Lord was very angry for this matter, and slew very many of the people.* That is, saith *Lyra*, because the people did many of them haply agree with the king against the prophet, the Lord therefore slew them in the wars, which he caused to be raised against them. But in the Hebrew it is plainly said, *Asa oppressed of the people.* And it is meant as plainly that he, and not the Lord was wroth for the speech of the prophet, inasmuch that when some godly affected spake against this his tyranny, he committed them also. Wherefore I marvel, that *Pellican* should also apply it to the Lord almost as *Lyra* doth, but he was deceived by the vulgar Latin, and for want of looking into the Hebrew text.

*Pellican.*

V. 11.

*But behold the matters of Asa first and last are written in the booke of Iudab, &c.]* of which see before, *ch. 9. 29. 1 Kings 15. 23.*

V. 12.

*But Asa was diseased in his feet the thirty ninth yeare of his reigne, &c.]* Vengeance slept not long after his sin, *Anno, 36.* he hired *Benhadad* against *Baashab*, and it is most probable, that in carrying away the materials from *Ramah* to *Gibeon*, and *Mizpa*, and building those cities, he spent a year or two, and then the Prophet came to reprove him most probably in the 38 year, and he was punished suitably to his sin in his feet with most tormenting pangs, as he had set the Prophet by his feet in the stocks. And to shew that this sin went not alone, it is added, that he sought not the Lord, but trusted to the Physicians, that we by his example might be warned both to flye all sin, because if we commit one, as a link of a chain it drawes in more after it, and in time of sicknesse, first and chiefly to seek to God, and Physicians only, as a means under him of recovering our health. But *Asa* seemeth to be taxed for seeking to Physicians, because this disease was sent by God as a punishment, and therefore he ought in this case to have sought to him only, and not natural means; which now could doe him no good.

V. 13.

*Then Asa slept with his fathers the forty one year after he began to reigne, &c.]* His torments continued, and he was never healed of them to his death, because he took not the right way; but being dead, he was buried like a noble king, in a sumptuous sepulcher prepared by himselfe, and filled with sweet odours, which they burned to make a sweet perfume; whereby as *Lyra* saith, the stink of the dead body was taken away.

*Lyra.*

*Pellican.*

And this is reckoned by *Pellican* as another sinne of *Asa*, his vanity in being so profuse about his dead body, after the manner of the heathen, and not of the holy Patriarchs who were before him. And he noteth, that when any cost is spoken of about dead bodies, there is nothing in any place said of any cost bestowed for prayers to be said for the soule, whereby it is evident, that they believed not a purgatory, but that the soule went immediately to the place where it must abide for ever, either of weale or woe. This last of his is good, but in reckoning this, as another sin in *Asa*, I cannot subscribe unto him. For the laying of a dead body in a fit sepulcher is every where spoken of as an honour; and likewise the burning of sweet odours, that they in whom the fragrant smell of vertue was in their life time, might be kept from stinking, when they were dead, as having still a sweet savour amongst the living, by their good name left behind them. And for the custome to doe thus to the dead bodies of kings worthy, see in the history of *Ierem. ch. 21. 19.* of whom

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it is said, that because he was wicked, the people made no burning at his funerals, according to the manner of his ancestours. And for the Patriarks, although we read not of any burning of sweet odours about them when they were dead, yet *Iacob* was embalmed, and sweet ointments were prepared, and spices for the body of Christ being dead, which sheweth that it was a custome amongst the faithfull, till that time, to bestow this kind of cost upon their dead: and it seemeth by our Lord to be approved, when he rebuked *Judas* for finding fault with her, that bestowed a boxe of very pretious ointment upon him, and praised her, saying, she anointed him to the buriall, and that this should be spoken of to her praise wherefoever the Gospel should be preached.

*Asa* being dead and buried, *Iehoshaphat* his sonne began his reign. 25. But *Nadab* the sonne of *Ieroboam* reigned over *Israel* the 2. year of *Asa* king of *Judah*, and reigned two years.] The history of the kings of *Israel* being hitherto intermitted from ch. 14. 20. is now entred upon again and continued unto ch. 22. 41. during the reign of 6. kings, *Nadab*, *Baashah*, *Elah*, *Zimri*, *Omri*, and *Ahab*, and then the history of the kings of *Judah* followeth again according to their time. Touching *Nadab* the sonne of *Ieroboam*, he was also wicked, as his father had been, and therefore was soon cut off by Gods just judgement, and then the rest of *Ahabs* house by *Baashah*, as had been before threatned; and he is said to have smitten him in *Gibbethon* of the *Philistims*, as he and all *Israel* were besieging it. This *Gibbethon*, saith *Martyr*, was scituated in the tribe of *Dan*, and possessed by *Israel* in the dayes of *David* and *Solomon*, but for the finnes of the people it came into the hands of the *Philistims*, and so is said to bee of the *Philistims*, but now *Nadab* sought to recover it to *Israel* again. *Pellican* saith, it was within the inheritance of *Judah*, but most probably possessed by the *Philistims*, as also some other cities in some other tribes. But *Innius* proveth it to be within the inheritance of the tribe of *Dan*, *Iosh. 19. 44.* and *H. B.* saith, that it was a city of the *Levites* not farre from *Ekron* of the *Philistims*, scituated in the tribe of *Dan*, 16. miles from *Ierusalem*, and 36. from *Thirza*, from whence *Nadab* went.

*Baashah* one of his captains ambitious of the kingdome, conspired against him near this city and slew him, and reigned in his stead; wherein although there was a divine providence for the punishment of *Ieroboams* wicked family, yet he sinned by murther and ambition, as *Martyr* noteth, and proved no better afterwards, but worse when he was king. Yet he was made an instrument to execute Gods judgement upon *Ieroboams* house, by cutting them all off. Whereas ch. 16. 2. the Lord said unto him by his prophet, *I made thee captain over my people*. His usurping of the kingdome is not hereby justified, God made him king because he suffered him to come to the kingdome, but approved not the way, whereby, seeing he gave him no calling to it, and streightly forbiddeth murther, especially of kings, to whom every soul should be subject. If it be demanded, but did not God know, whē he threatned *Ieroboam*, that *Baasha* should be the instrument to cut off his posterity, & if he meant that he should shed all this blood, & in so doing he did but his wil, how can sin be laid to his charge? *Ans.* God knew, that thus it should be done long before it came to passe, but his fore-knowing of a thing to be done, and decreeing it in judgement is no justification of the doer, if he doth it without particular warrant from him against his generall lawes, seeking himself and not the accomplishing of Gods decree. This *Baashah* is here called the sonne of *Abiah* of the tribe of *Issachar*, but by *Iosephus*, one of his domestick friends *Basanes* the sonne of *Machelus*, who slew him by treachery, and he was the first king-murderer, that hitherto we read of, thus opening the way to this foul sinne, and therefore it was in him most detestable, and he afterward had his reward accordingly, being first suffered to fall in to other grosse finnes, as we read ch. 16. *Nadab* the sonne of *Ieroboam* being thus murdered, it is most likely, that his dead body was exposed to the devouring of the dogs, as had been formerly threatned to *Ieroboams* posterity, and therefore we reade of no buriall thereof.

1 Kings 15. 24.

V. 25, 26, 27.

P. Martyr.

Pellican.

Junius.

H. B. Patriarks travels.

V. 28.

V. 29, 30.

## CHAP. XVI.

V. 1. 2.

Hieron. in Ze-  
phan.

**B***Y* the word of the Lord came to Iehu the sonne of Hanani against Baashah, saying, *because I have exalted thee out of the dust, &c.* ] Hanani the father of this Iehu was also a prophet sent before to Asa, 2 Chron. 16. 7. and this very saying, Iehu the sonne of Hanani, according to the tradition of the Iews, intimateth him to be a prophet, for they say, that when any prophet is named together with his father, his father was also a prophet. Of this Iehu, sent long after this to Iehosaphat, see more 2 Chron. 19. 2. although some think him to have been another man. The prophet putteth Baasha in minde of his former mean condition, out of which he was raised by God, or else he could never have attained to this regall dignity, as hath been formerly touched. It is not necessary because of this saying, to hold with Sallianus, that some message was formerly brought unto him, that he should reign, by the same Iehu, as had been to Ieroboam, to whom he was so like; first, in coming to the kingdome, being taken from another for idolatry; secondly, in idolatry; thirdly, in having a son to reign after him but two years only, being then slain; fourthly, in the cutting off of all his posterity and the manner of it. For if any message had come unto him before it would have been expressed, as that to Ieroboam, neither would his sin against his master in slaying him and his posterity have been so great. For he did not out of obedience to God, but out of ambition and barbarous cruelty, unwittingly working the will of God herein. To put which out of doubt this is reckoned, as one point of Baashah his wickednesse, that he slew Nadab, v. 7. in these words.

V. 7.

P. Martyr.

Lyra.

And by Iehu the prophet, the sonne of Hanani, the word of the Lord came against Baasha and against his house, for all the evill which he did in the eyes of the Lord, because he provoked him with the works of his hands, that he should be like the house of Ieroboam, and because that he slew him. ] For thus these words [ *he slew him* ] are expounded by Martyr, who saith that in the vulg. Lat. indeed, these words [ *he slew him* ] are expounded, that is, the prophet Iehu, but erroneously, because Iehu lived still to speake to Iehosaphat divers years after Baasha his death, as hath been already touched. And Lyra confesseth, that some expositour wrote these words in the vulgar Latin, [ *that is, Iehu the prophet* ] for explication, and afterwards by corruption they crept into the text, for R. Solomon saith, that it ought to be referred to Nadab, in slaying whom Baasha greatly sinned, seeing he was his master, and although he were wicked, yet Baasha was worse, and had no authority given him to strike him. If it be objected, it was the will of God, that he should be thus smitten, it hath been already sufficiently answered, the fulfilling of his will unwittingly herein, did no more iustifie Baasha, then the Iews fulfilling of what was by God before determined, their bloody crucifying of our Lord Iesus. So then here is a repetition made in this verse of things past, not idly, but to shew one cause more of Gods severity against Baasha and his house, that he might be punished in his kinde, the same measure being meted to him, that he had measured to others. And the Hebrews say, that God was the more offended with Baasha for killing Nadab so treacherously at that time, when he was besieging Gibbethon, because the taking thereof from the Philistims was hereby hindered. Touching the prophet Iehu, that it is not meant that he was slain by Baasha is the more probable also, because Iosephus makes no mention of his death, nor yet the sacred history, as it doth commonly, when any prophet is slain for doing the message, about which God sendeth him.

V. 3.

V. 6.

To proceed now again, in the prophesie of Iehu, he threatneth Baashah from the Lord, that his posterity should be cut off, as Ieroboams, and not have any buriall, but be eaten up by the dogs, and fowles of the ayre, because he followed him in idolatry, which sheweth, that he did not destroy Ieroboams posterity in any zeal to God, but out of his own malice. Whereas Baashah is said to have slept with his fathers, and to have been buried in Thirza, it is to be understood, that the threatning before-going of being devoured with dogs and fowles is to be restrained

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ned onely to his posterity, and not extended to his person only.

In the 26 year of *Asa* began *Elah*, the sonne of *Baashah* to reign over Israel in *Thirza*, &c.] How *Baashah* is said to warre against him, and 36 of *Asa* his reign; 2 Chr. 16. seeing he was dead, and his son set up for King 10 yeares before that time hath been resolved upon that place. Of *Elah* is nothing commemorated, but that he was slain by *Zimri* a Captain of halfe his chariots, when he was drunken in the second year of his reign, and he reigned in his steed; that all, men by his example might learn to beware of drunkenesse, which hath been the overthrow of kings and great men, *Benhadad*, *Belshazzar*, *Holofernes*, *Alexander*, and *Cyrus*, *Ammon*, and *Nabal*, &c. The idolatry of *Elah*, wherein he followed his father is not here mentioned, but v. 13. they are both put together, as making Israel to sin; for which, both he and the whole house of *Baashah* were destroyed by *Zimri* and their friends and kinsmen, which was doubtlesse done on his part to make the kingdome the more sure to himselfe; but on Gods part one wicked man was used as an instrument to punish another, and to fulfill his word. Neither did his taking away of all, that might endanger him, any thing conduce to his establishment upon the throne, which he had usurped; for he was again put down, and slain in seven dayes by the army lying still against *Gibbethon* of the Philistines. Whereby it appeareth that although *Nadab* the sonne of *Ieroboam* fought against it, yet in all *Baashah* his time, which was 24 yeares, it was not taken, nor in *Elah* his time: viz. two yeares more. It is to be conceived, that *Baashah* by reason of his warres with *Asa*, did nothing against it all his time; but the siege was again begun by *Elah*, and continued till he was slaine. For the manner of *Zimri* that usurpers death, the army before *Gibbethon* hearing of his treachery in killing the king, immediately made *Omri* Captain of the army, king; who forthwith marched with his army to *Thirza*, where *Zimri* had usurped, which was distant from *Gibbethon* 36 miles, and took the city; which *Zimri* seeing, entred the kings palace, and setting it on fire, burnt it and himselfe together, which is set forth as a judgement befalling him for his sinnes; wherein he was like unto *Baashah*: not so much after his coming to the kingdome, for that time was too short, being but seven dayes; but before, when he was a private man, *Omri* being made king, could not at the first enjoy this dignity quietly, for part of the people set up *Tibni* to bee king, but within a few yeares he dyed, and then *Omri* reigned twelve yeares; that is, saith *Iunius*, counting the time that he had a competitor, and the time that he reigned alone; for he began to reign immediately after the death of *Elah* was heard of, that is, Anno 28. of *Asa*, seeing *Elah* began his reign, Anno 26. and was slain in his second year; and in the 31 of *Asa* he began to reigne in quiet, *Tibni* being dead; and v. 29. his sonne *Abah* began to reigne the 38 of *Asa*. Which times being counted together, doe indeed make but 19 yeares. Wherefore Expositours say, that his time began the 27th of *Asa*, and *Elah*s two yeares, one yeare before his father *Baashah* dyed, he being made king together with him in his life time; and touching *Abah*, the like may be conceived, that he reigned also a year with his father, who attained to the 39 of *Asa* by this account, reigning still with his sonne one year, after his coronation; or else his 12 year being incompleat when he dyed, is counted both to him, and his sonne *Abah* also. Whereas *Tibni* is said to have dyed, and then *Omri* began to reign the 31 of *Asa*; it is to be understood, not by a naturall, but a violent death; as is intimated in these words. *The people that followed Omri prevailed over them that followed Tibni*, That is, in warre, wherein most probably he was slaine; and thus also saith *Iosephus*: and then *Omri* is said to begin to reign, that is, to enjoy the whole kingdome of Israel, which he had before but in part, it being yet uncertain, to whom the whole would fall,

*Omri* being established in the kingdom, bought the mountain *Someron* of one *Semir* for two talents of silver, and built it, and called the name of the city *Samaria*, after the name of the Lord thereof; and so this city was thenceforth made the state of the kingdome of Israel; and it is most probable, that occasion was given unto him to leave *Thirza*, and to build his palace here, because the kings house at *Thirza* was burnt by *Zimri*, that he might not enjoy it, nor the goods therein,

V. 8.

V. 9.

V. 15, 16.

V. 17, 18.

V. 19.

V. 21.

V. 24.

This place was *Shechem*, where *Jacob* dwelt sometime, for his *Wel* was there, *Ioh. 4.* here *Iero-boam* began to reign, although he removed to *Thirza*, & here *Abimelech* long before him, was made king.



V. 25.  
Note.  
P. Martyr.

therein. Two talents of silver are by some computed to be 3000 crownes.

Of this *Omri* it is said, that hee did worse before the Lord, then all that were before him, &c. that is, as *Martyr* expoundeth it, because being warned in their examples, yet hee without fear of Gods judgements followed them in the same abominations. And thus we that live in these times, wherein we see so many made examples of Gods judgement for their sins, if we sinne likewise, shall be judged as worse then any of them, and be punished accordingly. But *Omri* is thought to have done worse, not only by persifiting without all feare in the same wickednesse, but by adding some things more to their idolatries and superstitions.

V. 28, 29, 30,  
31, 32, 33.

P. Martyr.

Then *Omri* died, and *Ahab* his son reigned in his stead, who is said to have done worse then all that were before him; which may be expounded as the like said before touching *Omri*, for he took *Iezabel* a Sidonian to wife, and set up her gods also, and sinned in the very taking of her contrary to Gods lawes, and in killing the Prophets of God, as is afterwards noted, which none of his predecessours durst do. *Iezabel* is said to be the daughter of *Ethbaal*, king of the Sidonians, their very names, saith *Martyr*, being taken from *Bell & Baal*, shewing how greatly they were addicted to idolatry. And herein he was to be condemned more then *Ieroboam*, for that he as it seemed to him, was by necessity compelled to set up his golden calves, to keep the people from revolting from him by going to Ierusalem, and had some pretence of representing the true God hereby: but *Ahab* quietly enjoying his kingdom, and being by no necessity urged, was the first that brought in other strange gods of the heathen also, and built a temple; and planted a grove unto them in Samaria, intending happily to make Samaria, as Ierusalem, the place to which all the kingdom should resort to worship those strange gods with him. And lastly, hee proceedeth most unjustly against *Naboth*, and murdered him to get his vineyard. For the time, the 22 yeares, see more upon ch. 22. 40.

V. 34.  
Ios. uab 6. 29.  
P. Martyr.

In his dayes *Hiel the Bethelite* built Iericho, hee laid the foundation thereof in his first borne *Abiram*, and set up the gates thereof in his young sonne *Segub*, according to the word of the Lord which he had spoken by *Iosua*.] This is thought by *Martyr* and some others, to be inserted here to aggravate the more the sinnes of *Ahab*, in that he suffered this to be done; the doing whereof had been so solemnly interdicted under a curse. But forasmuch as Iericho belonged to *Benjamin*, and so was not within *Ahabs* kingdom, but *Iehosaphats* who now reigned over Iudah; it may be doubted, how it could be mentioned as a fault in *Ahab* to suffer it, and not rather in *Iehosaphat*? *Martyr* answereth, that *Hiel* being of Bethel, which was within *Ahabs* kingdom, Iericho was most probably at that time a part of his kingdom also, seeing it was in the possession of a subject of his. And touching *Iehosaphat* the king of Iudah, it is not likely, that he being so holy a man would have suffered the building hereof, if it had been under him. Yet some think, that this is not commemorated as a fault in *Ahab*, but only that this was done against the will of God in the time of his reigne; and that he who presumed to doe it, was punished in his posterity, by seeing their destruction from the eldest to the youngest, as *Iosua* had prophesied; so that *Ahab*, in whose time it was done, might see in this example the truth of the threatnings of Gods Prophets; and consequently of the Prophet *Elijah*, against him and his posterity as it followeth; ch. 21. 21. And they who make this exposition, wil not have *Hiel* called a Bethelite because of Bethel, but from Beth, an house or family, and *Ahab* cursing, as if it had been said, *Hiel* of the house of cursing. For the meaning of these words all Expositours agree, that it is meant, that when he laid the foundation of Iericho, his eldest sonne should dye; and as he proceeded in building, all the rest unto the youngest, who should dye immediately after a full end made thereof, in setting up the gates. And it is to be thought that his posterity was so to bee cut off as that hee should never have any child more to continue his memoriall, who in building this city sought to bring it to have a name againe after so solemn a binding of all men from attempting it, whereas the children are punished for the fathers sinne, and the father is suffered to escape; wee must not call in question the justice of God herein, who is Lord over all, and against whom all are sinners; as hath been shewed in the like cases before of *Ieroboams*,  
and

Ios. uab 6. 26.

and *Baalshab* his posterity. And it is not improbable, but that they had an hand in this sin also; in that they were well pleased in this work, and furthered it. If it be demanded why the Lord layd by *Ioshuah* such a penalty upon the builder of Iericho? *Martyr* answereth, that it was the first city which was destroyed, and that by the immediate hand of God in all the land of Canaan, and therefore it was to lye upon ruinous heapes for ever, to terrifie all wicked and idolatrous persons that should see it, as Sodom. Vnto which we may adde, it was intollerable presumption in a creature to goe about the setting up of that again, which God had so miraculously overthrowne for the glory of his justice and power, as being a seeking to bury in oblivion his dreadfull and mighty works. If it be demanded what moved *Hiel* to build it? It is answered, his pride and ambition to get him a name, by rearing up that city again, which had lyeen waste now 536 yeares; but by this presumption his name was put out by the cutting off of his children. *Pellican* draweth this to an allegory in the destruction of *Hiel's* house, the curse of God being set forth, that shall come upon all such as enrich themselves out of the house of God, and divine businesses; and then entangle themselves in secular affaires, their function being neglected. He restoreth the walls of Iericho also, who resumeth the sinnes which he renounced in baptism, that reneweth the pompe of the world by riotous living, or inserteth erroneous opinions, or heathenish fables, into Ecclesiasticall verity. See more of this before, *Ioshuah* 6. 26. *St. Ierom* touching this Iericho faith, that *Osa* of Bethel in the tribe of Ephraim built it, putting *Osa* for *Hiel*; as also some Greeks doe, and many call him *Achiel*. But he saith, that it was at the time of the destruction of Ierusalem destroyed by the Romans; and after that being built again, it remained to his time: the ruines of the former two buildings still remaining.

Pellican.

Hieron. de locis hebr.

## CHAP. XVII.

**B***Ut Elijah the Thishbite of the inhabitants of Gilead said to Ahab, as the Lord God of Israel liveth, there shall be neither dew nor raine, these yeares, &c.* Here is the first mention made of *Elijah* that great Prophet, in whose spirit, *Iohn* greater then any Prophet, is said to have come. And he is spoken of, as not now first beginning to be famous, but as one well known in those dayes, because it is not shewed of what parentage or tribe he was. Whereupon some Rabbins will have him to be Phinees, but without any colour of probability; for then hee must now have been 700 yeares old, and what reason is there, why he is called by a new name. It must suffice us to know that he was of *Gilead*, as is here said, which was the tribe of *Manasseh*; seeing *Gilead*, who gave the name to it, was the son of *Machir*, the sonne of *Manasseh*. Yet because part of *Gilead* belonged to *Gad*, some say that hee was of that tribe, and some following *Iohan. Hierosol.* and *Epiphanius*, that he was of the tribe of *Levi*, and a Priest; yea *Epiph. hares.* 5. 5. goes further saying, that he was brother to *Iodens* the Priest, and sonne to *Achimaam*; but *Iohan. Hierosol.* calls his father *Salachab*. And although he were of *Thishbe*, a city in *Gilead*, yet he might be of *Levi*, because the Levites and Priests were dispersed into all the tribes. Touching this prophesie, some say that it was then a great drought, and least this should be thought to come to passe by nature or chance, *Elijah* telleth how long it should last, and in what manner it should be, that so it might appeare to be sent of God for sin and idolatry, which did then so much abound; and foretold this to *Ahab*, as the author of those abominations. But because *Iam.* 5. *Elijah* is said to have prayed that it might not rain, this is a groundles conjecture. The truth is, that a judgement being shewed upon *Hiel's* family, and yet no reformatinn following, *Elijah* comes forth and threatens *Ahab* with a greater judgement, of which both he and all Israel should be more sensible. And the Rabbins bold to invent any thing, make a perfect history of it thus; *Elijah* seeing the judgment of God upon *Hiel* in his posterity, sought hereby to deterre *Ahab* from going on in his rebellious way. But *Ahab* contrariwise made a mock of this warning, asking him whether *Moses* or *Ioshuah* was the

V. I.

*Lyra.  
P. Martyr.  
Pellican.*

greater Prophet; and when he answered *Moses*, *Ahab* replied, how then happened it that the word of *Ishuah* against *Hiel* was fulfilled, but the word of *Moses* threatening, that for transgression the heaven should become as brass, and the earth as iron, was never fulfilled; no not now, when as he said, iniquity did so abound in him and his people; then *Elijah* answered as in this text, and obtained of the Lord, that it fell out accordingly; so *Lyra*, *Martyr*, and *Pellican*.

But the foresaid *Johan. Hierosol.* determineth not onely the parentage of *Elijah*, but as he was himself a man of a monasticall life, before he came to be bishop of Jerusalem, so (he saith) *Elijah* was the first of men, that lived alwayes in chastity, and the Virgin *Mary* amongst women. It is most probable, that when he came to *Ahab*, he came out of some desert place, where he retired himself from the society of the common sort, to converse with God, out of a detestation of the wickednesse of those times, for *Iohn* the Baptist, whose type he was, did so, and the sudden bringing in of his history here, intimateth him to have been formerly unknown to the world, but now his zeal for God would not suffer him to lye hid any longer, but he must come forth to declare that judgement which he had prayed might come, that it might appear, how greatly the Lord was incensed by the wickednesse of those times, to move *Ahab* and his to repentance. And it is to be noted, that he determineth not the number of yeares, that the drought should continue, but only saith, *if there shall be dew or rain these yeares, but according to my word.* That is, till I shall say that it shall rain again, which most probably he himself then knew not, when it should be, but was to depend upon the Lord for further direction. For accordingly the word of the Lord came to *Elijah*, when he should go and speak of rain to *Ahab*, ch. 18. 1. Yet *St. James* saith, that he prayed, that it might rain, and then it rained, but this was done as he was moved by the spirit. *Iosephus* relating this history saith, that he threatned, that there should be neither rain nor dew, till he appeared again, and then he went immediatly and hid himself southward, wherein he was certainly deceived, because the Scripture saith expressly, v. 3. that he went towards the east. For it is said, *Turn thee towards the East, and hide thee at the brook Cherith, which is over against Iordan.* There was a cave there, saith *Jerome*, beyond Iordan, *Adrichomius* on this side, in a most desolate place, to which there was no way leading, and in that *Elias* was to hide himself, and to drink of the brook in that time of drought. This river Cherith, saith *H. B.* runneth between Bethel and Jericho, from mount Ephraim towards the north, and so passing along towards the east, falleth into Iordan, being eight miles from Jerusalem. But one passage more is diversly expounded. [As the Lord God liveth, before whom I stand.] Some taking it to be meant of his ready standing to go about whatsoever message the Lord would send him, some, whose servant I am and by whom I was sent, but others, before whom I have prayed for this, as *Martyr*, grounding upon that of *St. James*, who saith, that he prayed that it might not rain. But the second seemeth to me most genuine, because it is an apt description of a servant, and thus the servants of *Solomon* were described by the Queen of the south [Blessed are thy servants, that stand alwayes before thee.] And thus much for the explication of this.

But a doubt may here further arise, because *Elias* is said to have prayed, that it might not rain, how he may be justified in calling for so great a judgement against the king and people, seeing it is the duty of prophets not to pray against but for them, 1 Tim. 2. Let supplications be made for all men, &c. 1 Sam. 12. God forbid, saith *Samuel*, that I should sinne against God and not pray for you.

Charity indeed requireth that we should pray for all men, but the prophets of God knowing by the spirit, which they have, what conduceth most for conversion and salvation, see that judgements are sometimes necessary for this purpose, and so pray for them, not out of malice, or for any end of their own, but to bring them to God, and then they pray again for the removal of these judgements, as also *Elias* did, and it was not altogether without effect in the people, who being thus prepared, and seeing a further miracle of fire coming down from heaven upon *Elijah* his sacrifice, acknowledged *Iehovah* to be the onely true God, whereas they had served *Baal* before. And *Samuel* proceeded also in like manner, first calling

*J. m. s. 18.  
Iosephus.*

V. 3.

*Hieronym.  
Adrichom.*

Ob.

Sol.

Chap. 18.



ling for thunder and rain in wheat-harvest, and then for fair weather, and *Moses* did the like towards *Pharaoh* in the land of Egypt.

But to return now again to *Elijah* his hiding of himself, where *Ahab* might not finde him, who the Lord knew, would bee enraged against him, when hee should begin to suffer by this drought. It may seem strange both that *Ahab* laid not hold upon *Elijah*, when he was before him, and also, that the Lord should bid him go and hide himself, when he was able to protect him unhidden. But to the first it may be said, that *Ahab* haply contemned his threatening, as coming from an idle and distempered brain of one, who was not to be regarded; and to the second, that the Lord in his example, would teach us to use means of preservation in time of danger, by fleeing and hiding our selves, and not to trust to his immediate providence, when there is any other lawfull way of escaping; so *Martyr*.

*And thou shalt drinke of the brooke, and I have commanded the ravens to feed thee there.*] This is spoken, lest *Elijah* should doubt, when he came into so desert a place, that he should be destitute of necessary food. And it was a strange way of feeding him, but served to set forth the power of God the more, whereby he can make any of his creatures to serve for the good of his, although against their nature; and *Martyr* noteth particularly, that the ravens especially did owe the Lord this service for the benefit which they singularly above other fowles enjoy by his providence, when they are young; according to *Pf. 14. 7. Who feedeth the young ravens, that call upon him.* And *Iob 39. 3.* For being newly hatched, as some observe the dam forsakes them, till they be feathered, and in all that time they are by an extraordinary providence sustained; and they determin also the means, viz. by little wormes, bred about their nest. And as the Lord promised it was performed to his Prophet: the ravens brought him bread, and flesh morning and evening, and this the Rabbins are bold to say, they took out of *Ahab's* kitchen. But certainly no man knoweth where they had it, only it is certain that he who employed them about this carriage, could provide it any where at his pleasure, and he could also have sent it him by his Angels, but it was his will at this time rather to make this use of these fowles, so singularly obliged unto him, to teach men to be ready to doe him service for his goodness: extraordinary towards them, in feeding the hungry, as he commands, out of that which they have to feed themselves withall: according to that, *He that hath meat let him give to him that hath none.* But seeing the raven is an unclean bird, why would the Lord have meat brought to *Elijah* by ravens, or how could he eat it without being defiled? *Martyr* answereth, the same Lord, who would have the raven generally counted unclean, by appointing the ravens now to bring him meat dispensed with that law, and indeed in case of necessity Christ teacheth, that a ceremoniall law need not to be kept, but that a mans necessity for the preservation of his life is alwayes a dispensation to it, when hee justified his Disciples plucking of eares of corn upon the Sabbath being hungry, saying, man is not made for the Sabbath, but the Sabbath for man, Thus *Martyr*; but it is to be noted, that although the raven was unclean, and they that did eat of it, or touch the carcasie of it being dead, were hereby indeed made unclean for a time, yet no uncleanness was by it contracted whilst it lived, and therefore no dispensation was now needfull. Allegorically by the ravens, the ordinary glosse understandeth the Gentiles black by sinne and idolatry, but they bring meat, as it were, unto Christ, when they turn to the faith; according to that saying of his, when the Samaritans came out to heare him, and believed, *I have meat to eat, that yee know not of*; for that meat was their faith, and herewith Christ is fed morning and evening, when the Gentiles embrace the faith in the beginning of the Gospell, and continue in it unto the end. The Papiſts to countenance the superstition of Anchorites, parallel this of *Elias*, with the like done to *Paul* the first Eremit, who they say had bread brought unto him once a day by the ravens, herein making him to be of a more perfect life then *Elias*, because he eat but one meale a day, and bread onely, without flesh; hereupon commending this course of life as most perfect, when as by this example of *Elijah* it is plaine, that it well agreeth with the holiest man living ordinarily to eat flesh as well as fish, and two meales a day as well as one, so that gluttony

P. Martyr.

V. 4.

Luk. 3. 12.

P. Martyr.

Marth. 12.

Levit. 11.

The Allegory.

Job. 4.

and drunkenness be avoided, and abstinence from all meat be used at times of fasting. Only where abstinence from flesh upon some dayes is by the law of the land enjoyed for the good of the common wealth, obedience herein out of the case of necessity, is to be yielded by all men.

V. 7.

But after certain dayes the brook was dried up, &c. Then the word of the Lord came to him saying, arise go to Sareptah, &c. [Heb. it is, at the end of dayes, well rendered by *Iun.* at the end of a year, as also the same phrase is used, *Gen. 4. 3.* The drought was now grown very great even to the drying up of water springs. God indeed could have caused that the water should still have continued here for the use of his servant, but it seemed good unto him rather to work now another miracle, & in providing for him the residue of the famine, to provide for a poor faithfull widow also, who must otherwise have perished together with her son through hunger, and that not in the land of Israel, but of Sidon, in Sareptah a city of the Gentiles, which was done as we may gather from the application of Christ made hereof, *Luke 4.* to figure out the rejection of the Jewes, and the vocation of the Gentiles; yet the Rabbins, as *Martyr* hath it, will some of them have this city to be in Israel, because they would not have it thought that such a miracle was wrought out of their land; and some in France, but most erroneously, as may appear by that which hath been said; how *Elijah* spent his time when he lived alone by the brook, it is not said, but we may easily conjecture, that he spent it in prayer, and divine meditations. *Ioh. Hieros.* saith, that he was there taught of God a form of living solitarily, wherein he afterwards instructed others, making this the originall of a monasticall life. And he addeth, that other godly persons came thither to him by the guidance of Angels, who were by him confirmed against idolatry, and taught to live such a life, &c. When *Elijah* came to the gate of the city, he saw a widdow woman gathering up sticks, whom happily he knew to be a widdow by her habit, but whether the Lord had yet declared unto him, that this was she to whom he was sent, is by some doubted, holding that he asked first a little water of her, as *Abrahams* servant sometime had done of *Rebecca*, praying before, that her readinesse in giving it to him, might be a signe to assure him, that shee was the woman. But I rather think, that by a divine instinct he knew her so soon as he saw her; because he presently declared the word of the Lord unto her, and Prophets were of that sagacity generally, that they knew others extraordinarily, when they came near unto them, although another man could not; as *Abijah* the Prophet knew the wife of *Ieroboam*, when her feet did but sound at his door, before he heard her speak; although she were also disguised to deceive him, that could not see. He then asked her first, as the thing which he first stood in need of being dry and thirsty, and then calling to her again, would have a little cake brought him also. The journey of the Prophet from the brook Cherith to Sareptah, saith *H. B.* was 100 miles, and his former journey from Samaria to Cherith 24 miles. Hee might well then, when hee had taken so long a journey, bee both very thirsty and hungry, and so weary, as that he might gladly sit down and rest and refresh himself there, before he went to the widdows house; neither could he without an extraordinary spirit, wherewith he was endued, travaile so far without food. But what his ability was in this kind, we may gather from *ch. 18.* where he is said to have girded himselfe, and run before *Ahab's* chariot, when hee made all the haste that hee could from mount *Carmel* to *Iezreel*, which was 16 miles. But now he was doubtlesse weary and hungry, as our Lord when he had fasted 40 dayes, is said afterwards to have begun to bee hungry. Who this widdow was, is not otherwise expressed, but that shee was gathering up sticks to make a fire; whereby it appeareth, that shee was poore. So *God chooseth the poore in this world*: And by her speech it appeareth, that shee was one rich in her faith, and by her present believing the word of the Lord, which the Prophet spake unto her; For shee said, as the Lord thy God liveth, and called not gods to record after a heathenish manner; and although shee had only meale enough to make one cake, and then was likely to dye with famine; yet at this word she imparted thereof to *Elijah* for his necessity, believing to be supplied again miraculously, as he had said. It cannot hence be gathered, as *Martyr* noteth, that one ought to give to a Prophet in his need, before that hee giveth to his childe,

R. Sole n.  
Lyra.

2 Kings 14.

H. B. P. t. trav.

Matth. 4.

Iam. 2. 5.

P. Martyr.

child, or himselfe, or parents. For charity beginneth at home, and a man must first and chiefly provide for his own family, and honour father and mother by supplying their wants, and if he hath any thing to spare, then give to others; and chiefly to Prophets in want. For when the Pharisees taught, that in giving to the Priest, a man did so highly please God, that he needed not thus to honour his parents; they are censured as overthrowing Gods command by their traditions. Neither did this widow give the prophet a cake first to diminish her necessary provision, which was for the sustentation of her and her sonnes life, but to have it increased, as it is said indeed that it was.

For whereas she had onely meal and oyl enough for once to feed her and her sonne, it was now so increased from thenceforth as she spent of it, that both he and she and her house, which was not spoken of before, lived upon it many dayes, neither was it thus diminished, till the earth returned to her former fertility. In the text it is said, till God sent rain upon the earth, not meaning, that then immediately it ceased, for after the rain it was divers moneths, before the earth could yield any fruit, but so soon as this was done, the miracle of encreasing the meal and oyl ceased, and that was two yeares and an half, as will appear by comparing herewith *vers. 7.* How this was done is not to be enquired, for he that promised it, could as easily do it by his almighty power, as cause the earth ordinarily to bring forth corn and oyl by his blessing. Yet the Rabbins are bold to set down the way, viz. by causing the aire about the oyl to turn into oyl, and that about the meal into meal, as in the caverns of the earth, from whence the water-springs come, the circumambient aire is by the coldnes & moisture of the place turned into water, whereby no want followeth the running out of the water, but the same current continueth still. It may be noted here, that the famine brought upon Israel by the wickednes of king *Ahab*, extended to some forreign countries also, but herein it is probable, that there was a speciall hand of providence directing it to the country of the Sidonians for the punishment of their idolatry, who were authours to Israel of sinning thus in their daughter *Iezabel*, the wife of *Ahab*, who sprung from their king, the land of Iudah under good king *Iehosaphat*, being in the mean season free from this judgement, and all other countries also, as may well be supposed, because no history maketh mention of any such famine in all the world, and *Tostatus* argueth against it both from naturall causes, which never are of a famine in all parts together, seeing the constitution of divers clymates are divers, and from supernatural, seeing God doth not at any time punish all countries in one kinde. But amongst the Sidonians and Tyrians that this famine was, *Menander* testifieth, saying, in the time of *Ishobaal* king of the Tyrians, there was such a defect of rain from the moneth *Hyperberetens* unto the *Hyperberetens* of the year following, that none fell in all that time, but when he had appointed supplications to be made, a great deal of thunder followed, wherein yet he goeth from the sacred history, which speaketh not of a year only, but of three yeares and six moneths. If it be asked, why the prophet was not sent at the first to this widow? *Tostatus* answereth rightly, that *Ahab* making enquiry after him, when he began first to be vexed with the famine, in all kingdomes about, as *Obadiab* afterwards told him, it had been hard for him to be hidden in a populous city, but now having searched in all places as much as he could after him, and hearing no where of him, he did most probably give it over, resolving that either he was dead, or else taken away so by the spirit, as that he could not be found.

After these things it happened, that the womans sonne fell sick, and his sickness was so sore, that no breath was left in him, &c. That is, whilest *Elijah* yet sojourned with her, the Lord did thus exercise and further confirm her faith. She seeing her sonne dead, expostulateth with the prophet, as calling her sinne to remembrance before God, for which she thought that her sonne was thus taken away from her. Therefore he carrieth the childe into his chamber and prayeth again, and again; and stretcheth himself upon him three times, and he was restored to life again, and she was more confirmed in her faith. The meaning of her expostulation was, as if she had said, what have I offended against thee that I am now thus

1 Tim. 5.

Math. 15.

V. 15, 16.

Tostatus.

Menander l. 8. c. 7.

Tostatus.

V. 17.



punished? and if not, this is come upon me for my former sins and present impurity, which appears to be the more foul, now that I have so holy a man with me. Thus *P. Martyr* and *Pellican*. But *Lyra* rejecteth it in the last part, which is the exposition of the Hebrews, because none fare the worse for their sinnes, for having such as are more holy with them, but rather the better for their sakes, wherefore he confirmeth the former, she seeing him to be a man zealous against sinne in *Ahab*, thought that he had also called for this judgement against her for her sinnes, of which being a godly woman she could not but be most sensible, and this I take to be the true meaning. She out of her grieved and troubled minde spake *unto* him, as if he were the cause. But to clear himself, he took her sonne to him and prayed, &c.

For *Elijah* his strange gesture in stretching himself upon the body of the childe three times, which the Chaldee rendreth he streightned himself, the Septuagint he breathed upon him, he did this as an instrument of God, and so did *Elisab* in imitation of him, thus helping by the spirit, that was extraordinarily in him, the body to wax warm, and so to be the more fit to be again enlived by the souls returning, as God at the first breathed into *Adam* the breath of life and he became a living soul, and he did thus and prayed thrice, to intimate his praying to the blessed Trinity, and not, because God could not have raised him without such means, but God directed him so to do, in a myserie, according to *Lyra*, Christs coverting or streightning of himself upon a humane body being set forth hereby, when he took flesh upon him in the womb of the Virgin *Mary*, and again when he lay in the manger, and lastly, when he hung upon the crosse, whereby man dead in sinnes and trespasses is quickened, coming once by faith to be united unto him. And such means were also used then, to shew the imperfection of the law in comparison of the Gospel, when with lesse ado Christ and his Apostles raised some from the dead. But as *Martyr* noteth, this is the first, amongst those that were raised up from the dead since the creation of the world, but after two were raised from the dead by *Elisab*, three by Christ, one by *Peter*, and one by *Paul*, to say nothing of those, that rose out of their graves at the time of Christs resurrection, and this is held rightly to be the greatest of all miracles, and therefore this widow, who had scene the great miracle of the meale and oyle before, said, *Now I know that thou art a man of God*, &c. That is, I am more confirmed in it, which I indeed beleevd before, as the Samaritans, to her that told them of Christ, *Now we belevee, not because of thy saying, but we have heard him our selves, and know*, &c. Touching him that was raised, some, whom *Ierom* followeth, hold, that it was *Jonah*, who is therefore called the son of *Amittai*, that is, of truth in alluding to the saying of his mother, *I know that the word of God in thy mouth is true*. Hebr. אֱמִיתִי *Amith*. But this may well be passed over as a Rabbicall invention. For *Jonah* was of *Gath Hopher* a citie in *Zebulun*, *Iosh. 19. 14. 1 King. 14. 25.* and not of *Sareptah*, and his fathers name was *Amittai*, neither he so called, because of the word used by his mother upon this miracle. And the time doth not well agree, seeing more then 59. years passed from this time to the beginning of the reign of *Ieroboam* the second, two in the time of *Ahaziah* the son of *Ahab*, twelve of *Ioram*, 28. of *Iehu*, and 17. of his son, after which *Ieroboam* reigneth and corrupteth all things, and yet by *Jonah* a prophesie is uttered, that then much, which had been lost from the kingdome of *Israel*, should be recovered out of a commiseration, which God had of their long continued affliction. But although the times may agree to this childe, yet for the reasons before going, he cannot be that *Jonah*.

## CHAP. XVIII.

V. I.

**A**FTER many dayes the word of the Lord came to *Elijah* in the third year, &c. ] A doubt may here be made how the drought continued three yeares, and six months, according to *St. James*, when as an end was put unto it the third year?

year? *P. Martyr* giveth a double solution. 1. That the 6 months are not here counted, but the whole years only; but if it were 6 months after 3 years expired, I cannot see how it can be said in the third year, but rather in the fourth. 2. That he abode 6 months in the land of Israel, which are not here reckoned, but only 3 years of his abode with the widow of Sareptah, and therefore it is to be understood, as if it had been said, at the end of 3 years after his coming to Sareptah, which was last spoken of, the time of the drought before this not being determined in the sacred history, but only spoken of generally, till that *Luke 4. 25.* Christ speaketh hereof, and after that *Iam. 5. 17.* to this effect, *Martyr.* But *Iunius* better having set down the time of the drought, when he went from the brook Cherith, to be a year, rendereth the words here; *many dayes after the third year*: that is, 6 months. Neither doth the Hebrew so disagree, but that his translation may be justified, seeing it is, and there were many dayes; and the word of the Lord came to *Elijah* the third year, that is, many dayes of the drought before his coming to Sareptah, and after his coming thither in the third year, about the midst of the year, this word came unto him that he should goe to *Abab*, and tell him that now it should raise again, and this judgement should cease; which was not thus taken away for their penitency in Israel, but out of Gods mercy to verifie the saying of *Elijah*, that it should not rain, but according to his word. For *Abab* went on still in his wickedness, neither doe we read of any repentance in the people; onely there were scattered amongst them some who feared God, and abhorred from that idolatry, even 7000. as is afterwards said, that bowed not the knee to *Baal*; which doubtlesse prayed earnestly to God for deliverance from this famine, and partly for their preservation, God would now send rain upon the earth. Whereas *v. 2.* the famine is now said to have been great in Samaria, it is not to be understood so, as if it were not great all over that kingdome, but Samaria the Metropolitan city, wherein most wickednesse was committed, suffered most hereby.

[Then *Abab* called *Obadiab* the Steward of his house, who feared God greatly, &c.] A wicked king had a godly servant, so *Pharoah* had *Ioseph*, and *Laban* *Iacob*, *Saul* *David*, wherefore he may be godly, that liveth in the house of the wicked, *Naaman* served the king of Syria a worshipper of *Rimmon*, and there were good christians whom *St. Paul* saluteth, of *Cesar*'s house. And here in the providence of God appeares for the preservation of his faithfull servants in time of danger, by placing such about heathen kings, as *Daniel* also, and *Nehemiah*, and *Hester*, and *Ebedmelech*, who delivered *Ieremiah* out of the dungeon, and here *Obadiab* is said to be one, that shewed his piety in hiding and feeding the Prophets of God in time of persecution, in caves with bread and water, to the number of 100. which must be understood to be such, as were instructed by other Prophets in companies as their Disciples, being therefore sometime called somes of the Prophets, who laboured as their teachers in beating down sinne and upholding the service of the true God, and singing and setting forth his praises, and opposing idolatry; for which *Iezabel* sought their destruction. Of such it appeares by the example of *Obadiab*, that the godly have a speciall care, but the wicked maligne them most; yet as much maligne as they were, see the providence of God in upholding so many amongst a people so desperately wicked, for their more just condemnation, when they would not be reformed by them. And from amongst these Prophets God sometime sent forth one, and sometime another, as he pleased; and it is not unlikely, but that in the land there were many more provided for by other godly persons. As these by *Obadiab*, so *Martyr*.

Now this *Obadiab* so well approved of God, *Abab* it seemeth counted also most faithfull to him, and therefore in this great drought, in which the beasts which hee had, could find no grasse to sustein them about Samaria, he took a journey himselfe one way to search about halfe the kingdome for it, and sent *Obadiab* to doe the like about the other halfe, that the horses and mules at the least might be kept alive. A brutish and wicked king, that suffered the Prophets of God; the chiefe of his creatures to be persecuted, and took such care for brut beasts; and so to many christians, an horse or a dogge is more then the best servants of God. Neither did hee search into

P. Martyr.

Junius.

V. 2.

V. 3.  
Note.

V. 4.

V. 5.

into the cause of this judgment to repent and turn, but his solicitude was to search out if there were any hay in any place, that it might be brought to Samaria for the sustentation of those beasts, in which his greatest delight and confidence was. And herein *Obadiah* served him, as was his duty, forasmuch as he knew, that hee was by God set up to be King and Lord, and therefore to be served and obeyed in these things.

*And as Obadiah was upon the way, Elijah met him, and he fell upon his face, &c. ]*

The Lord directed *Elijah* not to *Ahab* at the first, who was unworthy for his wickednesse, but to *Obadiah* a godly man and a servant to the Lords Prophets, saith *Pellican*, who shewed by his speech, calling him my Lord *Elijah*, and by his gesture in bowing to him down to the ground, how much in his godly heart he honoured so great a prophet, being here an example to others of giving double honour to Elders ruling well, that labour in the word. When *Elijah* heard him aske whether he were not *Elijah*, he both said that he was, and immediately bad him goe tell his Lord, that *Elijah* was there. But *Obadiah* fearing, that this might be dangerous to him, if the spirit of God should in this mean season carry *Elijah* away to another place, spake so as that he might not be sent to tell *Ahab* thus, unless the prophet were constantly resolved upon it, and to insinuate the more into his favour to deal well with him, he told him, that he greatly feared God from his youth, and was such a friend to the Lords prophets, that he hid and fed 100. of them in time of danger. That which he feared from *Ahab*, if he should come to him with false news, was killing, either for deceiving him when he reposed so much trust in him, or for that he laid not hands upon him to bring him unto him, for whom he had so long so anxiously sought, and if doubting whether *Elijah* would then indeed shew himself to *Ahab*, he should refrain from going upon this errand when the prophet bade him, there might also be danger that way from the hand of God, for his disobedience. Now in setting forth his own goodnesse in this necessary case he sinned not, although out of such a case in vain-glory to do so that a man may be praised, is not without sinne.

*There is, as the Lord liveth, no nation or kingdome, to which my Lord hath not sent to seek thee, &c. ]* This, as all expositours agree, is not to be understood strictly,

as the words sound, as if *Ahab* had sent all over the world to seek *Elijah*, although the Hebrews hold so, affirming *Ahab*, but falsly, to have been Emperour over all, for he reigned not over Iudah which was nearest unto him. It is then to be understood of all the neighbour kingdoms, with which *Ahab* was in league, and by vertue thereof might require any of his subjects being fled thither, to be redelivered unto him, taking an oath of them to answer truly, whether they knew him to be there or not, as they might in the like case of him. And therefore he saith only, there is no nation or kingdom, not nation or kingdom in all the world. And thus almost *P. Martyr* at the first cleareth this place, but he resteth finally upon another, viz. that the land under *Ahab* is spoken of as it was in times past, consisting of many kingdoms, there was no nation or kingdome within his dominion, but he had sent unto it. But I think the first is rather to be preferred, seeing however that country was in times past divided, yet now it was all one kingdome. But if *Ahab* searched so narrowly for *Elijah*, it may be doubted, how he could in Sareptah be hidden from him, seeing his father in law reigned there? It is commonly answered according to the saying of *Obadiah* here, that the spirit of the Lord some time took him and carried him away, so that he could not be found: but I think it may better be answered, that *Ahab* had done making that inquisition, before the prophets coming to Sareptah, after that giving over the searching for him any more, as vain, supposing him to be carried away some whether by the spirit, and so not to be found, as was partly touched before.

*Elijah* seeing the fear, in which *Obadiah* was, assured him by oath, that hee would shew himselfe to *Ahab* that day, and so he did immediately after that *Obadiah* had told him. Then *Ahab* said unto *Elijah*, art thou he that troubleth Israel? But *Elijah* replied saying, not I, but thou and thy fathers house, &c. ] *Tostatus* thinketh, that when *Ahab* saw *Elijah* coming, he went to meet him for honours sake,

1 Tim. 5. 17.

V. 8.

V. 9, &c.

V. 10.

P. Martyr.

V. 15.

V. 16.

V. 17.

Tostatus.



take, but his salutation by upbraiding him for troubling Israel by that great drought, sheweth the contrary; that hee was angry with him, and now thought to be revenged on him, as the author of so great an evil, seeing he had made him in his power; whereas if his going to meet him had bin for honour, his words would have bin suitable, requesting his prayers, that an end might be put to the present judgment. I think therefore rather with *Martyr*, that he went to meet him that he might the sooner terrifie him, and compell him to seek for rain immediatly, with the want of which he and his people were now so greatly endangered. Thus wicked infidels impute the calamities, which come for sin, to the servants of God, as the cause thereof; so also the heathen in the dayes of *Tertullian*, if *Nilus* did not overflow, which was a cause of dearth, or *Tyber* overflowed, whereby the city was endangered, if there were famine or pestilence, they cried out, have the christians to the lions, as the cause of these evils.

*Elijah* nothing daunted by the kings angry speech, layeth the fault altogether upon him and his idolatrous father, by whom indeed God was provoked to this judgement, for that they left his commandements and served *Baalim*, that is, saith *Pellican*, the planets of heaven, chiefly the sun. But *Judg.* 2. 13. I have already shewed, that all the male gods of the heathen were called *Baalim*, whereof *Jupiter* was the chief. *Elijah* in thus reprovng the king, did as *John* who was like unto him afterwards did to King *Herod*, neither did he more then was justifiable. For although the ruler of the people may not be railed upon, yet he may be reprov'd for his sins. For the word troubling here used, *Martyr* noteth, that it is put for troubling, either in the out ward estate, as *Achan* is said to have troubled Israel; and *Jacob* said to his sonnes, that they had troubled him, when they had slain the Shechemites; or in things spirituall, as *Gal. 1.* *St. Paul* telleth the Galathians that there were some that troubled them. And both these wayes, this wicked King troubled Israel outwardly by this drought and famine, and spirituallly by setting up idolatry; after which followed a taylor of other grosse wickednesses, causing the foresaid judgement. But he contrariwise imputed both these wayes of troubling Israel to the prophet, seeing he sought as much as he could to hinder the people from idolatry, which hee counted piety, from whence this great judgement seemed to him to come, as the weakening and dissipation of the Roman empire after *Constantines* time was imputed by the heathen to the beating downe of the old religion, which they counted their idolatry to be.

But now send and gather to me all Israel unto Mount Carmel, and the Prophets of Baal, &c. It is generally held by all Expositours, that some others passed from *Elijah* to *Ahab* before these, tending to dissuade him from idolatry; so promising raine, and to induce him the more, he spoke of the vanity of idols, and of the power of God, a demonstration whereof he would make before all Israel, if they were assembled together; and therefore he willed him now to gather to him all Israel, &c. The prophets of *Baal* whom he would also have assembled, were 450. and the prophets of the groves 400. which were fed at *Iezabels* table. The first number *Martyr* thinketh to have lived all over the kingdome, but the other, as *Chapleins* to the Queen, about her; and that those 450 only were gathered together, the other company which attended upon *Iezabels* devotions, not being by her suffered to come. And to this also *Pellican* agreeth, because those 450 only are mentioned after this; but nothing more said of the other, and therefore most probably they came not. But I see no reason why we should not hold, that the King had his Chapleins as well as the Queen, and therefore I assent rather to them, who will have those 450 to bee *Ahabs* Chapleins, whom hee nourished, as *Iezabel* did the other 400, yet most probably so, as that they were sent out at some times into all parts to teach the people their idolatry, and then returned again. The place, to which *Elijah* would have all these gathered was mount Carmel, that is, saith *Martyr*, near mount Tabor in Ephraim, or Zabulon; and not that place in Judah called Carmel, where *Nabal* sometime dwelt. In which last he saith truly, for *Nabals* Carmel was but 12 miles from Jerusalem towards the South-west, this 60 or more towards the North. But whereas he saith in Ephraim or Zabulon, it was in Issachar,

Note.

Pellican.

P. Martyr.  
Ios. 7.  
Gen. 4.

V. 19.

P. Martyr.

Pellican.

H. B. Patriarch's  
travels.

V. 20.

char, being the place where *Elijah* and *Elisabab* dwelt, standing almost midway between Jerusalem & Sareptah, seeing from Sareptah to Carmel there were 60. miles, and from thence to Jerusalem 64. and from Jerusalem to Sareptah 112. and from this place the Frier Carmelites took their name, who built them a monastery there, so *H. Bunting*. And by this we may conceive, why he would have them gathered to Carmel, because there was his abode, towards which he was coming, when he met *Ahab*. To *Samaria* he would not have them gathered together, where *Ahab* dwelt, saith *Martyr*, because so *Iezabel* might have hindered it. According to the prophets desire, all Israel was soon gathered thither together, that is, most probably all the elders, princes, captains and officers, and not every one of the common people: for that would have required a long time and been a great trouble. If any man shall marvel, how *Ahab* was drawn so soon to yield to *Elijah* to do this, it is to be conceived, that partly for fear of greater judgements, if he should refuse, and partly out of hope, that in thus doing rain would fall again, and a desire to see what *Elijah* could do, God also who hath kings hearts in his hands, and turneth them as he pleaseth, moving his heart hereunto. And it is not to be doubted, but the people pressed with misery, would be very ready upon this occasion to come.

V. 21.

When they were all come together, *Baal's* prophets also being present, *Elijah* said unto them, *How long halt ye between two opinions, &c.* ] *Iosephus* saith, how long are ye divided in minde and in opinions, the Chaldees in two parts, the Septuagint into two knees, hereby is both intimated, that they were diversly affected, sometime acknowledging the Lord to be God, because his power was so great, that he had now shut the heaven above three years, and sometime drawn by *Baal* either for fear of the king, or through the persuasions of his prophets, being also fascinated by his pompous service with so many attendants, accommodated with costly apparell, stately altars, rich sacrifice and bewitching ceremonies: and that it is a sinne intollerable in any to be thus wavering in matters pertaining to God, which be of so great moment, flying like birds off one bough on to another, as the word *ὑποκρίνομαι* here used properly signifieth. For no man can serve two masters, much lesse two Gods so contrary, seeing neither will be herewith pleased, and it is taxed in the Samaritans, that they feared God and served idols, and *St. Paul* saith, *What agreement betwixt the temple of God and idols?* which may well be applied to the papists for their worshipping of images, and calling upon the dead. Some gather from hence, that there was a tripartite division, some worshipping *Baal* onely, as *Iezabel*, and her prophets and followers, some the Lord onely, as *Obadiah* and other godly persons, and some both, as *Ahab* and many more, who being worshippers of *Baal*, yet trembled at his judgements. The people being thus challenged, answered him not a word, for they suspended, till they saw what he would do to decide this controversie, and make it evidently appear whether of the two was the true God, about which the greatest part began now to stagger, although they had hitherto served *Baal*, because that in all this time of the drought they could have no help from him.

2 King. 17.  
2 Cor. 6. 16.

V. 22.

Then *Elijah* said again unto the people, *I alone remain a prophet of the Lord, but the prophets of Baal are 450. Let them now give us two bullocks, &c.* ] Because he had said, if the Lord be God follow him, &c. he now propoundeth a means of triall, the Baalites should prepare one bullock for sacrifice, and he another, and the god that answered by sending down fire to burn it, should be acknowledged to be the true God. Whereas he saith that he alone remained a prophet of the Lord, the meaning, saith *Martyr*, is, that came forth to contend with the Baalites, for many were destroyed by *Iezabel*, and many remained hidden in caves, but *Elijah* entred these lists alone, which tended to the magnifying of Gods power the more, when by one a greater work was wrought then by many hundreds. But why did he flee to miracles and not to the holy Scriptures for the deciding of this controversie? *Ans.* Some think, because all the assembly could not have heard his voice, but the true reason is, because he had to do with many that regarded not the Scriptures, as their doings did declare, whom nothing could therefore convince but miracles,

P. Martyr.

miracles which are for unbelievers. And the coming down of fire first, and then of water, was not without this Allegory, that the spirit to believe is first given, and then followeth baptizing. By fire sent down upon sacrifices God had divers times before approved his divine power, in *Solomons* time and *Dauids*, in the time of *Moses* and *Aaron*, and to *Mammoth* the father of *Sampson*, and as is held by many, to *Abel* he shewed his acceptation of his sacrifice in like manner. Wherefore *Elijah* by a divine instinct was moved to propound the same at this time, and not to give us an example at all times to seek to try out the truth by miracles, lest we tempt God. If any shall wonder at the Baalites accepting of this offer, seeing they could not hope to have fire sent upon the sacrifice by a dumbe and dead idol; it is to be understood that the Devill can sometimes send down fire from heaven, as upon *Iobes* cattell; and as is said of Antiehrift working by him, *Revel. 13*. But against God *Elijah* knew that now he should not be permitted so to doe; whereas *Elijah* biddeth them to call upon their gods, it is not to be understood, as if he would have them commit this idolatry, but he speaketh that, because he knew they would do so as if he had said, call upon your gods, if yee will, for I know that out of the vain confidence which yee have in them, yee will doe so. And in like manner it is to be understood, which he saith after this ironically, when he saw them to continue calling upon *Baal* till noon, without any answer, *Cry aloud, for he is a god, either he is asleep, &c.* for hereby he plainly derided them, who believed him to be a God, that they might be ashamed; although they being infatuated by Gods just judgement, understood him as speaking in earnest; hereupon extending their voyces more. If any shall doubt whether *Elijah* did well in this jeasting, seeing it is forbidden, *Ephes. 5. 4*. It is answered, obscene and scurrilous jeasting onely is there forbidden, which tendeth to the corruption of others, and sheweth nothing but vanity or malice in the heart of the speaker, and is not to the use of edifying; but this mocking of *Elijah* tended to edification to such as were present, the worshippers of *Baal*, and *Baal* himselfe being hereby declared to be most vaine, that all such as followed him might be ashamed, and repent.

The Prophets of *Baal* hearing him say so, did not onely cry lowder, but also cut themselves till the blood ran out, which they did to move their idol to the more pity. But the hand of the devill was doubtlesse herein to stirre them up to this madnesse, out of that delight which he taketh in shedding of humane blood, who was a murderer from the beginning; and not onely them, but others of their stamp also in other countries. The Sybils of France did cut themselves likewise in their sacrificing, and gold themselves. And the Popish in Italy doe not much differ from them; when as the week before *Easter* they whip and fetch blood out of their own bodies, so laborious is superstition to the destroying of the soule and pleasing of the devill, whereas true piety doth not teach a man thus to please God, but by fasting and prayer, and temperance, and flying of sin in the whole course of our lives; hitherin *Martyr* in these words or to this effect, neither doth nor needs any man to speak more for the clearing of all things in them.

*When noone-side was past, and there was no voice that answered, &c. Elijah said to all the people, come to me, &c.* There were two times of sacrificing, the morning and the evening, to the prophets of *Baal* the first time was given, and the choise of the bullock to be sacrificed, that they might have whatsoever advantage they could desire, and that they all together should joyn in calling upon their god against *Elijah* alone. Yet all this helped them not, and their time being now past, *Elijah* calleth the people to him that they might see, that hee used no deceit, and then he first repaired the altar of the Lord in that place, which *Saul* sometime built, but the Baalites had now destroyed, saith *Pellican*, as they did more in other places. *Tostatus* also understandeth this, of the altar set up by *Saul*, as he supposed in Carmel, when after his victory over the Amalekites he made his station there, *1 Sam. 15. 12*. But neither is it said, that he made an altar there but in *Ajalon*, *1 Sam. 14. 36*. after his victory over the Philistines, but from Carmel he passed on immediately to Gilgal to sacrifice there, neither doth the site of that Carmel agree to this, seeing it was in Judah, this in the tribe of Issachar, as was before shewed.

V. 28.

V. 29.

*Tostatus* that he took no fire with him.  
*Pellican*.  
*Tostatus*.



P. Martyr.

shewed. Wherefore *Martyr* thinketh, that it was some altar upon which the Patriarchs had anciently used to sacrifice. And some, he saith hold, that the godly thereabouts used to come thither to sacrifice, when they were kept from going to Ierusalem after the division of the kingdome, as they did also in other holy places of note, which the Baalites seeing did beat them all down. But this he rejecteth, because there was then onely one altar appointed for sacrifice at the temple of *Solomon*, yet he sheweth none other reason, why the Baalites did break down this and other altars of the Lord in the land, according to the complaint of *Elijah* here following, *they have slain thy prophets, and broken down thine altars, &c.*

And forasmuch as *Elijah* complained of this, and now erected one of them again to offer sacrifice thereon, it is plainly intimated, that in the time of that necessity the servants of God were dispensed withall, when they sacrificed in some other holy places besides at Ierusalem, and therefore I subscribe to the fore-cited opinion, as most probable. But it is to be noted, saith *Martyr* rightly, that *Elijah* would not use the same altar which the Baalites had built, to shew, that the servants of God should not use the rites or idolatrous vestments and instruments of those that served false gods, which he complaineth, that some did when they used those of the papists.

V. 31.

And he took twelve stones according to the number of the tribes of the children of *Jacob*, to whom the word of the Lord came, saying, *Israel shall be thy name.* With these stones he made up the altar, to shew, that all these tribes should be joynt together as one in the service of the same onely true God, and none of them worship idols; but be ashamed hereof, to intimate which he commemorateth also the name of *Jacob* their father, changed into *Israel*, that is, a prince of God, of whom they being descended did also partake of principality, which should have made them scorn to subject themselves to dumb idols. The like also was done before by *Moses* and by *Isaiah*, whose example *Elijah* doubtlesse followed herein.

P. Martyr.  
Pellican.Exod. 24. 4.  
Josh. 4. 4, 5, &c.V. 32.  
Lyra.

22. 7

V. 33, 34.

Then he made a ditch as it were, of two measures of corn, the vulgar Latin bath it, as it were by two ploughings about the altar. But *R. Solomon*, saith *Lyra*, following the Hebrew text, expoundeth it of two furrowes drawn about so much ground, within the which this altar stood, as two measures of corn might be sown upon, which he saith was done in resemblance of the court compassing the tabernacle, as this is most probable, because as the tabernacle had, so he would have these furrowes as a boundary about the altar, over which the people might see the sacrificing, but not come within them. Then he caused the sacrifice upon the altar to be filled with waters, till they ran over into the ditch and filled it, for he caused waters to be powred on the first, second, and third time, all which he did, to make the miracle of fire coming down and consuming the sacrifice the more famous, that none might object any deceit herein, but all might be convinced of the almighty power of the Lord, and so turn to him, and from dumb and impotent idols. In causing water to be brought to wash the sacrifice, *Elijah* followed the rite prescribed *Levit. 1.* but in causing it to be powred out so abundantly upon the sacrifice laid upon the wood, which made it more unapt to burn, he respected the miraculous fire, that was to come down, which could as easily kindle, and as speedily burn up wet wood as dry, and the water also, as this is shewed by and by to have done. But whereas he caused 4. measures or firkins of water to be powred on, and this to be done three times, *Martyr* will have this mystery to be therein: The 12. measures of water did set forth, as the 12. stones did, the 12. tribes of *Israel*, and the powring of them on at three times, the three holy Patriarchs, from whom they were descended, *Abraham*, *Isaac*, and *Jacob*, and from whom they had learned the right way of worshipping the Lord. If any man shall marvel at this abundance of water in so great a drought, and of so long continuance, *Iosephus* thinketh, that some Well nigh to that place, which was almost dry, was made by the power of God to abound again with water at this time. Some of the Rabbins have devised another new and strange way, of water dropping from *Elisha* his fingers, who ministered unto *Elijah* in preparing this sacrifice, applying hereunto, his supplying of *Iehosaphat's* army with water miraculously, 2 King. 3. But

P. Martyr.  
The Mystery.ed edr dgeet  
est on deor  
min dnu  
mndly  
Joseph. Antiq.

But leaving this as a vain figment, and that of *Iosephus*, as an humane conjecture; we may more probably hold that there was nigh some known well of water, not yet dried up; and from thence they fetched all this water, neither was there need of a miracle to provide it extraordinarily: for otherwise they that were bidden to powre on water might, and would doubtlesse have asked, where they should have it. Some say, that mount Carmel stood by the sea, and therefore from thence they would easily fetch water enough, viz. by the shore of the Mediterranean sea, not farre from Ptolomais.

All things being thus prepared, *Elijah* prayeth, that the Lord would shew himselfe by miracle to be the onely true God, and that he was his servant, and so make the people to know him, and with their hearts to turn unto him. For now they served *Baal*, and counted him an impostour, and so would not be moved by him to turn from their idolatry. This prayer being made, fire came immediately downe from heaven and consumed all the sacrifice, wood, stones, and water, round about; insomuch that all the people fell on their faces, and gave glory to God, by crying out again and again, that he was the Lord. Then *Elijah* took his opportunity to move for the slaying of all those prophets of *Baal*, which was done without delay at the brook Kishon, down to which they were carried, that is, not so farre as that part of this brook by mount Thabor, where king *Iabins* army fell, but that which extends it self, according to *Adricomius*, to the foot of this hill, for so he describeth this brook, and saith it runneth, and to this, saith *Martyr*, they were brought to be slain, that their bodies might be cast in thither, and so carried away of the stream. And this execution was iust, neither could the people without it have approved themselves for true converts, seeing these prophets were most notorious for seducing to idolatry, and who so did thus was by the law of God to be put to death, and it was not safe to defer it, because of *Iezabel* the queen, who doubtlesse would have been a means to save them. If it be doubted, how the fact of *Elijah* may be justified in giving sentence and not expecting it from the king, who was present there, and by his office was the supream judge? I answer, that at this time *Elijah* had a power above the king, as *Samuel* also had, when in the presence of king *Saul*, he gave sentence against *Agag* and hewed him in pieces. The king was an idolater, and therefore it was not to be expected, that he should now condemn them, neither was his sentence to be waited for. It sufficed that there was one, who was extraordinarily stirred up by the spirit to give this sentence, for what he said, God said by him, who is King of kings, and accordingly moved the peoples hearts so, that it was done by their assistance, and thus a well-pleasing sacrifice was offered unto him, for the averting of his wrath in the drought, and the procuring of his favour, as when *Phinees* was moved in like manner to slay *Cosbi* and *Zimri*. Some think, that *Ahab* seeing the miracle was convinced, and gave his consent to this slaughter, how ever, God so wrought in his heart, that he did not countermand, but gave way unto it.

For the fact of *Elijah* in slaying these men, it is not set forth, that we should imitate it, who are either prophets or private persons, but leave the sword of justice to be drawn against malefactours, by the publike Magistrate, who by commission from God beareth the sword, for this and the like cases were extraordinary, neither is any man of a private motion, but being extraordinarily stirred up by him that is highest in power to do likewise, and herein he must not deceive himself, but be able to prove his authority, as did *Samuel* and *Elijah*, of *Phinees* see before upon *Numb. 25*.

Then *Elijah* said to *Ahab*, arise and eat and drink, for there is a sound of much water, &c. It seems, that both the king and people continued fasting all this day, for they remained first expecting, what the prophets of *Baal* could do, till noon, then they waited to see, what could be done by the prophet of the Lord, till the evening, and immediatly after the miracle of fire descended, with *Baals* prophets to the brook, that they might bee slaine there. Now therefore it was time for them to take some repast, and it is not improbable, but that the king had an house or tent upon mount Carmel, wherein he might eat and drink, and to

H.B. Patriarchs travels.

V. 36.

V. 38.

V. 39. 40.

Judg. 4. 5. 21.

P. Martyr.

Deut. 13.

1 Sam. 15.

Numb. 25.

Rom. 13.

V. 41.

P. Martyr.

E. 6. 1.  
Note.

Note.

Tostatus.

V. 44.

Lyra.

V. 45.

V. 46.

P. Martyr.

V.

this the prophet bade him ascend from the brook to this end, that after some rest taken, he might be the fitter to travell home to Iezreel. But *Elijah* for his own part not caring for food, went up to the top of Carmel to pray, as his gesture declared: for he fell down upon the ground after the manner of one praying, and put his face between his knees, that is, saith *Martyr*, he fell down to the ground so, as that he neither lay nor kneeled with his body erected, but his head bowed down towards the earth, as he kneeled, between his knees, which gesture he used in greatest humility, as unworthy to look up to heaven, like the Publican commended by our Lord for his humility, *Luk. 18.* so the cherubims covered their faces with two of their wings, from which examples we should learn to use the most humble gestures in prayer. And it is to be noted, that *Elijah* was so intent to praying, that he would not look up himself, but sent his man to see, whether any cloud did appear out of the sea, for this place, as was said before, was near unto it, and when he brought him word that none appeared, he notwithstanding persevered still in prayer, when he returned the second and third time, and so to the seventh, before any cloud could be seen. And all this he did, although he knew certainly that God would send rain, because it was the will of God, that he should thus earnestly seek it of him, for the making of it more manifest; that rain fell not now by naturall causes, but by Gods power, that he might yet further appear hereby to be the onely true God: That we might learn by prayer to seek all good things whereof we stand in need, and deliverance from evils, although the decrees of God shall stand without our praying, and to persevere in praying till we prevail; although we looking often for it see no signe of audience. *Tostatus* comparing the Lords former answering him without delay, when he prayed for fire to be sent down from heaven, with this deferring, when he prayed for rain, saith, that was before the people, whose believing would have been much hindered and *Baals* prophets not so much confounded, if there had been any long delay: but now *Elijah* being alone, there was no such danger, but this deferring to answer him, might be of good use to keep him from being possessed, to which he might otherwise have been subject; if alwayes so soon as he prayed, he had received answer; when his man had gone 7. times at the last he brought word, that he saw a cloud like to a mans hand rising out of the sea; the vulgar Latin; *quasi vestigium hominis*, as the step of a man, but erroneously, for both the Hebrew and Greek have it, *a mans hand*. He went till the seventh time, saith *Lyra*, before he could see this, seven being a number of universality, to shew the universality of the peoples finnes of all sorts, and overspreading all, to shew, that their finnes was the cause, why the heavens were hitherto shut up. But now they having confessed the true God to be the Lord, there was an appearance of an hand; shewing Gods hand stretched out to help them. Then *Elijah* sent to *Ahab* to hasten home; lest the waters should hinder him.

And whilest he turned himself hither and thither, the heavens grew black with clouds, &c. Hebr. *And it was until this, and until this.* An ellipticall speech, to expresse the suddain gathering of the clouds together, whilest *Ahab* gave order for the making ready of his chariot, and the horses were joynted together to draw it.

And the hand of the Lord was upon Elijah, and he girt up his loynes and ran before *Ahab* to Iezreel. For the hand of the Lord, the Chaldee paraphrast hath, the spirit of strength; he strengthened him thus to run, when *Ahab* rode, for reverence to the king, saith *Martyr*, and that being all the way in his sight the deeper impression might be made in his minde of the miracle which he had wrought, to move him thence to the Lord; and he ran even to Iezreel, where Iezabel was, and the 400. priests of the groves surviving, to shew his undaunted courage, and further to inform the people of the doings of the true God; and of the vanity of idols, by shewing how rain was at his praying withheld, and now again granted, when *Baals* prophets could do nothing, that they might now be stirred up to leave dumb idols, and become the servants of the Lord. The hand of the Lord is also said to have been upon *Elijah*, to shew, that he was carried on as by the hand, by the

spirit



spirit of the most mighty. Some in yielding a reason, why *Abab* and *Elijah* went to *Iezreel*, not to *Samaria*, say that it was both nearer to *Carmel*, and that *Iezabel* was now at *Samaria*, and so it was not safe for *Elijah* to come further. But the foundation of this opinion is too weak, viz. that *ch. 19.* it is said, it was told *Iezabel* what *Abab* had done, and how he had slain, &c. whereas in truth it is said, *Abab* he told her, not what *Abab*, but *Elijah* had done.

Sallians.

## CHAP. XIX.

**I** *Iezabel* the Queen hearing by her husband, King *Abab*, that the prophets of *Baal* were all slain, sent immediately to threaten *Elijah* with death, at the hearing of which he feared, and fled. If it be demanded, why shee first threatned him, and set the next day for the time of execution and did it not presently, nor laid hold upon him, that he might not escape, *Lyra* answereth, that forsomuch as he boldly shewed himself to the king, shee thought that he would not now flye for fear from her, being a woman. But it pleased God to leave him a while to his own weakness, and then all courage failed him, whereby the most faithfull may see what he is of himselfe, to be humbled; notwithstanding the great valour and constancie, which he hath formerly shewed, for all our courage to stand for God is from him, and if we be left to our selves, we presently fall. And touching *Elijah*, *Gregory* doubteth not to say, that because he began to be tickled with high conceits, of himselfe for the great acts which he had done, he was suffered thus to feare, to humble him.

V. 1.

Lyra.

Note.

Gregory.

P. Martyr.

*P. Martyr* having said the same with *Lyra*, imputeth it to the speciall providence of God, notwithstanding, that *Iezabel* went so openly about to kill *Elijah*, that he might have time to escape away. And yet he taketh it as a fault in *Elijah* to feare and to flye thus, when he should have kept his station; especially having no word now from the Lord to flye away. And he admireth his present weakness, comparing it with his confronting of *Abab* before, and alone opposing 450 prophets of *Baal*, saying, that it was strange, that he who had shewed so great magnanimity hitherto, and both shut and opened heaven for fire and raine, should now upon the sudden for the threats of a silly woman, prove so pusillanimous. But yet thus *Peter* was terrified also by a young maid, and made to deny his master Christ. For *Iezabel*, who after she had heard all things miraculously done by *Elijah* related, and yet hardened her heart to this great wickednesse, he saith, that shee was of the number of those that were so hardened in sin, as that they will by no means be made to relent, but rather are hereby more exasperated to do wickedly unto the end, where some wicked one are moved for the present, as *Abab* seemeth to have been, but soon fall againe. For *Elijah* had his favour now so farre, that he might have been safely in *Iezreel* with him, but hee was too much carryed away by his wicked wife; hitherto *Martyr*. And *Ierom* saith, for so much as this just man feared and was troubled in mind, who can say that this was without vice, seeing *David* saith, the Lord is on my side, I will not therefore feare, what man can doe unto me. The Lord himselfe indeed feared, when in the dayes of the flesh, he offered strong cryes unto God. But his feare proceeded not from diffidence, for he said that none had power to take away his life, and that he gave his life for his sheep, and that he could pray and have 12 Legions of Angels, when hee was in greatest danger; &c. His feare then was not for himselfe, nor his carefull seeking, that this cup might passe from him, but for his followers, least their faith should by his sufferings be shaken; and for his very enemies, least they should be the more hardened. And when he fled from one place to another, that he might escape danger, he did it not for feare of his own life, but because as he said, his houre was not yet come. It was not so with *Elijah*, for like another man hee now feared through weakness of faith, and fled. So likewise the ordinary glosse. Being lifted up most high by the spirit, he was repelled by temptations, when he feared death by the

Hieron. l. 2. cont.

Pelag.

P. 56.

Heb. 5. 7.

Iohn 10. 18.

Ord. 6. 10.

P. Come, or.

H. B. Patriarchs  
travels.

P. Martyr.

V. 4.

hand of a woman, but desired it at the hand of God.

*And he came to Beersheba in Judah, and left his servant there.]* That is, saith *Lyræ*, the sonne of the widow of Sareptah, whom he sometime revived; so likewise the master of the scholasticall history, but this is only conjecturall; the cause why he left him, which he assigneth, is more probable; viz. because he was to goe into the wilderness, where there was no food; and therefore if he would adventure himselfe into such a place, he thought it not fit to require his servant to goe into apparant want also. *Beersheba* was 84 miles from *Iezreel*, the very border of the kingdome of Judah, farthest from the kingdome of *Ahab*; yet because hee thought not himselfe safe there, happily, saith *Martyr*, because *Iehosaphat* the king of Judah had contracted affinity with king *Ahab*, he went from thence into the wilderness a dayes journey, that is, the wilderness of *Paran*, which, saith my author, was 20 miles from *Beersheba*; and being weary, he sate down under a juniper tree, for the shadow of this tree keepeth away serpents, as *Pliny* saith; wherefore a man might safely rest here. Some saith *Martyr*, for a Juniper, have *Genita*. But no such thing is written of that tree, and the word here used is rendred Juniper, *Pf. 120. 4.* the burning coales of Juniper which are said to exceed in heat, that being raked up in embers, they will keep fire an whole yeare together. *Elijah* being come hither, desired of God that he might dye; for he saith, he was not better then his fathers. Hereupon the Rabbins lay hold to confirme their opinion that *Elijah* was *Phineas*, upon which it was touched before. But it cannot necessarily be inferred hence, as they would have it, that he overlived all his fathers, if by them we understand *Abraham*, *Isaac*, and *Jacob*, or *Aaron* who lived 120 yeares, but onely that he was an old man and at the yeares that he had attained to, or sooner, many of his progenitours had dyed, some by a naturall death, and some being prophets by a violent, in the *Iezabelan* persecution. Wherefore he growing weary of this life through his manifold troubles, desired now to dye also. If it be said, this is strange, that he fled for feare of being put to death, and yet desired to dye. It is answered, he feared onely the manner by the hands of persecuters, least they that stood for *Baal* should seem at the last to have gotten the day, and so the Lord to have been overcome by *Baal*, if he being his only champion, should have been cut off by the servants of *Baal*. It was his zeale then for the Lord, and feare, least some dishonour might redound unto his name, which made him first flye death, and then to desire it; his weaknesse was, that he did not believe, that the Lord could preserve him from the fury of *Iezabel*, if he had remained there; if we shall not say rather that he fled, seeing an opportunity by Gods providence insatuating *Iezabel* to threaten him first, that hee might not tempt the Lord in putting himselfe upon apparant danger, needlesly. To conclude, it is to be thought, that howsoever the spirit of zeale wrought with him to make him flye, yet it was not without some mixture of the fleshes weaknesse, which made him, when he was now come thus farre impatient of life, as *Iob* also was. But in desiring that he might die, he shewed that he believed a better life to come, after the bodily death, or else he would never have desired it; and that to lay violent hands upon himselfe, had been the way to have lost it. Wherefore he would not thus rid himselfe of this life, but sought unto the Lord to take it away, in whose hands alone is the power to give life and to take it away; and for a man in discontent or upon any other occasion to destroy his own life, is a presumptuous sinne, for which I cannot see, how there can be any remission. But why did *Elijah* desire to have his life cut off, seeing long life to the faithfull is the greatest blessing in this world? *Ans.* He might desire this, that he might see no more dishonour done to God by *Iezabel* and other obstinate idolaters, as *St. Paul* desired to be dissolved, that he might the sooner come to the fruition of Christs presence. But hee expressed himselfe, if God would; and his abiding here might more conduce to their benefit, that he was willing to live, and so *Elijah* did, but spake, as one carried by passion for the tediousnesse of this life, from which neither *Moses* was free, when he desired to dye, nor any of the best of Gods servants.

*Elijah* being weary with travaile, fell asleep here, but because he had fasted all the day, and had nothing after his journey to eat, that he might not faint through want,

Phil. 1. 23.

Numb. 11. 15.

V. 5.

want, the Lord sent his Angell with bread unto him, saying, arise *Elijah* and eat; then he looked and saw cakes baked upon the embers, and a pot of water, and did eat and drink and slept again, as is to be supposed all night; and then the Angell coming again bad him eat, because he had a great journey to goe, which he did, and went in the strength of that meat 40 daies and 40 nights, till he came to Horeb, the mount of God. The same God that provided for him miraculously in the time of drought by the ministry of ravens, now again fed him by the ministry of an Angell, and he that made the meale and oyle, which was enough only for one meale to last many daies, and to suffice for the feeding of him, the widow of Sareptah, her sonne and familie all that time, now by a new kind of miracle gave a meale unto him, that strengthened him without eating more 40 daies together, and that to labour in tedious travaile. How this could be we ought not to question, seeing the Almighty caused it so to be, that we might know, that he hath more waies then one to sustein such as trust in him. In times past he fed *Elijah* by miraculously supplying him from day to day, now he susteineth him many daies together eating nothing, but once or twice at the beginning of this time, bread miraculously prepared by an Angell. For it was not the Angels preparing it, that put this vertue into it, as it may seem. And the authour of the book *de mirabil. S. Sacre*, affirmeth saying, that by reason of the Angels preparing it, such vertue was in it, that it kept the nature of the body from consuming the naturall heat, by reason whereof the taking of meat is requisite for the repairing of that which was consumed. But Gods will, which caused the Angell to prepare such bread, that made it last in his stomack, that he felt no hunger all this time, but remained, as if he had eaten but a little before; no feeblenesse or languishing coming upon him through that long want. And this was done to prefigure Christs fast of 40 daies and 40 nights, in the same wilderness. But whereas he is said to have gone in the strength of this meal 40 daies and 40 nights; it is not to be understood, as though he had in all that time taken no rest, but that he went in the day time being fit for travaile, and rested at night, and happily in the heat of the day also. Neither was he all this time in the day going directly to mount Horeb, or Sinai, for it was but 80 miles thither, and so a journey that might well have been gone in 4 or 5 daies; but he made in this voyage many turnings, and fetched many bouts through invious places, least happily some pursuing him from *Jezabel*, should find him. And to Horeb he directed his course, as being a most desert place, thinking, as *Iosephus* conjectureth, to dwell there; till the Lord should further reveale his will unto him: for he is said by and by to have been there in a cave. Some hold that he fasted not only 40 daies, till he came to this mount, but also till he returned again; because this also was a desert place, and wee read not of any other food after this brought unto him. But for so much as the Scripture saith only, he went in the strength of it 40 daies and 40 nights, till he came to mount Horeb, it is rather to be thought, that he was there otherwise supplied with food, although no mention be made thereof, one includeth the time of his being there with in these 40 daies saying, by vertue of this meat he went to Horeb, & there continued 40 daies, &c. But the text admitteth of no such glosse, but as *Martyr* hath it, he ate nothing after in the 40 days wherein he was going thither. And he thinketh that *Elijah* came to Horeb being a part of mount Sinai where the law was given, because he conceived it the most fit place to receive instructions, what to doe now, that the law was so neglected & trodden under foot. The cave into which he went, saith *R. Solomon*, was that, in which *Moses* was, when the Lord passed by *Exo. 34. 6.* And here the word of the Lord came unto him saying, what doest thou here *Elijah*? which sheweth that he came not by any particular direction from the Lord, but of his own mind; happily, as hath been already said, supposing, that where the law was at the first given, he should receive some comfort, that was so zealous for the law. And the Lord did not aske him this question, saith *Martyr*, as if he were ignorant upon what occasion he came thither, but in way of reproof; as if he had said; doest thou thus for feare come to lurk in solitarie places, forsaking the place whereunto thou wert called to withstand idolatrie? hast thou therefore received the singular gifts of the spirit, to come and hide them here? And he dealeth with him by way

Note.

Patriarchs travels.

*Iosephus.*H. B. Patriarchs travels.  
P. Martyr.



*Lyra.  
Pellican.*

*Rom. 11. 2.*

*V. 10.*

*Deut. 16.  
2 Sam. 24.*

*P. Martyr  
Lyra.*

*Hugo Cardin.*

*Lyra.*

*P. Martyr.*

*V. 11.*

*Pellican.*

of interrogation, that he might draw a confession from his own mouth. But he when he should have confessed his timorousnesse in seeing the danger of death, palliateth it with a pretext of zeal, and complaineth of the great wickednesse of the people of Israel, thus to move the Lord to take revenge upon them: thus he. But *Lyra* better. He asked him this, that upon his answer he might take occasion to comfort him, as indeed he did: and *Pellican* likewise, but onely he addeth, that he sought to draw an answer from him touching his zeal, that he might by and by teach him in his own example, patiently to expect their amendment, and not so suddenly seek their destruction. For in causing a mighty winde, and fire, &c. to go before him, and then a soft and still voice, he shewed, that he had power to confound them all in a moment, but he would deal more gently: first by admonitions and instructions. For seeing the Lord reproveth not *Elijah* for his fearfulness, how can any man do it? Indeed he concealeth not, but acknowledgeth this in part to be the cause of his coming hither now, when he said, they sought his life also, but it was his zeal for God, which brought him into that danger, for which he doubted not, but after this complaint made, as the Apostle calleth it, hee should heare of comfort.

To the Lords question, what do'it thou here? *Elijah* answereth, v. 10. *I have been zealous for the Lord God of hosts, for the children of Israel have left thy covenant, broken down thine altars, &c.* It may seem strange that he should complain of their breaking down his altars, when as there ought to be but one altar for sacrifice, at that particular place, which the Lord should chuse, and that was mount Moriah in Ierusalem, where *Solomon* by the direction of God had built him a temple. If there were any altars then in other parts of the land, it may seem not to be a fault to break them down, yea it is commended in godly princes, that they brake down the high places, where altars had sometime by the Patriarks been erected to God, that none might sinne by sacrificing after that the temple was built, in any other place; and if so, why doth *Elijah* complain of this? *Martyr* answereth, that idolaters brake them down in another minde, viz. out of enmity against God, that no remembrance of him might remain any more in the land. And *Lyra* saith, they destroyed them in contempt of God, and this he complaineth of, and not that they were any further usefull now for sacrifice, except upon speciall occasion; and sacrificing to God there was still tollerated by some godly kings, to keep the people from sacrificing to idols. *They have killed thy prophets with the sword, and I am left alone.* How could *Elijah* say thus, when as he had been certified by *Obadiab* lately, that there were 100. hidden by him in caves? *Hugo Cardinalis* saith, that because he did more in the Lords cause then all they, he accounted them as none of the Lords prophets, which he spake not without some elation of minde, to pull down which the Lord presently told him, that there were 7000. in Israel, which had not bowed the knee to *Baal*, but cleaved constantly to the Lord, as he did. *Lyra* saith, he was left alone, because there were but a very few, in comparison of the great multitude which followed *Baal*. *Martyr*, he was left alone to stand publicly for God, all others, which had done so in times past, were either slain, or lurked in secret places, he not knowing, where any one was to be found at that time. And hereunto we may adde, that for ought he knew, they were by that time cut off by raging *Iezabel* also.

And he said, go out and stand upon the mountain, and behold the Lord passed, and a mighty winde breaking the mountains and cleaving the rocks before the Lord, but the Lord was not in the winde. Here before the Lord said any thing to *Elijah* in answer, to his complaint, he made first a shew of his wonderfull great power by most strong windes, a most hot burning fire, and terrible earthquake, in each of which it is said, the Lord was not, and lastly there was heard a soft and still voice, shewing the Lords presence. But to what end this was thus done, is most difficult to declare. *Pellican* as hath been partly touched before, saith, that hereby he would teach the prophet, that although he had power presently to confound all his idolatrous enemies, yet he would not thus deal with them, but gently by teaching, seek to bring them into the right way, neither would he have him seek still their destru-

ction

tion by judgements; but their reformation by placide and gentle teaching. *Martyr* saith, it may be referred either to the Lord, to persecuting tyrants, or to the prophet. Being referred to the Lord, hereby was shewed, that he could indeed use such meanes to confound his enemies, for by windes he brought locusts upon Egypt, by an earthquake he destroyed *Chorab* and his company, and also by fire Sodom, but he would proceed against them another more still and silent way, by bringing such enemies upon them, as they least feared. Being referred to persecuters, their rage against the servants of the Lord is hereby set forth, but the Lord is not with them in their attempts, so that they cannot bring to passe what they desire, but what God hath decreed shall stand; which is set forth in the soft and still voice. Being referred to *Elijah*, he was hereby taught, that his earnest seeking of the destruction of the idolatrous Israelites was not pleasing to the Lord; but rather, that after the judgement of drought, which he had formerly prayed for, he should now by gentle meanes seek their conversion and salvation. For it appeared by experience, that rigid means would do no good upon them, seeing they were not turned by that long continued drought, but when they saw a signe of the Lords power above *Baal*, they cried out, the Lord he is God. He addeth also some others, as first, that the Lord by these signes shewed his power for the comfort of his servant now full of fear; but it is said, the Lord was not in these; that is, the full knowledge of God is not by seeing such dreadfull effects of his power attained, but when in silence we give our mindes to divine contemplation. Secondly, it was hereby shewed, that when the Lord executeth judgements against the wicked, this is not his *ultimus finis* to destroy them, but the conversion of souls, and bringing the state of the Church to more quiet and tranquility at the last. Thirdly, *Elijah* was hereby taught, that God did nothing against the wicked being carried by violent passion, and yet all things were governed according to his will, and by his divine power he pierced into all. *Lyra* following the ordinary glosse, understandeth by the winde pride, by the earthquake covetousnesse, and by the fire fleshy lusts, all which it is shewed by this apparition, must be mortified in us, before that the Lord entreteth into our hearts by the still voice of the Gospel to sanctifie us, that we may be saved. *Hugo* agreeth with *Lyra*, but that he understandeth by the earthquake either covetousnesse, or fury and rage, and wrath, which worketh not the righteousness of God. And for a still voice having *sibilus tinnis aurea*, he expounds it of the Lords inspiring inwardly of the will to lead a new life, and it is called *tinnis aurea*, because in such there is a tender conscience. Amongst all these, I prefer that, which applieth it to the Lord, because it is said, *the Lord passed by*, shewing by these terrible signes, what he both could and would do to confound his idolatrous enemies, and for the comfort of the faithfull, which was the thing that *Elijah* sought to stir him up to. *Elijah* had complained of four things. First they have broken thy covenant, secondly cast down thine altars, thirdly slain thy prophets, fourthly seek my life. Therefore four signes are given him, three of which pretended judgments for this their rage by 3. severall means, and the fourth a quiet estate of all the faithfull after this. For the sequel of speaking after these signes, repeating again, *What dost thou here Elijah?* and bidding him to go and anoint *Hazael*, *Iehu*, and *Elisbah*, and threatening destruction by their swords, after which he addeth, I have reserved to my self 7000, &c. doth plainly shew, that these 3. terrible apparitions, did but serve to prefigure the destruction to come upon the idolaters by those three, and the soft voice a tranquill estate after that of the sincere worshippers of God. All which could not but abundantly comfort *Elijah* in the midst of his greatest troubles. Whereas the Lord is said not to have been in those signes that portended judgements, hereby we are given to understand, that he took no pleasure in thus dealing, but wicked men brought these destructions upon themselves, by going on obstinately and impenitently in their sinnes, in saying thus therefore it was shewed not to be his but [*alienum opus*] anothers work, as it were, as *Esay* calleth the like, *the Lords work and anothers his*, because he thus judgeth, but anothers, because others are the cause, he is not in it, that is, in respect of his will and nature, which is not to put to death, but to turn and save sinners. These

P. Martyr.

Lyra.

Hugo Carlin.

Esa. 28. 21.

Ezech. 18.

These

These things may also be applied metaphorically, according to *Lyra*, but I cannot see, how they should be taken, as a check given to *Elijah* for his earnestness against Israel, seeing the Lord immediately sent him to prepare for a revenge-taking upon the idolaters amongst them, as hath been said. Whereas *Elijah* is bidden to go out, that he might see this great sight, but yet he is said then first to have come and stood in the mouth of the cave, when the Lord had thus passed by, some take it to be thus set forth by a figure called *hysteron proteron*, and some, which I rather approve, that he was at the first called out, but being afraid at the rising of the tempest he abode still in the cave, and when these terrors were over, and the voice began to be heard, he went forth as he was bidden. If any man shall ask how the Lord is said not to have been in winde, &c. seeing he is every where? it is answered, that the meaning is to be taken, which hath been shewed, and not the words strictly to be insisted upon. Or as *Martyr* hath it, he was not in these in a peculiar manner, to speak unto and to deal with *Elijah*, as in the soft voice, and thus he was not in times past in other places, as in the sanctuary, to give answers to such as sought unto him.

*P. Martyr.*

V. 13.  
*Exod. 33. 23.*

V. 14.  
*Hugo Card.  
Pellican.*

And when *Elijah* began to hear, he covered his face with a mantle, &c. ] Thus *Moses* before was covered with an hand, when the Lord passed by, as not able to endure the sight of his glory, as indeed he told him, that no man was. Wherefore *Elijah* remembring this, covered his face, but some (saith *Martyr*) hold, that he did it in humility and reverence, as the heavenly cherubims cover their faces, *Esa. 6.* and this reason he thinketh not unfit to take in also, but the first alone may suffice, because when *Moses* his pattern would shew his humble reverence he fell down bowing his head to the ground, and was covered his face onely, for that the best man living is so unworthy, that he cannot see God and live. When *Elijah* was thus prepared, the Lord asked him again as before, and he answered in the same words. He asked again, what he did there? that after his complaint renewed, he might give him comfort, yet secretly, saith *Hugo*, and *Pellican*, that he might be brought to see into his own weakness, in that he was now so timorous, who yet while had been so couragious, he was hereby reprov'd, as doing that which for fear of danger he ought not, viz. going from the company of men, to whom he might have done good by his instructions, to lurk in secret. For he, saith *Gregory*, that fleeth to a solitary life, is guilty of the destruction of so many souls, as he might have been a means to save, if he had done his endeavour amongst them, which is set fourth in the parable of him, that hid his talent in a napkin. Yet that he might make amends for this fault, by going forth again, as his office required, he giveth him all encouragement so to do, by saying unto him.

V. 15.

*P. Martyr.*

Go, return by the way of the desert to Damascus, and anoint *Asahel* king over Syria, and *Iehu* the son of *Nimsbi* for king over Israel, and *Elishah* the son of *Shaphat*, &c. ] Here are three men nominated to him, that should be to the idolaters in Israel, as a tempestuous winde, devouring fire and earthquake to terrifie and destroy them that would not turn: Therefore he saith, those that escape the sword of *Asahel* *Iehu* shall destroy, and those that escape the sword of *Iehu* shall *Elishah* destroy. For the ceremony of anointing, *Martyr* saith, it was used then to kings and to priests, to figure out the gifts of the spirit, wherewith they should be endued, as being most needfull for their high offices, but ended with the ceremoniall law, and therefore ought not now to be used, as it is amongst the papists at the inauguration of Princes and bishops, in baptisme, in confirmation, in consecration of Churches and bells, and in time of sickness, seeing this is a renewing of *Judaisme*, yea and an increasing of the rites thereof. And he saith, that it was not used in the Church of God under the new Testament, for many hundred yeares in the eastern parts, which he proveth by the rescript of *Innocent the third*, to the Patriark of Constantinople, touching the bishop of *Baccharah*, who he saith came unto him, and he found that he had not been anointed, and thereby gathered, that in those parts anointing was not yet used, and this was, anno Dom. 1000. And that Christian Emperours were anciently crowned by the Patriarks, but not anointed he saith, that he hath read, as *Leo* the succellour of *Martian* was by the Patriark of Constantinople



cinople, not that he received his Empire of him, but thus acknowledged himself to belong to the Church, and that he assented to the truth therein taught and maintained. Hitherto of anointing in generall, touching the persons here nominated, because *Elishah* was also to be anointed for prophet extraordinary, as the necessity of those times required, it is gathered that prophets also were anointed, although it is not said after this, that *Elijah* did anoint him, but onely cast his mantle upon him, v. 19. For many things were done, which are not recorded in holy Scriptures, as neither his anointing of *Asahel* or of *Iehu*. Onely we read, that *Asahel* was told by *Elishah* that he should be king of Syria, and that he sent one to anoint *Iehu*, which he did doubtlesse at the direction of *Elijah*, to whom God had revealed this. When the Lord bade *Elijah* then to go and anoint these men, he meant nothing else, but that he should provide that this might be done by himself or some other, whom he should imploy in this service, and that neither precisely according to the word, by using the ceremonie of anointing to them all, but doing that which was instar, by declaring the Lords will herein unto them, whereupon they were immediately endued with the spirit fitting for those functions. For Christ was not anointed, neither are Christians exterpally, yet he is said to be anointed with the oyl of gladnesse because of the spirit, which descended upon him, and they to have an anointing for the spirit received, whereby they were taught divine mysteries. Thus, I say, *Elijah* fulfilled what he was commanded, although some of these were never anointed according to the letter, and yet happily he went in person and did it, although his declaring of Gods will to *Elishah* onely be commemorated, and that of anointing *Asahel* and *Iehu* passed over in silence, till they were dealt withall again by his instruments. *Comestor* saith, he anointed them no otherwise, but by declaring it to *Asahel* by *Elishah*, to *Iehu* by one sent by *Elishah*, and by casting his mantle upon *Elishah*. So likewise *Iosephus*, making no mention of his bidding to anoint, but to declare. But a great doubt ariseth here, how *Elishah* came last to slay those, that were left by *Iehu*, when as he slew none but 42. children, 2 King. 3. before *Iehu* was king, and how *Iehu* could be said to slay those, that were left by *Asahel*, when as *Asahel* destroyed not; till the declining time of *Iehu*, after that he had slain the prophets and servants of *Baal*, and *Akabs* house, and again in his wicked sonnes time? But this is answered, that the order is not to be insisted upon, as if it were precisely meant, that they should slay, *Elishah* after *Iehu* and *Iehu* after *Asahel*, but onely, as *Comestor* hath it, one should slay some and the other some, no respect being had to the time. For *Iehu* slew those that were left by *Asahel*, in that they whom he slew, fell not by the sword of *Asahel*, and the like may be said of *Elishah*. Thus also *Martyr*, who besides the children slain upon the cursing of *Elishah*, thinketh, that many perished by his means by the famine in Samaria called for by him, which *Iehoram* the king shewed to be his opinion, when for this he threatened to take away his head. But that famine came not but by the siege which the king of Syria laid against it, who was spared before by *Elishah* his means, when he had brought him into the king of Israels power. *Tostatus* thinketh, that besides the children, which were of Bethel an idolatrous place, whom *Elishah* slew; that many of the servants of *Baal* more were by him slain also, although it be passed over in silence; and this is not incredible, seeing the word of God spoken of him, and of his slaying some idolaters is undoubtedly true, and had the effect as well as that spoken of *Asahel* and *Iehu*. *Hugo* saith, that it is not meant, that *Elishah* should slay any with the materiall, but with the spirituall sword, and the glosse; *Asahel* and *Iehu* slew with the materiall sword, *Elishah* with the sword of the tongue, here in following *Rabanus*, and this he may be said to have done, when he cursed those children of Bethel, who as *Lyra* saith, were there to learn idolatry, and they were presently slain, as if they had been smitten by him, as *Ananias* and *Saphyra* afterwards were by *Peter*, Act. 5.

[*Tat. I will reserve 7000. in Israel, even all the knees that have not bowed to Baal, and every mouth that hath not kissed him.*] *Lyra* will have either the kissing of *Baal* for reverence meant, or kissing the hand for the like reason, in such as came before him, grounding upon *Job. 31.* where kissing of the hand in reverence to the

Sun

2 King. 8.  
2 King. 9.Psal. 45.  
1 Joh. 2. 20.2 King. 10. 32.  
Chap. 13. 22.

Schol. histor.

P. Martyr

2 King. 6.  
V. 31.

Tostatus.

Hugo Cardin.  
Glos. ordin.

L. 7A.

V. 18.

Schol. hiflor.  
P. Martyr

Noc.

V. 19.

Ruth. 3. 9.  
1 Sam. 18. 4.

1 Sam. 23. 7.

V. 20.

P. Martyr.

Sun and Moon is spoken of as a great wickednesse. *Come for*, kissing of *Baals* hands for reverence, so like wife *Martyr*, saying yet with *Lyra*, that some idolaters kissed their own hand, for reverence to the Sun, as *Iob* speaketh, because they could not reach to it, but by the idolatrous papists of these times, who wear out idols by kissing them, we may easily gather that they kissed the image of *Baal*. And because the godly are described by these outward gestures, wherein they would not consort with idolaters, he noteth the error of those that will be present at the Masse, and do as others do outwardly, saying, that seeing their hearts are upright, this is no offence: but the godly of those times abhorred from so doing, and so do the truly godly in all times, he therefore censurcth all such as hypocrites, saying that they serve not Christ but the devill. Now of such a number of sincere worshippers of God in the midst of those idolatrous times, the Lord certifieth *Elijah* for his greater comfort, and to teach us, that God hath his true Church in all times, which keepeth her self pure from idolatrous pollutions, although hidden from the eyes of men, and so doubtlesse in the most corrupt times of popery, there were many that abhorred from image-worshipping, and ascribing infallibilitie and power to the Pope to forgive sins, even before *Luther* and *Calvin*, yea, and many such are nominated, as not altogether lying hid, in *Catalogo testium veritatis*.

And going thence he found *Elishah* the sonne of *Shaphat*, but he was ploughing, &c. and he cast his mantle upon him, &c. *Elishah* was of *Abel-Mehol*. h. v. 16. which was near unto *Jordan* in the tribe of *Ephraim*, according to *Iunius*, upon *Iudg.* 7. 22. And he is said by the Hebrews to have been the sonne of a very rich man, which is not improbable, seeing he ploughed with no lesse then 12. yokes of oxen. Vpon him *Elijah* cast his mantle, by this outward signe imparting the spirit of prophesie unto him: for so *Iosephus* saith, that he began to prophesie so soon as this was done. And it appeareth, that he felt such a change in himself, that he must forthwith leave his husbandry and follow the prophet, as being now of the same calling and profession, with him. For he asketh leave of *Elijah* to go home first to kisse his father and his mother, saying, that then hee would follow him. Which sheweth, that the spirit of God with the mantle came upon him so, as that he was enforced, immediatly leaving this, to betake himself to another course of life. Not, as *Martyr* saith, that there was any vertue in the mantle; but that it pleased God hereby to work in him singularly, so as wee read not in all the Scripture of any other called to this office of prophesying. Yet he saith, that anciently they used to put their coat upon one, that they joyned most nearly unto them, as *Ruth* desired *Boaz* to cast the skirt of his garment upon her, and *Jonathan* put his coat upon *David*, hereby unwittingly fore-shewing his attaining to the kingdome, to the which he was heir; but it appears, that he did it wittingly, because at another time he told him, he knew, that *David* should be king, and he next unto him. And in the primitive Church, such as were baptized had a white garment put upon them, to be worn eight dayes after, to shew the new kinde of pure living, to which they did now betake themselves. And in an apish imitation of this, a Monk hath the habit of the order into which he entred put upon him. But *Elijah* did not so put his garment upon *Elishah*, but by a divine instinct, as the sequel shewed, whereas Monks after this new habit put on, remain many of them most destitute of the spirit, and carnally minded. *Elishah* being thus invested with a propheticall habit, and thereupon coming after *Elijah* to ask leave, that he might first go home and salute his parents, as feeling now in himself a necessity of leaving his husbandry, to attend upon the propheticall function, *Elijah* bad him, go, returne, for what have I now done to thee? This speech is somewhat obscure, because having by this external signe called him from his worldly employments to go with him, he seemeth hereby to be ignorant of any necessity, that he thus imposed upon him so to do. *Martyr* giveth a double sense of the words; First, that he spake thus by way of admiration, to draw him to admire the goodnesse and work of God in him, that he might be thankfull therefore. Secondly by way of stirring him up to consider, who had now called him, and to what, that howsoever he returned, yet he might know, that he could not now lawfully follow husbandry businesse any more; but leaving it, must needs

needs attend upon his new calling of a prophet. The vulgar Latin by ſupplying two words here, [*quod enim meum erat feci tibi, I have done that which was my part unto thee*] maketh the ſenſe eaſie, as if he had ſaid, return thou maiſt, for ſo ſhort a time as thou deſireſt, as filial duty bindeth thee, neither will I hold thee from ſo doing. For I was not ſo commanded, but in calling thee to this prophetical office, I have done what I was commanded, ſee thou therefore, that thou doſo, as is of thee required. And ſome conjecture, that *Elijah* did not onely caſt his mantle upon him to call him, but taking him aſide, told him the Lords will herein, and anointed him, then putting that garment upon him, after which he ſtanding ſtill awhile, as being amazed at the ſtrangenefſe of the thing (in which ſpace *Elijah* went away) began by and by to come to himſelf, and then running after him ſaid, as in the text. *Sumus* following the Hebrew [*what have I done to thee?*] ſaith, it is as if he had ſaid, be mindfull of thy calling by God, and that it permitteth of no delays. More fully holding to the words in the Originall, I think it is as if he had ſaid, what have I done to thee to hinder thee from going firſt and ſhewing thy duty to thy parents? in calling thee to the prophetical office I have done nothing in this kinde, but to tye thee, when thou haſt acquainted them with this thy calling, and taken thy leave of them, with ſpeed to leave wordly employments, and to attend upon this thy new calling. Whereas *Elijah* biddeth him, *go, return*, but one asking leave of Chriſt to go firſt and bury his father, he would not permit him. He did not herein go contrary to Chriſt, for that man ſought a longer delay, *viz.* to keep with his father till he was dead, and then to follow Chriſt, but this onely to ſalute him and come; again Chriſt knew, that the heart of that man was not right, and therefore gave no way unto him, whereas *Elijah* knew no ſuch thing by *Eliſbah*. Laſtly, Chriſt was Lord, and ſo above father and mother, but *Elijah* a fellow ſervant, and therefore would not take ſo much upon him to diſpenſe with Gods lawes. *Hugo* noteth herein, firſt the agreeing of the Law with the Goſpell, becauſe under both Diſciples were called, and immediatly obeyed. Secondly, the excellency of the Goſpel above the Law, becauſe now he that is called, is permitted that, which he is not under the Goſpel, in going about the preaching whereof there muſt be no delay. And morally, as *Eliſbah* having received a new habit, immediately left the world to come after *Elijah*, ſo he that is truly called to be a new creature, leaveth all worldly things, when he is to attend upon prophesying.

*And when he returned, he took a yoke of oxen and killed them, and ſod the fleſh, and gave it to the people.*] That is, ſaith *Pellican*, when he had been with his parents, for a farewell to his neighbours he made this proviſion, that they might eat with him before he departed, in teſtimony of his charity towards them. And he ſod the fleſh with a fire made of the plough, ſaith *Martyr*, becauſe he would not ſlay, whileſt other wood might be cut down and brought thither to make a fire, and he alſo thinketh, that they, to whom he made this feaſt, were many of his friends, who accompanied him out of the town as farre as the place where he had been ploughing, where alſo they took their leave of him. Others think, that beſides the haſte in which he was, there was another myſticall reaſon of his making a fire with the plough and appurtenances thereof, *viz.* to ſhew, that he now gave over worldly buſineſſe, and meant not to return to it any more, but conſtantly to follow *Elijah*. Of ſuch kinde of wood taken before for the uſe of ſacrificing wee read twice, 1 Sam. 6. 2 Sam. 24. This calling of friends together by *Eliſbah* to make merry with them before he departed, ſhewed, that he followed not his new calling heavily, but cheertully and willingly, as every one muſt do, that would be accepted of; although he be called from friends and wordly riches.

*He then followed Elijah and miniſtered unto him.*] Where *Elijah* now lived, it is not ſaid, nor how long before his paſſing up to heaven, but *Iohan. Hieroſol.* ſaith, that he dwelt in mount Carmel, and had many diſciples about him, whom he inſtructed, and built there a houſe of prayer called *Seunon*, continuing ſtill 16 years. And *Benjamin* in his *itinerarium* ſaith, that upon that mount there was a cave, called the cave of *Elijah*.

Junius.

Hugo Cardin.

V. 21.

Pellican.

P. Martyr.

Note.



## CHAP. XX.

V. 1.

Tostatus.

P. Martyr.

Ios. 12. 24.

V. 3.

V. 4.

V. 5, 6.

V. 9.

**T**hen Benhadad king of Syria gathered all his army, and 32 kings were with him, &c. ] Of Benhadad it is spoken before chap. 15. that at Asa his request he came and invaded the land of Israel, in the dayes of Baasba, and took divers cities therein, v. 20. from thence till this time was about 29. years. For it may be gathered from the history following, that Ahab had now reigned 17. years, and Omri his father fixe, Elab the sonne of Baasbah two, and four years passed between Elab and Omri, before that he could be quietly settled in the kingdome. Wherefore either Benhadad was now an old man, or it was another king of the same name succeeding him, that made this warre, and Tostatus thinketh, that it was his grandchilde. But that he was rather his son, may be gathered v. 34. the Chaldee as there, so here calleth him Barhadad, Iosephus, Adad, and sometime the sonne of Adad, the Septuagint the sonne of Ador. Of Adad see the history before upon ch. 11. 16, 17, &c. and of his quarrell against Israel which continued still in his posterity the kings of Syria. And therefore though no cause be assigned, why he made this war against the king of Israel, the inveterate hatred of that stock against Israel ever since Solomons time was cause enough, and the hire given unto him sometime by Asa king of Iudah to make warre here, when he had got footing in that land, put him on the more to seek to enlarge his conquest; by adding Samaria to those cities, as Martyr thinketh. However there was a divine hand in this his coming, both that Ahab might see into the wickednesse of his idolatry, which he might well think brought this judgement upon him, and be moved by Gods goodnesse in delivering him out of it to repent, which hitherto by famine and the miraculous coming down of fire from heaven he would not be moved to do. For Benhadad came against him and besieged him in Samaria, and with him 32. kings with their armies, which altogether made an huge host, to which the Israelites were no way comparable. In somuch, that Ahab despairing of his power to resist, yielded unto him in whatsoever he required, as touching treasure. But when all this would not satisfie, and he was like to endure the brunt of a bloody warre, he was comforted by a prophet, and directed so to fight against the Aramites, that he soon got the victory over them, as here in this chapter is more largely shewed. Whereas he had with him 32. kings, it is to be understood, that many kings then had but little territories: for in the land of Canaan alone were in times past 32. kings, and yet it was a countrey not much greater then Wales.

And sending Messengers to Ahab he said, thy silver and thy gold is mine, thy wives also and thy children, &c. ] The Syrian king being proud of his huge army, which he thought the king of Israel was no way able to resist, sendeth unto him such a message, as he thought that he would by no means consent unto, and so he should the more justly enter the battell, and get all that he had. But Ahab being filled with fear basely yeilded unto him, saying, I am thine, O Lord and king, and all that I have, not meaning yet, as the sequel sheweth, that he would be ready whensoever he required, to deliver himself, his wives and children, and all his goods unto him. But by giving these good words he thought to pacifie him, and paying for peace when he should require the tribute, that should be laid upon him. For when Benhadad sent again to explain himself, that to morrow he would send for all these things by his servants, giving him also to understand, that by his silver and gold he meant all the treasures in the city, which not onely he but his subjects had, he by their advice denied him, saying, that he would do all that was at the first required, but this thing he could not do; that is, he would be his servant and tributary; and so should his wives and children be, paying what should be imposed upon them to their power: but rather then suffer his Aramites to come and ravish their houses, ravish their wives, and carry away such of them as they pleased, and such children as taken captive by the sword, and that not onely his, but all his subjects, they would endure the brunt of the most bloody warre, that he could make upon

upon them. To this effect almost *P. Martyr* speaketh, in giving the sense first, but then he mentioneth a second of some, who say, that he meant he would deliver his own both wives goods and children, for the safety of the city, but now that he sent moreover for his subjects goods, and according to his pleasure to spoil them of their wives and children also, he would not consent. And because he in this acquitted himself as a good king, preferring the good of his subjects before his own, God dealt so mercifully by him, to deliver the Aramites into his hands. But this is justly by him rejected, because if he should have given his own wives into *Benhadads* hands to be abused, or his children to be at his mercy, the sinne against God and against the common-wealth had been as great, as to suffer him to make a prey of his subjects. For thus the women should have been prostituted, and the common-wealth robbed of an heir to the crown, which might have been an occasion of great dissentions and much blood-shed, and the innocent, who were as dear unto him should unjustly have been exposed to a thousand hazards. *Hugo* thinketh, that he would have delivered all, but wives. *Lyra*, all his own things, but not his subjects. *Iosephus*, who speaketh nothing of his subjects, saith, that the difference between the king of Israels first grant, and the king of Arams second demand, was, that he would send servants to take, whereas *Ahab* meant, that what was given should be carried out of the city and delivered, more then which ought not by the law of nations to be required upon a composition for peace by any enemy. And this I think to be one difference betwixt the first challenge and the next demand, and a second might be, that he thought at the first, that he did not require his wives to be his any otherwise then as he spake of himself, saying, *I am thine, and all that I have*, that is, to be his vassals and to pay him tribute. A third, he made no mention at the first of the goods of his subjects, but onely of his own. The last difference was in the time, which was not set at the first, but now he would have all the next day, that he might return immediately with the spoils of the city, as if he had conquered it. And it was *Benhadads* pride encreased by *Ahabs* basenesse, that made him so insolent now in his demand. But this his pride and confidence in an arm of flesh went before his fall, which by the just judgement of God eft-soons followed, as the history doth immediately declare. For when he saw, that he was denied, he stormed and swore, that his power was so great, that it was no way resistable, making therefore no doubt, but soon to obtain what he required.

For he said, *the gods do so to me and more also, if the dust of Samaria will suffice for all my foot-men to take every one an handfull.* *Iosephus* differing much from this saith, that if the people that followed him, should bring but every one an handfull, it would suffice to raise mounts against the city, as high as the wals thereof.

King *Ahab* hearing this, taketh more courage to him, as thinking happily, that God would never suffer one so proud of his own forces to prevail, and answereth, *Let not him that putteth on his armour boast, as he that putteth it off*: That is, which preparoth to fight, as if he had already gotten the victory, and so had put it off again. And when this answer came to *Benhadads* ear, he commanded presently to assault the citie, but did nothing himself, nor the kings with him, for they sate drinking together, as did *Belsazzar* afterwards, when Babylon was taken, and *E-lab* before at the time of the siege of *Gibbethon*, and was slain in *Thirza*.

Then a prophet came to *Ahab* and said, *thus saith the Lord, hast thou seen all this great multitude, &c.* The Lord having shewed himself unto *Ahab* to be the onely true God, by fire and rain through the mediation of *Elijah* before: Now promisseth further to shew the same by making an innumerable company of enemies to fall before his people of Israel being few, by another prophet, who is not named, but by many supposed to be *Michaiab*; yet *Martyr* well opposeth this opinion, because he is said a while after, never to have prophesied good unto *Ahab*. And that this was the end, why the Lord would give so great a victory unto *Ahab* so unworthy, that he might know him to be the Lord, this is here expressed in the end of his prophesie, although one cause also might be the pride of *Benhadad*, which God would pull down. Touching this prophet, who he was by name no man can tell, but the Lord had prophets, as was before said, hidden in caves from the furie of

*P. Martyr.*

*Hugo Cardin.  
Lyra.  
Iosephus.*

V. 10.

V. 11.

*Dna. 5.  
1 King. 16. 9.*

V. 13.

*Comestor.  
Lyra.  
Tostatus.  
Sedar. Olam.  
P. Martyr.*

Note.

V. 14.

Kimbi.  
Iosephus.

Note.

P. Martyr.

V. 15.

Pellican.

V. 16.

V. 17.

V. 20, 21.

V. 22.

Iosephus.

*Iezabel* to the number of 100. from amongst whom he happily now sent out one for the comfort of *Ahab* in his distresse, if by any means he would be wenne to turne and favour and hearken to those, whom his Queen persecuted and sought to root out, that doing so, he might yet be saved. And it is to be noted, that God would not give him this great victory without telling him of it before, that he might not ascribe it to *Baal* or to fortune, but to the Lord onely; and therefore he setteth down the time when, *this day*. And he directeth him also in the manner of proceeding. For when *Ahab* asked the prophet by whom, he answered, *by the children of the Princes of the provinces*; that is, most probably, the noble mens sonnes which lived at the kings Court, and attended upon him for greater honour to him, and that they might there learn Princely behaviour, so *Kimbi* and *Iosephus*. Others suppose, that they might be the Princes servants, who lived at the Court with their sonnes, to teach them military matters; and some, that they were the Princes sonnes, who abode there as pledges in these dangerous times. The first is most probable, because kings used to keep about them noble mens sonnes, that they might be the more honourably attended: and if such were meant, they were most unfit for such an enterprize, by reason of their tender and delicate breeding, being also young and wanting experience in martiall affaires. And then we must inferre that God would by appointing such to be the instruments, and not old beaten hardy souldiers, magnifie his power the more to his greater glory. But why did *Ahab* ask, by whom? *Ans.* He thought happily that a power might come from his confederate *Iehosaphat*, or that God would by some miraculous means strike them, as in *Ioshuah* his time, he had done other enemies. Then he asked, *Who shall begin the battell*. Hebr. *Who shall bind the battell*. Chaldee, *Who shall order it*. Septuagint, *Who shall joyne it*. The meaning is, who shall lead them or set them forth together in that forme, wherein they shall fight; (*Iosephus*) *se regente eorum imperitiam*, and here it is answered; though *Martyr* saith, that some will have the meaning of the question to be, whether the Aramites should begin, they awaiting their coming, or they by making an irruption out of the city. But the former is to be preferred, seeing the word doth not properly signifie begin, but bind the battell.

*Then he numbered the children of the Princes 232. and after them all the people, 7000.* It may seem strange, that the people in so great a city, and so populous should be no more. But *Martyr* conjectureth, and that not improbably, that these, were the 7000. of whom the Lord spake before to *Elijah*, that had not bowed their knees to *Baal*, all others being for feare of the enemy fled away. *Pellican* likewise saith, that these were men fearing God, and believing the Prophet, who at his word were ready at an houre to goe forth to fight, all others drawing back, as having no confidence in the word of God.

The time when they went out, is noted to be at noon, *Benbadad* and his kings being then drunken, and so as *Lyra* observeth, it was a time most fit for this enterprize. The children of the Princes being come forth first and no more appearing yet; *Benbadad* had take them alive, as thinking that so few were not worth the fighting withall. But when the Syrians attempted to doe so, they contrary to their expectation fell upon those that came first unto them, and slew them. Then followed the rest of the army and holpe to pursue them, beginning already to turne their backs. And lastly *Ahab* seeing this came forth also most probably with his chariots and horsemen, and smote *Benbadads* horses and chariots with a great slaughter.

*Then the Prophet came to the king of Israel and said, &c.* That is, when he returned with victory, and laden with spoyle, for he pursued the Syrians far saith *Iosephus*; and returning took their tents rich with gold and silver. God prosecute the wicked king with evidences of his power and omniscience, that he might be without excuse; for he sendeth now again the second time to reveal a secret unto him, which none but the true God could yet certainly know: *viz.* That the king of Syria would come again the next year to renew the warre, willing him to consider of it, and so he leaveth him to make use of this premonition accordingly, supposing that this being added to the former, he would happily consider so of it, as that hee would turn from his idols to serve the Lord, conceiving that he could never otherwise be secure



secure from his enemies, And hereby all Kings and Commanders may learn some military wisdom, not to grow secure, the enemy being once overcome, but to prepare for another encounter, because otherwise victory obtained may turn to greater destruction to the vanquisher. As the Prophet foretold, *Benhadad* and his servants consult about renewing the warre, saying, *their gods are gods of the mountaines, &c.* and accordingly Captains being set up instead of kings, they come to Aphek to battell in a plain place. A strange invention the Court parasites had to comfort their king, being troubled at his late great overthrow, they spake nothing of his drunkenness, or their own cowardise, but foolishly ascribe the power of the gods of Israel, prevailing to mountainous places. If it be demanded, why they said so? *Martyr* answereth, because Samaria was mountainous, and Jerusalem where the Temple stood, and their fathers of old worshipped in high places. And when they worshipped idols, it was in high places. Dan and Bethel and many more, as is complained in *Ierem. 3. 6.* But why mult Kings be turned into Captaines? *Answ.* Because they would better be ruled by the King, whereas kings being more high minded through their greatness would doe what they listed, which might be the cause of confusion in the army, and being used to live in pleasure, they were thought more unfit to endure the hardship of warre.

He came up to Aphek, which was a great plain according to *Martyr* lying in the tribe of Iudah, but taking it thus, he is troubled to resolve how the Syrians should come to pitch there, it being in the dominion of king *Iehosaphat*, and is forced to say that there was a league betwixt him and *Benhadad*, and had been with his father *Asa*, who begun it in the daies of *Baashab* king of Israel. But if so, how came it to passe that *Iehosaphat* yielded so readily to goe with *Ahab* against the Syrians to battell? It is better therefore to hold that which he rejecteth, viz. that it was in *Asher*, as *Iunius* also doth, proving it from *Iosb. 19. 30.* Aphek is a place much celebrated for battels formerly. For here the Philistines pitched when they took the Ark, although that Aphek be by *Iunius* referred to Iudah, according to *Iosb. 15. 53.* here again they pitched against *Saul*, *1 Sam. 29. 1.* and at the city Megiddo standing upon this plain was *Iosiah* slain by *Pharaoh Necho*. *Adricomius* saith Aphek in Issachar which some hold to have been now in the possession of the Philistines, through whose friendship, being always enemies to Israel, the Syrians might well come and pitch there. But *Lyra* saith that Aphek was a strong city in Asher, taken from the Israelites by the Syrians, before which lay a great plain of the same name, and this I think to be most consonant to the sacred history, and to reason; and therefore worthy the rather to be followed: and *Pellican*, who is for Aphek in Iudah, yet conjectureth, that it might now be in the Syrians hands.

And the Israelites went out like two little flocks of goats, but the Aramites filled the land. This is here set down, that so great disparity appearing between the armies, the power of God might be the more magnified; when in the following part of this history it should be declared, that the army so much lesser overcame the greater by farre. But here a great doubt may be made, for so much as it is said, *that the children of Israel were numbred, and all found.* How it happend that they were so few, seeing the kingdome of Israel not long before this afforded 800000 men in *Ieroboams* time. Some say that the reason was, for that many of Israel revolted to the king of Iudah, and many cities were held by the Syrians from them. But it were strong, if by these meanes their number should be so greatly diminished. It is rather to be thought with *R. Levi, Ben Gersom*, whom *Martyr* mentioneth, that the men here said to be numbred, were the same that overthrew the Aramites the yeare before; viz. the children of the Princes, and the 7000 faithfull; and therefore they come out again in two companies, as then. In saying then that they were all found, it is meant, that they all who went out at that time were still alive, not one of them being slain by the enemies, against whom they fought, which was not without a miracle. Wherefore *Ahab*, although warned so long before, provided no other forces, but sent those out onely; believing, that they which so valiantly subdued the Syrians so lately, should now again have the like success, being heartned to the fight by that victory. And good cause had he thus to believe, seeing

V. 23.

V. 26.

P. Martyr.

1 King. 22. 4.

1 Sam. 4. 1.

2 Kings 24. 7.

Adricom.

Lyra.

Pellican.

V. 27.

*Iunius.* The children of Israel were numbred, and took their provision.  
2 Chron. 13. 3.  
*Sallianus.*  
*Ben Gersom.*

V. 28.

V. 29.  
H. B. Patriarchs  
travels.  
P. Martyr.

Tostatus.  
Josephus.

V. 29.  
V. 30.

P. Martyr.

Nova

V. 31.

he had a promise again from the same prophet, that they should fall before him, for that they had said, that God was God of the mountains; and not of the valleys.

For v. 28. it is said, *The man of God had come, and had said*, as *Martyr* rendereth it, and the Hebrew text may well bear, seeing the preterperfect tense in the Hebrew tongue, serveth for the preterpluperfect also.

*They pitched their tents therefore over against them six days, &c.* ] The way, that *Ahabs* army went to meet with their enemies, that is, from Samaria to Aphek was 14. miles. The reason why they stayed so long, before they entered the battle, saith *Martyr*, might be, that the Sabbath might first come. But this is not so probable, seeing that although in case of necessity they might fight upon the Sabbath day, yet that being a day of rest, was not to be chosen for this purpose. *Tostatus* saith, that they exercised themselves these six dayes, that they might be the more expert: but *Josephus* more agreeably with the Scripture, they rested in their tents. They stayed doubtlesse to see, whether the Aramites would assault them here, that they might have the more advantage by reason of their trenches. But when they saw, that they expected the coming on of their enemies in vain, they would defer no longer, but upon the seventh day, which might as well be another day as the Sabbath, they came forth to fight, remembring happily the victory obtained against Jericho, upon the seventh. Then the Syrians joyntly battle with them, and were slain to the number of 100000. foot the same day. And such as escaped fled into the city Aphek, where a wall fell upon 27000. and slew them. These most probably were horse-men and chariot men for the most part, because no mention is expressly made of them, whereas it is certain, by that which is said before, that there were such in the army. For the manner of their destruction, it is to be thought, that when they were come into the city, some gat up on to the wals to repell the Israelites pursuing them; and others stood close by, to be the better sheltered from the enemies arrowes or darts. But that God, whom they had so blasphemed in limiting his power to mountainous places, fought against them, and finally cast the wall of the city, which they made their refuge, down upon them to their utter destruction, that all the world might know him to be the Lord, and King over all parts of the earth. Some, saith *Martyr*, hold, that by trenching near the wall it was made to fall, others by being over-laden with buildings: but it was truly the weight of Gods wrath for their insolency against him, happily causing an earth-quake as *Martyr* conjectureth, to cast these wals down. Whence note, that such as blaspheme and dishonour God can no where be safe, but even that which they flee unto and have confidence in, shall turn to their ruine. For *Benhadad* their king, whilst they thus miserably lay basted under the city wall, he hid himself in the most secret place that he could finde; but it is to be understood, that he did so whilst the wall was yet standing, as thinking, that he could not be safe any where else, if the Israelites should break into the city. Now the wall being down, and the city by this means coming into *Ahabs* power, it was thought vain for him to lurk there any longer, and that it behoved him rather to seek some other means of safety. Wherefore he sendeth some to *Ahab*, as they had devised, with ropes about their heads to entreat for mercy, and when they had prevailed, *Benhadad* cometh also to him, and upon the offer of restoring to him cities formerly taken away, and the submitting of his chief city Damascus unto him, he let him depart. But this did greatly displease the Lord: for as some Hebrew expositours say, he was bidden before not to spare his life, yet of this we reade not, onely it is certain, that he ought by the law of God to put him to death, as a blasphemour of his divine power, and because he did not, the Lord was highly offended. But what was the ground, that *Benhadads* men went upon, when they offered to go to *Ahab* for him? *The kings of Israel* (said they) *are mercifull*. Of any notable example of mercy towards an enemy amongst them we read not, but as *Martyr* saith, either reference was had to *David* and *Solomon*, or it is to be held, that many things were done by them which were not recorded, amongst which were their acts of mercy. And mercy, when it should be shewed to the miserable, it is a great grace in a king, that serveth God, as wherein the vice-gerent is like his lord:

lord: and therefore most probably kings of Israel were not like the heathen kings about them for barbarous crueltie, but mercifull and pittifull. And happily religion did so far yet bear sway with *Ahab*, although greatly corrupted with idolatrie, that clemencie did shine in him still. And if this be a note of kings of Israel, that they are mercifull to the vanquished, that are in their power; Popish rulers are not of Israel, because they are most notorious for crueltie shewed both in the West Indies, and lately in Germanie; as the tears of Germanie do declare. But mercy now was not commendable in a king of Israel, no more then in *Saul* towards *Agag*, against whom God had made so plain a demonstration, that he was for the cutting of him off, by his miraculous fighting against him both in the field and citie, as in *Ioshuah* his time he did against *Iericho* and the five Ammorite kings, of whom he would not spare one, nor yet of all the other kings, whom God brought into his power. The servants of *Benhadad* presuming upon *Ahabs* mercie, come unto him with ropes about their heads, whereby some will have meant halters about their necks, in token of their subjection to be hanged up, if he pleased, and they hereby confessed themselves to have deserved, and sackcloth about their loines, most forcible motives to pitie, neither were they deceived, for they found mercie. But here by the way, see the mutabilitie of worldlie things, *Benhadad* who but the year before insulted over *Ahab* as without all power to resist him, is now brought down before him, that he humbleth sueth for his life, to make all potentates beware how they slight the highest power, and to teach them to feare and tremble before him, as they are admonished, *Pf. 2. 11.* and not to be lifted up for their worldlie greatnesse, which is so vain and transitorie.

*Benhadads* men being now with *Ahab*, and having made their petition, saying, *thy servant Benhadad saith, &c.* watched for some word of comfort, and hearing the king say, *he is my brother*: they replied, instead of servant, saying, *thy brother Benhadad*; and so he requiring it, brought him to the king, who used him with all courtesie; whereupon he offered to restore those cities to him, which his father had taken from his father, and that he should make him streets in *Damascus*. A doubt here ariseth, how *Benhadad* could say thus; seeing in *Ahabs* fathers time the king of Syria took nothing from him; but in the time of *Baashab* his predecesour, when he came against Israel at the instigation of *Asa*, king of Iudah. But by his fathers predecesour is to be understood, and therefore *Iosephus* relateth it thus; taken from thy Ancestours, whom he succeeded in the kingdom, as a sonne doth his father, being therefore not unaptly called his father. By streets in *Damascus* what is meant, all are not agreed; for some saith *Martyr*, understand a court of judgement, which *Ahab* should keep there, as superiour to *Benhadad*; for in making him supream judge in that his chief city, he submitted all unto him; others understand a market place, wherein there should be buying and selling under him, as the Lord thereof; and he accordingly taking the toll or tribute; others understand certain streets wherein his tribute gatherers should dwell, to receive them for his use. These two last are followed by most, resolving it thus thou shalt make a market place in *Damascus*, and take tributes there. *Iosephus*, thou shalt have liberty to goe to *Damascus*, but this is a poore offer, and therefore too frigid; when *Benhadads* father made him streets in *Samaria*, we doe not read; but *Martyr* conjectureth, that it was at the time when being hired by *Asa*, he came against Israel, *vi. 10.*

Thus the heathen king to save his life made large proffers, but meant, as the Rabbins say, not to perform them, but onely to deceive *Ahab*; and it is certain that he did not, although before his departure he bound himselfe by oath to doe it. For hereupon arose that warre against *Ramoth Gilead*, wherein *Ahab* lost his life. *ch. 22.* When *Ahab* had shewed this facility towards the blasphemous king, and entring into league with him dismissed him; a prophet came unto him to threaten him therefore with death, but first he procured one to strike and wound him, as if he had come out of the battell, that he might not be known to *Ahab*, till that he had given sentence against himselfe. But before he found a man that would strike him at his bidding in Gods name, he required one to doe it, who refused; and thereupon had his judgement to be slain by a Lion, as most think; *Cald. Tostat. Ioseph. Theoderet. Procopius,*

Note.

Non clementia fuit, sed demencia.

Lyra. 1 Sam. 15.

Pellican.

Note.

V. 33.

V. 34.

Iosephus.

P. Martyr.

Tostat. Lyra. Hu. o. Vatablus.

V. 35.



*copius*, &c. yet the text saith only that he was smitten by a Lion, because he would not smite when he was bidden in the word of the Lord. *Theoderet* setteth the whole passage more fully thus. A certain prophet, *Michaiab* by name came to a certain Israelite, and bad him smite and wound him on his face; adding that God would have him doe so. But when he would not obey, the prophet threatned him; and accordingly he perished by a Lion, that met him. And this may serve for a full exposition upon this place, seeing a Lion doth never smite but unto death; and hereby a reason may be conceived of the prophets disfiguring by his wound being upon his face, when he had also strewed dust upon it, as here followeth. And if this prophet were *Michaiab*, we may see some reason of *Ahab's* speech concerning him, *ch. 22.* that he never prophesied good unto him. And by the example of this man smitten by a Lion, because he would not smite a good man at the word of the Lord, saith *Pellican*, it was taught that a wicked man ought much lesse to be spared against his will, as *Ahab* had done by *Benhadad*. When the prophet was smitten and wounded by another, he came slurred and disguised to the king, feining himselfe first to be one that came out of the camps, where one taken prisoner was committed to his custody with a charge, that if he let him goe, his life should pay for his, &c. This the king hearing presently gave judgement, as *David* had done before to *Nathan* coming in like manner to him, and then the prophet wiping away the dust, manifested himselfe, and told him plainly, that he should die for suffering *Benhadad* to escape. If any man shall marvaile, why he thus by dissembling first came to threaten the king, and not plainly and directly. It is answered, that he learned of *Nathan* to come thus parabolically; for if he had dealt plainly, and come at the first like himselfe, *Ahab* being conscious that he came now for no good, would not have heard him, especially being puffed up by his great victory, or else he would have been enraged against him, whereas now he was brought to give sentence against himselfe before he knew it, and so when the prophet came to deale plainly with him, was filled with confusion instead of rage, and if he raged, it was but fretting inwardly at it.

*Martyr* expounding this parable, saith, that by the man, who committed one taken to him to keep, is to be understood the captaine who had power; by the wound given the prophet on the head, the blow that should be given to the head of Israel; and for this cause he would go wounded before the king and bleeding, to shew, that if he must dye for suffering an escape, when he was in this case, *Ahab* was much more worthy to dye, who being in such case, that he could more easily have held the man appointed to be kept, did yet let him go, and that not through negligence, but advisedly making a league with him, and that when a greater then any captain had adjudged him to death, and that *Ahab* should hold him being in his hands, and slay him, namely the Lord, as may be gathered, *v. 42.* *Then hast thou go a man of my accusing*, איש חרמי, therefore it was some way signified unto *Ahab*, that he must not be spared as the king of *Jericho*, who was accused before, might not be, nor any of his city. Some note that חרמי signifieth also [*my nor*] and going according to this, that *Benhadad* was taken by God, as in a net, and brought to *Ahab* to be slain, and not by his own power. But for him that was bidden in the word of the Lord to strike the prophet and would not, being therefore by and by judged, it may seem hard, because how could he tell, that the Lord would have it so done, for even prophets of God sometime dissemble, as the old prophet of *Be-thel*. To satisfie this quere, *Martyr* thinketh, that this man knew, that it was the Lords will, seeing he is said in the vulgar Latin to have been his fellow, and in the Hebrew [*his near neighbour*] according to others, his sinne was, that he enquired not further about this precept, but went away as not regarding it, but the former is to be preferred. And if it be demanded why the Lord would have the prophet wounded, when as he could have otherwise disguised him? *Tostatus* answereth well, that he did it to exercise his obedience, and to teach us in his example, to be ready to suffer willingly to wounds and to death, when he requireth. To conclude this of the prophets threatning death to him, and his people, for dismissing *Benhadad*, it may be a warning to all Iudges and Kings not to save the lives of those, that ought

Pellican.

V. 38.

P. Martyr.

1 King. 23.

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ought by the law of God to dye, when they are brought before them, lest the like judgement befall them therefore to that which befell *Ahab*. If it be doubted, how the people could be justly punished, when the king onely sinned? The like was resolved before, upon 2 Sam. 24. they had their sinnes also, which made them guilty of death before God, and therefore his striking of them upon this occasion could not be unjust. But it seemeth that the people were spared when *Ahab* perished, chap. 22. For *Benhadad* bade his men fight, against none but the king of Israel. *Ans<sup>w</sup>*. They could not fight against him being in the midst of them, but many of his men must needs be smitten also, yea it may plainly be gathered, that many fell with him, because v. 35. it is said, that the warre was grievous that day, and continued till the evening, at what time *Ahab* died. He was forced, although deadly wounded, to abide in the battle, lest others by his fleeing should be discouraged and by fleeing also give more advantage to the enemy, while therefore they fought fiercely on both sides, and Israel was put to the worse, it could not be, but many must perish, although *Martyr* saith, if not now, yet afterwards this prophesie was verified upon them, viz. in *Asahels* time. The Rabbins, as in many other things, so in this are ridiculous, that they say, this punishment threatned against *Ahabs* people, was remitted for the prophets wound, who was one of them.

*Ahab* hearing this repented not, but went away heavey, as fearing, that it would come thus to passe, seeing this prophet had hitherto spoken truly, and enraged so farre against him, as *Iosephus* saith, that he cast him into prison: so, many wicked men scorn at Gods judgements, when they are threatned, not having an heart to seek by repentance to prevent them, unlesse it be haply by repentance, arising out of a slavish fear, as in *Ahab* afterwards, when *Elijah* threatned him, who is said then to have put on sack-cloth and to humble himself.

Note.

43.  
*Iosephus.*  
Note.

## CHAP. XXI.

[*T fell out after this, that Naboth the Iezreelite had a vineyard in Iezreel near the houses of Ahab King of Samaria.*] *Iosephus* relateth this as done before the two victories against the Syrians, but by these words it is plain, that this happened after. It is made doubtfull, where this vineyard lay, because the Sept. have it only. *Naboth* the Iezreelite had a certain vineyard near the floor or house of *Ahab*, without shewing where it lay. And Hebr. it is a vineyard was to *Naboth* the Iezreelite, which was in Iezreel; where a doubt may be made, whether the word, which, should be referred to the vineyard, or to him dwelling in Iezreel, but a vineyard he might have lying elsewhere; this hath given occasion to some to place it in Samaria, but to me it seemeth plain that it lay in Iezreel, both by the words of the text, and because he was a Iezreelite that ought it, and his fathers before him, being of the tribe of Issachar; and Samaria lay 16 miles from it, happily in another tribe: wherefore it is the more improbable that *Naboth* had any part of his inheritance lying there, and another reason appeareth besides this, that it was the inheritance of his fathers; why he would not sell it, viz. because inheritances ought not to passe from one tribe to another. But letting this passe, by the law of God it was forbidden to sell patrimonies so, as that they might never return again. For it is said, if a man by poverty were constrained to sell, he or a near kinsman for him might at any time redeem it again; and if not, it should return in the year of Iubilee. And the reason is rendred, because the land was the Lords, and all the Israelites were but as tenants to him, and a tenant cannot put away the ground of his Land-Lord any otherwise, then he alloweth. Now the Lord allowed not any of them to put away his inheritance, but in case of poverty driving him to it, and in this case *Naboth* was not; and he could not without sinning yield to this request: neither because *Ahab* would have had it in such a manner, that there should have been no liberty of redeeming it again. Some think that *Naboth* was to blame for answering the king so, and not rather declaring unto him the law of God against it, and putting him in mind, that he was to rule others

V. 1.  
*Iosephus.*

*Num. ult.*  
*Levit. 25.*

*Deut. 17.*

1 Sam. 8. 14.

P. Martyr.  
Note.

V. 4.

V. 6, 7.

V. 8, 9.

Patablus.

Testatus.  
L. 12.

P. Martyr.

Iosephus.  
Joel 2. 15.

Esa. 58. 4.

others according to his lawes. But what else did his answer tend unto, when he said, *God forbid that I should sell, &c.* He was therefore without doubt a man that feared God, and abhorred greatly from doing against his law, and *Ahabs* very desiring of this contrary to Gods law was a great sinne, although he would have bought and paid for it. If it be objected, *Samuel* told the people, that this was the manner of a king to take their olives, and vine-yards, and fields, &c. It is answered, that he meant thus many kings would do, who were wicked and tyrannicall, and not that thus they might do, for it is contrary to the duty of a king, *Dent. 17. 18, 19.* We may note here with *Martyr*, that sometime a man hath possessions in this world to his hurt, for that his life is endangered hereby, that we be not so much taken with the love and desire hereof.

*Ahab* being denied the vine-yard, which he so earnestly desired, and upon so equall terms, for he offered either to give the full price, or a better vine-yard for it, was so stricken, that he fell sick upon this deniall. And herein he excelled many kings, who without price will take from their subjects what they please, or upon request being denied, will presently command them to be slain. *Ahab* was not so tyrannicall, but thinking now, that he could by no means attain this vine-yard, which lay so conveniently for him, and being vexed at *Naboths* obstinacie, as thinking it a great indignity to be denied that upon entreaty, which by his regall power he could command, he fell even sick for sorrow. Then *Iezabel* his wife, when she had learned of him the cause, presently meditated revenge by cutting off *Naboth*, in which kinde of divellish cruelty against the innocent, she had been a long practitioner. And it seemeth, that although the death of *Naboth* onely be spoken of by and by in this history, yet she meant not to be satisfied with that onely, but of his sonnes also, because *2 King. 9. 26.* they are spoken of, as slain with their father. The devillish woman hearing the cause, sought to comfort him immediately, by telling him, that she would give him *Naboths* vine-yard. And then she wrote Letters to the Elders of *Iezrael* in the kings name, to proclaim a fast, and at the assembly to place *Naboth* on high in a chief place, &c. Why a fast must be appointed to bring her devillish intent about may well be a question. But it is answered by some, that they used at times of fasting, to enquire out notorious wicked men, and to punish them. By others, that when any notoriously wicked were to be censured and cut off, the Iudges kept a fast, that they might not seem to give sentence out of troubled affections, but maturely, the favour and direction of God being thus first sought for. *Martyr*, that when a capitall crime was committed in any place, a fast was appointed, to expiate and to avert the wrath of God from that place, and then the sin was enquired into and punished, which is the most probable. Yet he saith further, that *R. Kimbi* expounds the word *עָרַם* here used, an assembly, for so it also signifieth. And if it be so taken, nothing else is meant here, but that an assembly should be called together, before which *Naboth* should be accused and judged, and he thinketh it indifferent to follow this or the other. *Iosephus* hath both, and if there were a fast, it was not without an assembly, according to that, *proclaim a fast, call a solemne assembly.* The same *Kimbi* yet rendreth it both here, and *Ier. 36. 6.* an assembly. But the prophet *Esay* seemeth to allude unto their unjust proceedings against the innocent, as usual in their fasts, saying, *ye fast unto strife and debate and to strike with the fist most wickedly*, wherefore it is best to follow the common exposition. This wicked woman would have an assembly called to fast, and so to proceed against *Naboth*, as doing herein a thing acceptable unto God. For the place, where *Naboth* should be set, *Iosephus* thinketh, that it was the most honourable, according to the dignity of his house, in which she would have him placed, and then upon his conviction pluckt out again, and stript of his honour. Others better, will have the high place, in which he was to be set, to be a place higher then others, in which they used to place the guilty, that were to be tried, that they might be seen and heard of all men, Hebr. it is *בְּרוֹשָׁהּ* in the head of the people, that is, on high. Then she would have two tonnes of *Belial*, that is, two most desperately wicked set over against him; of the word *Belial*, see more *Dent. 13. 13.* and there she would have to testifie against him, that he had blasphemed God and the king, that



that so he might be stoned to death. For this was the punishment of blaspheming God, but for the King it is only forbidden to blaspheme him, *Exod. 22. 28.* only as he is the father of the country, and to blaspheme father or mother was death; he might thus also be thought worthy of death. The word rendred blasphemie here is *blesse*, he hath blessed God, &c. but the same word which signifies blessing, is put also for cursing, because the Hebrews saith *Martyr*, did so farre abhorre from cursing, that they would not once name it, when the cursing of God was to be spoken of. Of the like use of this word, see also *Iob. 2.* and the cursed hunger of gold, is in latin called *auri sacra famas*. The vulgar Latin according to the proper signification of the Hebrew word hath it, *he blessed God and the King*. So likewise the Septuagint; but *Theod.* saith, that, *he blessed*, is put for he blasphemed; *Lucifer Calaritamus* rendreth it, *he cursed*; he spake vily of God, or detractingly as *Pharao* sometime did, and *Sanneherib* afterwards. For thus, or to lift up a mans selfe, as God, is said to be a blaspheming, as it was judged to be in our Lord, and his *Martyr Steven*, speaking of him, as at Gods right hand. Whereas the Scripture saith, two false witnesses; *Iosephus* erroneously hath three; and by these *Naboth* being convicted, must be stoned to death, wherein what blame could light upon the King or Queen; for no man could now think, but that *Naboth* suffered worthily, and the King might justly seize upon his vineyard, and all his other goods also, as forfeited to the King.

According to this devillish proposition of *Iezabel*, there were both elders and false witnesses ready in *Iezabel* to execute her will, which sheweth the miserable estate of those times, and whensoever the highest authority is corrupted; for then the wicked only rise and are promoted to the order of elders and senators, and they only have favour, who are more ready to observe the King or Queen then God. Of *Naboths* speaking for himselfe we read nothing, nor of any for him; for it was vain when the witnesses had spoken, for any to speak; and his silence shewed his patience in suffering to his greater glory. *Ambrose* to honour him the more, saith that he was a Martyr, and that not untruly, because he suffered for the law of God. *Naboth* being dead by stoning without the city, to shew a detestation of blasphemers, as unworthy to breath in that holy place, *Iezabel* is soon certified of it, because she and not *Abah* was knowne to be the plotter of it, although the letters were written in his name. For they knew well enough, that she ruled, and did what she listed. Then she told *Abah*, and she without enquiring; yea happily shee told him the manner also, went to take possession of his vineyard. For if he were dead, unlesse for some capital crime, whereby his estate was forfeited to the king, his kindred or nearest kinsman should have had the inheritance after him. *Martyr* saith, that some hold *Naboth* to have been *Abahs* uncle, which seemeth the more probable both for the honourable place, wherein he was set at the assembly; and because his vineyard lay so near *Abahs* house, and therefore he and his children being slain, which is here concealed, but remembered by *Iehus*, *2 Kings 9. 26.* it now of right fell to him. And of rejecting this conjecture I see no cause, and if hee came not thus to the vineyard, it must either be because no other man durst challenge it, knowing that it was the Kings desire, and it would be dangerous to withstand him; or because the judges that condemned *Naboth* and his children, gave it to the king for the blasphemy, whereby *Naboth* was pretended to blaspheme him. For if they would without respect to Gods law, punish children for the sinne of the father, it is not to be thought incredible, that in other things they would also do what they pleased, to humour the king. And both these opinions saith *Lyra*, are of the Hebrew Rabbins, let the reader follow whither he pleaseth, but he subscribeth to the first as most probable.

Then the word of the Lord came to *Elijah*, &c.] *Abah* having committed such a crying sin, which was worthy the sharpest censure of the most thundering and courageous prophet, *Elijah* the most zealous father of the prophets, is again sent unto him to threaten him with death, and the licking of his blood by dogs, in the place where *Naboths* was licked; which maketh it manifest, that *Abah* was ignorant of *Iezabels* plot, but liked well of it, and so became as guilty as shee; for to him *Eli-*  
jab

*Levit. 24. 16*  
*Exod. 21. 17.*  
*Levit. 20. 9.*

*82. 22. 23. 24.*  
*Levit. 24. 16*  
*Exod. 21. 17.*  
*Levit. 20. 9.*

V. 11.

*Ambros.*

V. 14.

In *Ambrose* and some Greek copies, it is said that *Abah* hearing it rent his clothes, and put on sackcloth, but the best Greek, Hebrew, Cald, and Latin, have no such words. *P. Martyr.*

*Lyra.*

V. 17.

*Tostatus.* *1 Kin. 21. 20.*  
*Lyra.*  
 In this place,  
 saith *Hu*, that  
 is, in this coun-  
 trey.

1 King. 22. 38.

*Lyra.*

In this place,  
 saith *Hu*, that  
 is, in this coun-  
 trey.

V. 20.

*Lyra.*

*Note.*

V. 21.

*Tostatus.*  
*P. Martyr.*

The vulgar  
 Latin contrary to  
 the Hebr. If  
 Ahab shall dye in  
 the city, the dogs  
 shall eat him; &c.  
 neither is it true  
 by the history,  
 because Ahab  
 was buried.

\* V. 24.

The vulgar  
 Latin contrary to  
 the Hebr. If  
 Ahab shall dye in  
 the city, the dogs  
 shall eat him; &c.  
 neither is it true  
 by the history,  
 because Ahab  
 was buried.  
 Whereas *Tosta-*  
*tus* to save all  
 faith, that for  
 his penitency  
 this was remit-  
 ted, he is taxed  
 by one of his  
 own side, *Sal-*  
*ustianus* who go-  
 eth from the  
 vulgar Lat. and  
 followeth the  
 Hebrew herein.

*jab* saith, *thou hast killed, &c.* *Tostatus* also noteth, that *Elijah* came unto *Ahab* the day after *Naboths* death, because 2 King. 9. 26. it is said, *I have seen yester-day, &c.* and the evening also is there added, for they avoided the light when they slew his sonnes, lest some uproare should have been among the people upon so heinous a fact. This indeed proveth, that *Ahab* delayed no time, but went to *Iezreel* the next day, and it is not unlike but that *Elijah* came upon him at the instant. Whereas he saith, [in the same place the dogs shall lick] the event sheweth, that it is not to be understood of *Ahabs* person but of his sonne. For his blood was licked at the pool of Samaria, and his sonnes in that place, 2 King. 9. 25. so *Lyra*. Or by that place, according to others, may be understood the place in common extending from Samaria to *Iezreel*, where this murder was plotted and acted. But by the speech of *Iehu*, the portion of *Naboth* seemeth to be meant in particular, and when his sonnes bleeding body was cast there, his blood was there to be licked; but then it must be yielded, that the licking of the blood of his person is not to be excluded, his blood should be licked by the dogs then it is meant, and his blood running in the veins of his son in that very vine-yard. *Martyr* and *Iunius* without rendring *מקום* by the word place, expound it onely [because that] and so hold, that the shedding of his blood onely is meant, and the licking of it by dogs, as he had done to *Naboth*. But why then did *Iehu*, who best knew the meaning, cause his sonne to be cast into the portion of *Naboth*, when he had slain him? Wherefore the place was particularly denoted in the prophesie, and not the thing onely.

Then *Ahab* said, *hast thou found me* (O mine enemy.) *Lyra* following the vulgar Latin, *Hast thou found me an enemy to thee?* As if it were meant, did I ever any enemy-like act against thee, that thou shouldst thus threaten me? But the Hebr. and Greek have it, O mine enemy. Wherefore *Ahab* did not expostulate with him, as rendering unto him evil, when he had not deserved it, but shewed the malice of his own heart against *Elijah*, as against one that he accounted his deadly enemy. And so do all desperate wicked men all the faithfull servants of God, which reprove and threaten them for their wickedness.

The prophet replied, *I have found thee, for thou hast sold thy self to do wickedly in the sight of the Lord.* Meaning, that he wholly gave himself to wickedness, as a thing sold for any purpose is wholly employed that way, and was altogether in the power of sin, as that is in the buyers power, so *Tostatus* and *Martyr*. Thus the Israelites are said to be sold to sinning *Esa.* 50. And St. *Paul* saith of himself, *Sold under sin Rom.* 7. In the sight of the Lord is added to shew, that all the evil which he did, was taken speciall notice of by the Lord, and therefore by him he should be judged accordingly.

*I will bring evil upon thee, and cut off from Ahab him that pisseth, &c.* For the meaning, see before upon the like threatening against *Ieroboam*, chap. 14. And the dogs shall eat *Iezabel* in the ditch or between the wales, or in the field of *Iezreel*, in the Hebr. it is *בִּרְחֵי*, which signifieth, according to *Pagninus*, a fore-wall, so called because it is a lesser before the greater, which *Martyr* followeth and *Iunius*, calling it *præmunisio*, or a ditch between wals, or compassing the wall of a city, or according to *Ioseph Kimhi* a field, for he will have it to come of *חֵלֶק* a field, the last letter being taken away. And this seemeth to be the best, because 2 King. 9. 36. *Iehu* recounting this prophesie, hath it, *בִּרְחֵי חֵלֶק*, and there it is shewed to have been fulfilled. And this was a greater punishment then that of *Ahab*, as her sinne was greater: for he had a buriall, she none, he fell in the warres, she by her own attendants, being thrown down through a window as most base, and trampled under the feet of horses, to deterre all from being authours and instigatours of others to evil. \* That which followeth of the dogs eating such of his, as should dye in the citie, &c. is the same, that was threatned against *Baasha*, chap. 16. 4. and that which is added v. 25. of his sinning more then any, that went before him, was also spoken before chap. 16. 30. Onely it is made a question by *Martyr*, whether these be the words of the historian, or of *Elijah*? but concludeth them against many other Expositours, to be the words of *Elijah*, whereas it seemeth to me rather, according to other Expositours, to be plainly the speech of the historian, be-  
 cause

cause it is in the third person, but *Elijah* spake in the second, unto v. 23, 24. which these words follow as an inference justifying the Lord in his proceedings against him, made not *Elijah*, for then he should have repeated something spoken before, but by another man, who also compareth him in his idolatries to the Amorites, who were cast out of the land; intimating that like wife both he and all his should be but justly dealt withall in being thus spued out also.

*VVhen Ahab heard this he rent his clothes, and put on sackcloth, and fasted, and went softly.*] The Chaldee and vulgar Latin *bare footed*, others *hanging his head*. By his going softly as the Hebrew hath it, is meant, after the manner of mourners. It strook him more to hear of the cruel destruction of his wife & family, then of the loss of his own life before; or to feel the hand of God in the long continued drought, or to see the miracle of fire sent down upon *Elijah* his sacrifice, or any thing else, which the Lord did miraculously for him. For he was now even overcome with terrors, this being added to the rest, & he could not but believe that it should verily come thus to passe, because he threatened it, of the truth of whose propheties he had had experience formerly. Yet his wicked heart could not be moved to true repentance, only for the fear of these judgements he sorrowed, and humbled himselfe before the Lord, as is said, v. 29. whereby is intimated, that in this mournfull manner he sought mercy and pardon at his hands, or according to *Martyr*, believing what was threatened from the Lord by *Elijah*. For by his malice against *Michaiah*, a prophet of the Lord declared, ch. 22. he shewed that this sorrow was not godly to repentance never to be repented of, as it is called, 2 Cor. 7. 10. but worldly; not arising out of the love and feare of God, and hatred of his sinnes, for then he would not so soon have added more sinne to his former, by imprisoning Gods prophet for telling him the truth, but only from this, that he was now like to suffer most grievous things for his wickedness, which yet he thought happily might thus be prevented, so *Theoderet*, *Procopius*, and *Martyr* and *Pellican*, call it hypocrisie. *Augustine* a temporany repentance. *Lyra*, saith, it is commonly held, that it was only a sorrow arising from fear of judgements, and whereas it may seem true repentance, because God accepted of it so far as to deferre these judgements that were temporany, therefore he saith it was not, for then it would have been of force to exempt him from eternall. Others, amongst whom is S. *Augustine*, that it was true repentance, but temporany; and therefore prevailed only for the deferring, not the taking away of the punishments threatened. *Gregory* exhorting to repentaunce saith, if *Ahab* pleased God because he repented for temporall judgements threatened, how much more shall they please him, who repent for that they are threatened with eternall. But *Chrysostome* goeth further then any, saying, that for this he had all his sinnes pardoned; of which, there is no probability for the reason before going. Yet *Tostatus* following him, saith it was true repentance, although he soon returned to his former vomit. To conclude, *Ambrose* saith rightly, even in treacherous *Ahab* mourning had found grace, if envie remaining had not more heaped up sin; and *Gratian* saith, that by the instigation of his wife, he by and by returned to his old condition and wickednesses. *De panis. distinct. 3.*

For this his repentance arising from feare of judgements, which lasted not; the Lord was so moved, that he promised to deferre the calamities that should come upon his house till after his death, which sheweth his pronenesse to mercy, where there is sorrow for sin unto amendment of life. For other wise the benefit is little, as unto *Ahab*, a deferring, but not a taking away of future judgements. And if sorrow to amendment may be wrought upon terrours or any caule, they are happy terrours; as to the jaylour, *Acts 16.*

*Naboth* by interpretation is poss. sion; *Iezreel*, the seed of God, according to the ordinary gloss, figuring out the sonne of God. His vineyard the Church *Ahab* coveted, that is, the brother of the father, as the word signifieth; and by him the Jew the brother of Christ according to the flesh is set forth to make a garden of herbs, that is, to plant in it the weeds of traditions; & when Christ withstood this, *Iezabel*, that is, the Synagogue plotted his destruction; and then the Jew possessed the Church by extirping justification by faith, and planting that by the works of the law, thus far the

V. 27.

*Theoderet.*  
*Procopius.*  
*Martyr.*  
*Pellican.*  
*Lyra.*

*Gregor. in*  
*Ezek. 10.*  
*Chrysost. de re-*  
*par. la. 1.*  
*Tostatus.*  
*Ambros. in ipso*  
*perido Ahab,*  
*gemitus invenit*  
*set gratiam, nisi*  
*manens invidia*  
*cumula set offen-*  
*sam.*

V. 29.

The Allegory.



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## CHAP. XXII.

V. 1.

1 Kin. 22.18.

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V. 5.

Iosephus.

P. Martyr.

**B***ut they were three years without warre, &c.*] That is, since the time that *Ahab* had dismissed *Benhadad*, but now judgement so long ago threatned, beginneth to work. There being an opportunity of *Iehosaphat*s coming to visit *Ahab*, betwixt whom some affinity had been contracted, by his taking of *Ahabs* daughter *Athaliah* to be wife unto his sonne *Ioram*, he now meditates upon the going up to *Ramoth Gilead*, with an army to take it out of the Syrians hands, who had unjustly hitherto held it from him, contrary to his covenant made with him, when being three years before in his power, he upon such conditions let him go, as may appear *ch.* 20. And accordingly he moveth *Iehosaphat* to joyn with him in this warre, who shewed all forwardnesse therein. 2 *Chron.* 18. 1. *Iehosaphat* his contracting of this affinitie with *Ahab* is first spoken of, and then how that after certain years he went down to *Samaria*, to *Ahab*; the vulgar Latin more particularly hath it, *after two yeares*, at whose coming he killed sheep and oxen very many, &c. and then perswaded him to go up to *Ramoth Gilead* with him. This good king therefore having already committed one error, in contracting affinitie with wicked *Ahab*, now by his flattery and kindnesse to him and his followers, is drawn in to another, *viz.* to joyn with him in fighting against the Syrians, as being all one with him: for that he sinned herein, see *ch.* 19. 1, 2.

But whereas *Ahab* would have gone to this warre without seeking to the Lord first, *Iehosaphat* desireth him to enquire by a prophet, before they went forth, of the successe. Yet *Iosephus* saith, that this was not done till their armies were met at *Samaria*, and having received their pay from both the kings, were ready to march on. And if it were so, as probably it was, for having heard by the Lords prophet, that this expedition should be to *Ahabs* destruction, they went on notwithstanding. *Iehosaphat* was herein to blame also, as enquiring *pro forma tantum*, but intending to proceed howsoever. Some there are, saith *Martyr*, that lay another fault upon him, that he brake the league made by his father *Asa* with the king of *Syria*, to gratifie *Ahab*; and some lately blame him for not bringing some Prophets or Priests of his own with him, when hee came down to *Samaria*; with whom he might have consulted: for kings, saith *Martyr*, should alwayes have such about them, both to perform holy duties at their courts, and to advise with about things pertaining to piety. But to the first of these it may be said, that he was not tied by any league made by his father with an idolatrous king, and an enemy to the people of God. To the second, that *Iehosaphat* knew not of this warre, when he took his journey to *Samaria*, and therefore brought no prophet with him, yet it is not to be thought, but that he had some priests attending upon him, who could not yet give answer to this quere, unless the Ephod had bin there, or some one, by whom God used to reveal his will and purpose, in doubtful matters. And there are that justifie *Iehosaphat* in his contracting of the affinitie aforesaid, because *Ahab* had repented, and he thinking it to be in truth, did not now take him to be one, with whom he might not joyn in affinitie, but thought it most convenient, for the settling of peace between their two kingdoms thus to do. And presuming upon this, that he had by repentance made his peace with God, he doubted not of the lawfulness of joyning with him in a just warre, such as this was, *viz.* for the

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2<sup>o</sup> 12.

unto the wicked, they are by them accounted, as never speaking good, and therefore hated of them. The good king *Iehosaphat* hearing *Ahab* say, that he hated him because he never spake good unto him; thought that no just cause of hatred, because Prophets must speak what God putteth into their mouthes, be it good or evil; and therefore he said, *Let not the king say so.* whereas *Ahab* spake of *Michaiah*, as if he were the only Prophet that remained, it is to be understood, that none but he was near, viz. as dwelling in Samaria, for *Elijah* was still living, and many Prophets more in Israel; but it is most probable, that he knew not where to find them, as being hid from the rage of *Iezabel*. Only by a singular providence *Michaiah* was preserved near unto him, and was endued with such courage, as that no fear could make him to hide his head, or to refrain from speaking against *Ahab* in his wickedness. And in that now, after his humiliation he saith, that he never spake good unto him; it appeareth, that *Ahab's* repentance was not true, but that he persisted in his wickedness unto the end, seeing the Prophet would not certainly have spoken evil to him alwayes, but because he alwayes did evil.

Lyra.

Touching the iron hornes of *Zedekiah*, he imitated in this the true prophets of God, saith *Lyra*, who to move men the more, added unto the word which they spake, outward sensible signes sometimes, as *Jeremiah*, a yoke put about his neck.

V. 15.

*Michaiah* being brought unto the king answered first, as the other false prophets had done; *goe up and prosper*, &c. But uttering these words in such an ironical manner, that it might easily be perceived, that he meant nothing lesse. Some hold, saith *Martyr*, that he spake thus, as a man, and lead only by his private opinion, it being not yet revealed unto him what to answer; as it was not to *Nathan*, when *David* first enquired of him about building a temple: others, that he spake by way of wishing, but he preferreth the first, as truest. For an irony is not perceived so much by the words spoken, as by the manner of speaking; as when *Elijah* said to *Baals* prophets, *cry a loud, surely he is a God*, &c. The unanimous consent of 400, did nothing move *Michaiah* to goe against the truth, as it ought not to move us, that many hundreds sometimes assembled in councell by the Pope or wicked Rulers, have consented together to determine falsehoods; for if there be but one only that can speak the contrary in the word of the Lord, it is rather to be embraced, then the consenting determinations of many hundreds speaking against it.

P. Martyr.

V. 16.

*The King said unto him, how oft shall I adjure thee, to speak nothing but the truth*, &c. Here it is manifest, that *Ahab* well perceived that *Michaiah* had hitherto only repeated the words of the false prophets, and not spoken any thing as from the Lord, that they might ground upon; for when any prophet did so, he used to say, *thus saith the Lord.* wherefore, he adjured him to tell him the truth, whatsoever it was; and not to delay him with his mocks. For he apprehended him speaking, as if he had said, seeing you would have me say, as these 400 prophets; I say so too, but your expedition shall be never a whit the more prosperous for this. Whereas he speaketh of adjuring him often; *Martyr* thinketh that he did it once, but then the prophet had his vision, which he by and by declareth; for as he was coming, it seemeth that it was not revealed unto him, in that he said, whatsoever the Lord shall speak unto me, that will I say. Being for a while then taken up with the vision, he did forbear to answer the king, although he happily adjured him once or twice in that time to speak. Wherefore he said now again, *how oft shall I adjure thee.* The vulgar Latin leaveth no doubt at all here; rendering it; *iterum atque iterum, adjuro te.* But in the Hebrew it is, as before; the meaning yet happily being, as the Latin translation hath it by an Hebrew Idiom: the Septuagint, *ἐν δεσποσύνῃ σου*, but trans. Ald. *ποσύνῃ σου*.

V. 17.

*Then he said, I saw all Israel dispersed*, &c. as sheep having no shepherd, &c. Mystically the death of *Ahab* was by this vision set forth, and the flying of his people before the Syrians, as overcome by them. For the king was their shepherd, of whom it is said, that they had none; that is, because he was wounded deadly, and could lead them no more, the army was the sheep scattered on the mountaines, when they fled upon those montanous places of Ramoth, and they were chased by their

their enemies the Syrians, and they were bidden to return home, when by proclamation thus much was said, *v. 30. Iunius* rendereth it in the future tense, *vidi omnem Iherusalem dispersum iri.*] But whereas it is said, *Let them return home in peace*; a question is moved, how it could be said thus of a people overcome, many of them being cut off, as was noted before, upon *ch. 20, 38, 39, &c.* *Iunius* saith, letting passe all further thought of warre; *Martyr*, the people did not now perish, but *Ahab* onely; so likewise, *Pellican*, *Lyra*, &c. therefore saith *Lyra*, when it was threatned, *ch. 20. Thy life shall goe for his life, and thy people for his people*; it is not said, the life of thy people, but thy life only; and the people for his people, by being made shamefully to flye, terrified, and dispersed. If it be understood according to the exposition going before, upon *ch. 20.* although many were slain with *Ahab*, the rest might be said to return in peace, because the death of *Ahab* being knowne, against whom only the Syrians fought, they pursued not his army flying, but let them goe, as if they were no longer enemies to them; so that although whilst they were in battell, they went by the worst, yet now all fighting being at an end, they returned as in a time of peace, every man to his own place.

*Ahab* hearing this was offended, as presently apprehending the meaning, and said unto *Iehosaphat*, *did not I tell thee, that he never prophesieth good, but evil unto me?* Thus perswading the good king, that he prophesied not truly, but out of malice against him so *Lyra*. And hereby *Iehosaphat* was also lead, to the endangering of his own life, which was another fault in him, as *Martyr* noteth; and *Ahab* by the judgement of God was carried on headlong against the knowne truth to his owne destruction, who might happily, if he had harkened to the Prophet, have escaped longer. But by this it appeareth, that Gods threatnings shall take effect, and rather then not, the wicked shall be authors to themselves of their own ruine.

Again, *Michaiah* said, *heare the word of the Lord, I saw the Lord sitting upon his throne, and all the hoste of heaven, &c.*] The meaning is, that he saw him in some similitude thus represented to his phantalic, as *Esai. 6.* it is like wise said, and by *Amos*, for no man can see God and live; but in some representation made to *Michaiah* of Gods sitting upon his throne, and *all the host of heaven standing about him on the right hand, and on the left.*] Per *Anthropopatheian*, for God properly sitteth not, neither hath the right hand or left, as men; but herein he applyeth himselfe to our understanding, as also in his consulting with them, which followeth, *v. 20. Who shall deceive Ahab, that he may goe up and fall at Ramoth Gilead, &c.* For in saying thus, he did but as our Lord afterwards consulted with *Philip*, how he should doe to feed the people that followed him in the wilderness, who knew well enough before he asked, what he would doe, For God needs no counsellours, which argueth want of understanding, but he said thus, to shew that all his doings are guided by counsell, and so shall certainly attain their end propounded. And in shewing himselfe sitting upon a throne with his host about him, he gave the kings to understand his supream power over all earthly Princes; they sate each one upon his throne, but here was a throne of farre greater Majesty, ruling over all, and judging other thrones at his pleasure, and having about him an hoste sufficient to execute his will, whatsoever it should be. In saying that this hoste stood on his right hand and on his left, it is not meant that they were good and evill Angels; for it was onely the hoste of heaven that stood thus, and to stand on either side to minister to the Lord, as here is meant, is an honour, as is intimated by the saying of Christ to the two sons of *Zebedee*, *to sit on my right hand and on my left is not mine to give, but my Fathers.*

The evill spirit then, which is said to have come forth and stood before the Lord, is none of that hoste, but Satan, who appeareth sometimes amongst the holy Angels,

*Iunius.*  
*Omissa belli co-*  
*gitatione.*  
*Pellican.*  
*Lyra.*

V. 18.

*Lyra.*  
*P. Martyr.*

Note.

V. 19.

Ahab 7.

V. 20.

Matth. 20. 23.

V. 22.



Job. 8. 44.

V. 22.

Qu.

Theoderet.  
Procopius.  
Tostatus.

as a jaylour or hangman, at the court to execute the kings will. For although he be not here called an evil spirit, yet because he said he would be a lying spirit in the mouth of *Ahabs* prophets, we may certainly gather, that he was none of the heavenly hoste, to whom lying agreeth not, but the devill, who also came and stood amongst the good angels, *Iob. 1. 6.* and is said to have been a lyer and murtherer from the beginning.

This lyer then was he, that said, he would be a lying spirit in their mouth, which the Lord also bade him do and prevail. Vpon this a great question ariseth, whether God be not then the authour of sin, seeing he biddeth the evil spirit, to cause *Ahabs* prophets to speak lies, which to do was sinne both in him and them? To this *Theoderet* and *Procopius* and after them *Tostatus* answer, that Gods bidding here is to be understood of nothing else but his permitting him, that was ready enough and offered without bidding, to do it, as the thing, that he longeth always to be practising. If it shall seem that his bidding and promising successe, seemeth to imply more then a permission, for no judge doth so commit a malefactor to his executioner, but charging and commanding it to be done. It is answered, that this circumlocution is made onely to set forth the certainty of *Ahabs* destruction, and the means of effecting it, as surely, as if God, who hath all power and cannot be frustrated in any designe of his, had commanded it thus to be done. How farre forth god worketh in sin, see my exposition on *Rom. 9.* The conceit of *R. Solomon* here, that this spirit was the spirit of *Naboth* is vain, and therefore well rejected by *Lyra*, because it belongeth to the evil spirit to utter lies, by the mouth of false prophets, and not to the spirits of the just, such as *Naboth* was. Of which, and of the souls of the faithfull departed out of this life, that they wander not about upon earth, but that such apparitions are diabolical delusions, see *Martyr* more largely upon this place.

V. 24.

*Zidkiah* one of the false prophets and a chief, as it seemeth amongst them, took it most heinously, that he, who had expressed himself not onely by word, but by signe, should now be accounted a lyar, and therefore he smote *Michaiah* on the cheek. *Iosephus* saith, that he added two arguments to disprove the prophesie of *Michaiah*; first, because *Elijah* had fore-told, that the dogs should lick *Ahabs* bloud, where they had licked *Naboths*, that is, in *Iezreel*, which was farre from *Ramoth Gilead*. Secondly, because he had smitten *Michaiah* with his hand, and yet it withered not, as it would have done, if *Michaiah* had been a true prophet of God, seeing the hand of *Ieroboam* being but stretched out against a prophet of God, withered immediatly.

V. 25.

P. Martyr.

*Michaiah* guided by the spirit, replied; Behold, thou shalt see the day, when thou shalt go from chamber to chamber, to hide thee. Which was, as *Martyr* saith, according to some, when *Ahabs* sonne returning from the warre after his fathers death, sought to slay him, and yet he could not so escape neither; according to others, the kings friends sought him to kill him for his vain prophesying, whereby he had stirred up the king to hasten to his own ruine.

V. 26.

Iosephus.

2 Chron. 18. 20.

Then *Ahab* said, take *Michaiah*, and carry him back to *Amon* prince of the city, &c. By this it seemeth, that *Michaiah* was in prison before, ever since he threatned *Ahab* with death, for letting *Benhadad* the king of Syria go. Thus also *Iosephus* saith, and that when the king sent for him, he was fetcht out of prison to come before him. And now *Ahab* being offended at his prophesying, sendeth him thither again, and biddeth to feed him with a little bread and water, to sustain his life, that he might be preserved unto greater misery at his return, and yet be kept hungry all that time: for which, this little bread and water, is here called bread and water of affliction. For [*Ioas* the kings sonne] which was one of them, to whom *Michaiah* was sent back, the vulgar Latin hath [*Ioas* the sonne of *Amaleck*] rendering the word *המלך* as a proper name; and this seemeth to be best, both because if *Ioas* had been the kings sonne, he should have been named first, as the chief, and because of a *Ioas* sonne to *Ahab*, we read not after wards, but onely of *Ahaziah* and *Ioram*. Yet the Septuagint render it also the kings sonne, and *Iuminus*, *Martyr*, &c.

Michaiah

*Michaiab* nothing danted by his punishment and the kings threats implied, when he should return in peace, answered, *If thou return in peace, the Lord hath not spoken by me* adding moreover, [*Hear all ye people.*] As if he had said, mark what I say, and if it falleth out accordingly, know these to be all false prophets, and me to be the true prophet of the Lord. For when that which a prophet threatneth cometh to passe, he is approved to be a true prophet of the Lord, if there be an adverse party promising the contrary, as also it was in the dayes of *Jeremiah*, when *Hamani* prophesied against him, and in the dayes of *Moses*, when *Chorab* conspired against him. For out of this case sometime the prophesying of true Prophets hath not taken effect, as when *Esay* prophesied the death of *Hezekiah*, and *Ionab* the destruction of *Niniveh* within 40. dayes; and contrariwise the prophesying of a false prophet may come to passe, as the case is put *Deut.* 13. and then a false prophet may be known onely by this, that he seeketh to set up idolatry.

V. 28.

Jerem. 28.

The two kings, notwithstanding the threats of the Prophet, go up to Ramoth Gilead, and there the king of Israel useth a policie, according to *Martyr*, to frustrate the prophesie of *Michaiab*, viz. by changing his habit, and entering into the battle like a common souldier. For he conceived, that not the souldiers, who went with him, but he alone should perish, according to this prophesie, but being disguised he should by no means be known to the enemy, and so hoped to escape. Others, he saith, suppose, that he heard that *Benhadad* had bent his forces against him onely, therefore he would not be known, but *Iehoshaphat* not being so much hated of him, might safely enough be in the battle in his kingly ornaments: and some, that he did thus for honours sake unto *Iehoshaphat*, and that both the armies might be as one fighting under one king, that their forces might be the more united, but the first or second seem most probable.

V. 29, 30.  
P. Martyr.

Howsoever, by this means *Iehoshaphat* was endangered, when the captains of the chariots did bend all their forces against him, as they were commanded, supposing him to be the king of Israel, against whom alone they were bidden to fight, untill that by his crying out they perceived that he was not the king of Israel. 2 *Chron.* 18. 31. it is said, that *He cried and the Lord did help him*. Whereby is intimated, that he cried to the Lord, and hereby the Lord made the Syrians to understand, that he was not the king whose life they sought, that they might cease from pursuing him, and this was doubtlesse by making them to gather from his calling upon the Lord, that he was not *Ahab*, seeing he was not a worshipper of the Lord, but of idols. But why did *Benhadad*, whom *Ahab* had formerly saved, when he was in his power, thus earnestly seek his destruction? *R. Solomon*, whom *Lyra* followeth, saith, he had secret intelligencers, who informed him of *Michaiab* his prophesie, and therefore he conceived, that *Ahab* being cut off, this battle would soon be at an end, and that he might not escape, he thought it necessary not to let his souldiers fight against the whole army of Israel indifferently, but to command them to joyn all their forces together against *Ahab* alone, lest while they were busied in fighting against others he should escape. *Pellican* yieldeth none other reason, but the providence of God, which he makes the mightiest kings and all men to serve, although they know it not. For as if the king of Syria had been particularly directed by God, he gave this charge to his captaines against *Ahab*; and thus also a righteous king, whose life was endangered, was saved, the Lord contenting himself onely to put him in fear of death for his chastisement, for joyning with a wicked king in fight, and before that in affinity and amity. *Martyr* also resteth, onely in this of Gods providence, and certainly that of the Rabbin is onely a conjecture; and to ascribe it wholly to the divine providence, is to attribute more to God, and to make his working in mens hearts the more admirable; then to yield a reason, whereby *Benhadad* was moved to give this charge. Yet besides the divine providence working secretly, *Benhadad* certainly had his reason, viz. to be revenged for the shame, that *Ahab* had put him to, when he had been three times before beaten by him, and specially the last, to the compelling of him basely to beg for his life, and to yield to ignoble termes, that it might be spared. For disgraces do work more upon a naturall heart to stirre up to revenge, then the very saving

V. 32.

Lyra.

Pellican.

P. Martyr.

V. 34.

Note.

Iosephus.

V. 35.

V. 36.

V. 39.

V. 41.

2 Chron. 20. 31.

1 Kin. 15.

of life to be thankfull. Whilest Gods providence wrought to the saving of *Iehoshaphat's* life; who was most exposed to danger; *Ahab*, who thought himself by the changing of his habit out of danger, was accidentally wounded unto death, by an arrow from a Syrians bow; to shew, that no policie can save him from death, whom for his sinnes God hath adjudged to it, or keep the predictions of God from taking effect. So *Pharaoh* king of Egypt laboured in vain to keep the Hebrews continually under, who, he understood by prophesie, should be the ruine of his country; and *Ioseph's* brethren to keep him from rising, which God had fore-shewed; & *Saul* to keep *David* from being king. Thus *Ahab's* threats against *Michaiab* were at an end, as afterwards *Julians* against Christians, who threatned, that at his return from an expedition against the Persians, he would root them all out, but he also was slain by a dart in that warre, which wounded him mortally, it being not known from what hand it came. *Iosephus* saith, that he who wounded *Ahab*, was *Amannus* by name, one of the servants of *Adad*, for so he calleth *Benhadad*. Then he commanded the driver of his chariot to drive him out of the battle, but he abode still in the field that his army might not be discouraged, till the going down of the sun, at what time, his strength being spent by the abundance of blood which ran from him, he died. Thus *Iosephus*; who also saith, that the arrow pierced him to his lungs, not without ground from the sacred history. But whereas he saith, that *Ahab* told *Iehoshaphat*, that he had before committed *Michaiab* to prison for prophesying against his going up to Ramoth Gilead, is an addition boldly made of his own head.

For the time when *Ahab* died, it is said to have been in the evening, but 1 Chr. 18. 34. *He stood in his chariot untill the evening, and died at the going down of the sun.* And here it followeth, about the sun-setting proclamation was made, that every man should return to his city, &c. that is, immediatly after his departure; which must therefore needs be somewhat before the sun-setting. And thus both parts of *Michaiab's* prophesie were fulfilled; *Ahab*, the shepherd fell, and the people, that followed him to warre, were scattered as sheep, and bidden to return home in peace: seeing they were neither beaten home by the Syrians, nor pursued by them in their return. And the prophesie of *Elijah* was fulfilled, when his bloody chariot being washed in the pool of Samaria, the dogs licked it: for how the prophesie, that in the place, where the dogs licked *Naboth's* blood, they should lick *Ahab's* also, was thus fulfilled (seeing *Naboth's* was licked in Iezreel, this means in Samaria) was before shewed in explaining that prophesie: although *Iosephus* to prevent this doubt, saith, that it was done at the pool in Iezreel.

*What Ahab did more, and the ivory house which he built, and the cities, are they not written, &c.* The bookes of the Chronicles of the kings of Iudah and Israel, wherein these things are said to have been written, are not now extant, neither were they any part of the sacred history, which was written by divine inspiration; that we might believe, but onely annals of those kingdomes, as there be almost of all others.

The history of the kings of Iudah being hitherto intermitted, from ch. 13. 24. all but so much as concerned *Iehoshaphat* joyntly with *Ahab*, is now entered upon again, v. 41. *Iehoshaphat the sonne of Asa began to reign over Iudah, the 4. year of Ahab, &c.* A good sonne of a good father, but yet as he was not, so neither was *Iehoshaphat* without his faults; he hearts of them both were upright and they did that which was right in the sight of the Lord, and both took away the masculine whores in the land, but the sonne exceeded the father, in that he suffered none to remain. Yet some, saith *Martyr*, think that *Asa* took them not all away, because he was prevented by death. Their faults were, that they suffered the people to sacrifice in the high places, and as the father in his need entered into a league with the king of Syria an idolater, that he might help him against the king of Israel, so the son made a league with the idolatrous king of Israel, *Ahab*, and help him against the king of Syria. What the high places were, and the masculine harlots, see before, upon the history of *Asa*, and how the son excelled the father in that he repented, when he was reprov'd for his league with the wicked, 2 Chron. 19. but the father was wroth when he was reprov'd, and put the prophet in prison.

The



The history of *Iehosaphat* here briefly delivered, is more largely set forth, 2 Chron. 17. 1. only it is here said, when he began his reign, which is not there, viz. the 4th. year of *Ahab*, and at what age, viz. 35. and how long he reigned; viz. 25. and what his mothers name was: viz. *Azubah the daughter of Salai*.] Yet all this is set forth, 2 Chron. 20. 31. and also some more of that, which is here briefly said of him, unto which more is added towards the end of his reign. For the time set forth by *Ahabs* 4th year, it may be doubted, seeing he reigned 22. and therefore *Iehosaphat* 18. with him, and yet *Ioram*, betwixt whom, and *Ahab* came *Ahaziah*, began the 18. *Iehosaphat*; 2 King. 3. 1. Sol. *Ahabs* 4th was even then at end, and his 22 not compleat, and *Ahaziah* reigned, together with his father so long, that although he dyed not till the second year, yet it was the same, wherein his father was slain. In the Chronicles then is set forth the full history of *Iehosaphat*, this brieft in the Kings, and his going forth with *Ahab* to warre against *Ramoth Gilead*, not being omitted.

And here he is said first to have confirmed himselfe over Israel, the vulgar Latine *invaluit contra Israel*.] The meaning is, that his kingdome soone after his coming to it grew farre mightier then that of Israel. And how this was is shewed, v. 2. he placed souldiers in all the cities of *Iudab*, &c. and thus hee strengthened them after the manner of *Rehoboam*, 2 Chron. 11. 11. Neither did his might consist in this alone, but he laid a better foundation, then the king of Israel, for he walked in the wayes of *David* his father, and trusted not in *Baal*, but in the God of his father, and so God was with him, &c. And from the people of *Iudab* he had many gifts given him, and waxed very rich and glorious; And he took away the high places and groves out of *Iudab*.] Contrary to this it is said, ch. 20. 33. They took not away the high places, for the people had not yet directed their heart to the God of their fathers.

But the like contradiction to this hath been reconciled before upon ch. 14. 3. unto which it may be added, that the fault was not in the good king, that any high places stood still, but in the people, who are said not to have taken away the high places, because their hearts were not right. The king was reputed to have taken them away, because he endeavoured and gave order, that it should so be done; but the corruption of the people permitted it not, they were so wedded to their old customes, and without his subjects and officers, how can a king actually perform any such great work? in such cases he must rather wisely beare with the people, then strive against them to the endangering of the whole kingdome.

And in the third year of his reign, he sent of his Princes *Benbail*, &c. to teach in the cities of *Iudab*, and with them *Levites* and *Priests*.] These words do shew, that not only *Levites* and *Priests* were sent to teach the people, but also some *Princes*; whereas it is conceived by *Expositours* generally, that these *Princes* went not forth to teach, but by their authority to move the people the more to obey the teaching of the *Priests* and *Levites*, and to come to hear them. Only *Tostatus*, as the words doe sound, saith, that other men being not of the tribe of *Levi*, who had learning, might also teach in those dayes. But because of hereticks, the office of teaching since was by *Christ* tyed to certain men, who are particularly called hereunto. And *Sallianus* following him instanceth in the prophets which taught, who were not of the tribe of *Levi*. I hold with the common stream of interpreters, that it is not meant that these *Princes* were sent out to teach in their own persons, but by those whom they carried with them, to make which plain, *Iunius* rendreth the words thus. He sent with his Princes, &c, these *Levites* I say with them. Although the Hebrew text, I confesse, will not beare this translation, because it is not *עם שרי* but *שרי* but yet the word following, [so teach] wil bear this translation; for the teaching, that is, that they might see them taught. For the *Priests* slips must preserve knowledge, and they must enquire the law at his mouth, saith the prophet, and if any, that were not of the tribe of *Levi* taught; it was not, because it was free for any that had learning so to doe, but because they were extraordinarily stirred up by the spirit of prophesie, so as we never read of many *Princes*, but of some rare ones onely, as *David* and *Solomon*; and therefore here being many named together, it is not probable, that they were such, but onely godly *Princes*, like *Theophilus*,

1 Chron. 17.

V. 2.

V. 3. 4.

V. 5.

V. 6.

V. 7.

Tostatus.

Iunius.

Mal. 2. 7.

Theophilus,

V. 9.

*philus*, whom the king thought fit to send out for the furthering of the teaching. And it is to be noted, that they taught only out of the book of the law of God, not mixing any other herewith as grounds of their teaching, as traditions or decrees of Popes or Councils, or Legends, as the Popish doe. And they went about teaching in every city, where all both men and women might come together to heare and learn the will of God, as it alike concerned them all.

V. 10.

V. 11.

Now the king sent these men out to teach, as is to be conceived, because the people were so addicted to worship in high places, that it being made by this means to appear unto them, how contrary this was to the law of God, who appointed one place only for sacrifice, they might be brought, if it were possible, to consent to beat them down, and to leave all their old superstition. And howsoever this succeeded not, for some sacrifice in the high places still, as was shewed before, yet this godly endeavour of *Iehoshaphat* wanted not a blessing, for the fear of the Lord fell upon all the kingdomes of the earth round about *Iudah*, so that none durst warre against him. But contrariwise, the Philistines and Arabians submitted themselves to become tributaries to him, bringing him great gifts.

Pellican.

Tostatus.

They seeing him to grow so mighty, saith *Pellican*, and so good a king, thought that they could not better provide for their own safety, then by putting themselves under his protection, and making themselves tributaries to him. *Tostatus* thinketh, that by some warre made by *Iehoshaphat* upon them not here commemorated, they were brought to this, but the text speaketh plainly to the contrary, that it was by the fear which fell upon them from the Lord, when *Iehoshaphat* lived quietly within his own kingdom. They were formerly made tributaries by *David*, and how they were since exempted we doe not read, only it is probable, that when in *Rehoboam's* time the kingdome was weakned by dividing, they adventured to withhold there tribute, and likewise in the dayes of *Abijah* and *Asa*, who had warres with *Israel*. But now fearing the forces of *Iehoshaphat*, they thought it not safe to withhold their tribute any longer, and therefore they paid it, and sent gifts also, that no offence might be taken at their former neglect. And by this means *Iehoshaphat* grew also more wealthy and mighty, so that he erected strong and goodly buildings in *Iudah* like towers, that if the enemy should come into the city, saith *Lyra*, they might thence be fought against and slain, and he built walls about his cities. Neither did he so only, but also placed garisons in them, v. 19. And besides this, his forces are set forth to be wonderfully great, even 1160000 under five Captaines, Princes of *Iudah*, which were alwayes at hand in *Ierusalem*, that is, waiting by turns there monthly, saith *Lyra*. But seeing their number was so great, that if they had been divided into 12 parts, there must alwayes have been near 100000 at *Ierusalem*, which were too many to attend alwayes upon any one king in the world, I hold rather with others, that the Captaines and some of this company attended continually upon the king, the rest being at hand and ready to come also for his service, whensoever the king would.

V. 12.

Lyra.

V. 14, 15, 16,  
17, 18.

V. 19.

Pellican.

And this is the meaning of these words, *all these were at the kings hand*.] Neither is it to be thought as *Pellican* hath it, that so great a number of men were kept only for warre, but that they were registred and mustered sometimes, the following of their particular vocations & businesses, not being in the time of peace much interrupted hereby. But it is not to be conceived, that all these forces were in *Iudah* alone, but in *Iudah* and *Benjamin*, of which two tribes his kingdome consisted, but *Iudah* only is named, because it was commonly called the kingdome of *Iudah*; yea it is expressly said, v. 17. that *Eliadab* and his men were of *Benjamin*, although in the vulgar Latin *Benjamin* be not mentioned. If we compare these numbers with those of *Asa* his father ch. 14. 8. it will appear, that they farre exceeded them, for they were but 300000 of *Iudah*, and 280000 of *Benjamin*. Wherefore the more a Prince excelleth in godlinesse, the more by farre will God make him to excell in riches, power, and glory, that every christian king may be stirred up to seek to promote Religion in all parts of his kingdom to the uttermost of all his power, as *Iehoshaphat* did.

Note.

And hitherto chap. 17. the history of *Iehoshaphat* joyning affinity with *Ahab*, and

and helping him in his warre at Ramoth Gilead against the Syrians, set forth chap. 18, hath been already explained. Now *Ahab* being slain in that warre, *Iehoshaphat*, howsoever in great perill of his life also, yet was so preserved by that God, whom he served, that he returned to Jerusalem again in safety and peace; the Syrians, whom he had justly provoked against him by his part-taking, being held from attempting any thing hostile against him. But *Iehu* the sonne of *Hanani* a prophet, was sent of God to reprove him at his return, for helping the wicked, for which he told him, that he was worthy to bear the heave wrath of God, but forso much as good things were found in him, and he did from his heart seek the Lord, it was withheld, and this his sinne was pardoned, as it must needs be understood. Wherefore in uprightnesse of heart to seek to glorifie God, and to beat down that which is against his glory, is so highly accepted of before him, that therefore in mercy he passeth over and pardoneth that which is done amisse, being notwithstanding to his servants a protectour and saviour in time of greatest dangers, that we all may be stirred up to seek zealously Gods glory, as *Iehoshaphat* did.

When the King had been thus reprov'd, but yet for his seeking of the Lord and the beating down of idolatry approved, he renewed his care for the Lord, and went forth from *Beerseba* even to mount *Ephraim*, to bring them back to the Lord. That is, according to *Pellican*, from one end of his kingdome to the other. And *Lyra* saith, that *Beerseba* was furthest south, and mount *Ephraim* north, which although it belonged to the kingdome of Israel, yet he held some cities thereof, as being formerly taken by his father. For as weeds being destroyed, will grow again, and therefore must again be weeded up, that the ground may be kept clear; so idolatry being beaten down in the kingdom of Iudah, began, it seemeth, to grow againe through a pronesse, that is in naturall men thereunto, especially if there be any to bear them out herein, or they be joyned in friendship with idolaters, and converse amongst them, as the subjects of this kingdome now did: for they were in league with the Israelites, and joyned with them in their wars, and navigations, as is afterwards shewed; and they had amongst them an *Ashtabab*, the daughter of an idolatrous king and queen, *Ahab* and *Iezabel*, who was married to *Iehoshaphat*'s sonne, upon whom they might bear themselves, and so waxe the bolder to return with the dog to their vomit. But the good king *Iehoshaphat* perceiving this, went out again to visit his uttermost parts, and to beat down regrowing evil.

And he set Iudges in all defended cities of Iudah to do justice to every one that was wronged, or had any grievance in civill matters, and he did most godly charge them to do, as those, that exercised not their own but the judgement of the Lord, and expected therefore to be called to account, that is, having no respect of persons, nor receiving bribes to be moved to go out of the way of justice hereby, v. 8. Also in Jerusalem *Iehoshaphat* set Priests and Levites, and Princes of families, &c. The Iudges before spoken of, were placed in all cities to judge common matters, saith *Lyra*, that the people might not be forced to travell farre for judgement, and these at Jerusalem to judge in causes more difficult, both in things pertaining to the Lord, and to the king, and therefore the Iudges were both spirituall and secular, and of either sort there was a president; of the spirituall, *Amarias* the high priest, over things pertaining to the Lord, and *Zabudias*, a prince in Iudah, of the secular, in things pertaining to the king. And this placing of the highest court of judgement at Jerusalem, in cases most intricate, was grounded upon *Dent.* 17. 8, 9.

After these things so worthily done by *Iehoshaphat*, that it might appear the more, in what high account he was before God, many enemies were suffered to come against him, uniting all their forces together, for the destroying of him and his kingdome, viz. the children of Ammon, and of Moab, and some beyond the Ammonites, as *Iunius* reads it, and v. 2. makes it plain, where it is said, there cometh a great multitude against thee, from the places beyond the sea, that is, the dead sea, and from Syria; although the words may be rendred, and are commonly, the children of Ammon and Moab, and with them of the Ammonites. These then that came with them were Syrians, who most probably were willing to take this opportu-

2 Chron. 19.

V. 2.

V. 3.

V. 4.

V. 4.

Pellican.

V. 5.

V. 6.

V. 7.

V. 8.

Lyra.

V. 11.

2 Chron. 20.

V. 1.

V. 3, 4, 5.



- V. 3, 4, 5. opportunity to be revenged upon him for his helping *Ahab* against them, and as appeareth v. 10. Edomites. *Lyra* saith, and that most probably, that by the last Ammonites, v. 1. are meant Idumeans, who came under their colours. And this he had from *Ierom*, lib. de Hebr. quest. saying, that they disguised themselves and put on the habit of Ammonites, because they were ashamed otherwise to fight against the Israelites, being their brethren, or rather because they feared *Iehoshaphat* if they were known, as being tributaries to him, although to get free they now joyned with the Ammonites against him. *Iehoshaphat* hearing of them at the first feared, but then he did flye to the Lord by prayer, and fasting, assembling all Iudah together to seek the Lord, his prayer also which he made, is set forth v. 6, 7, 8 &c. The enemies remaining in the mean season at *Engaddi*, which is a place near unto the dead sea, v. 2. He grounds his prayer upon the power of God, and his interest in speciall in his people, and former gifts towards them, and his promise when the Temple was built by *Solomon*. And all Iudah is said to have been present with their wives and little ones, to move the Lord to compassion the more, seeing, if hee did not help, not onely the men, but this weak multitude also, whom all are wont to commiserate, would be in danger of destruction. The Lord being thus sought, deferred not to give a comfortable answer, for *Iehaziel* the sonne of *Zabbariah*, &c. being stirred up by the spirit of God, prophesied victory unto them without their fighting, which was meant, when he said, fear not, the battell is not yours, but the Lords. And he telleth them what way the enemies will come, viz. by the rock called *Ziz*, and they should find them at the brook of *Ieruel*; this rock saith *Innius*, was between the wilderness of *Tekoah*, and the wilderness of *Ieruel*. *Hugo* saith, that *Ierom* de Hebr. qui, affirmeth the place to be called by both these names from the event, the terrour of the Lord stricken into the nations about, by that which was done here. For *Ieruel* saith the glosse, signifieth the terrour of God, and *Ziz*, a cauldron or pot, because in this place they were cut in pieces and made meat, as it were, for the pot.
- V. 18, 19. When *Iehoshaphat* and the men of Iudah heard this, they worshipped, and the Levites sang praises unto God, as if the victory had been already obtained.
- V. 20. The next morning they went out by the wilderness of *Tekoah*, and then *Iehoshaphat* exhorted them to trust in God and to believe his prophets, which he spake for their sakes, that were pusillanimous, least any not believing should flye away. And for so much as the victory was promised without their fighting, *Iehoshaphat* thought it fittest to proceed with singing praises to God, and so the enemies were moved to fight one nation against another, Ammonites, and Moabites against the Edomites, till the place was all filled with dead carcases, so that Iudah had nothing to doe, but to take and carry away the spoiles, which they did 3 daies together, and that the 4th day the whole congregation blessed God in such manner, that the place was from hence called alwayes after, the valley of blessing.
- V. 27, 28. Here because no mention is made of the Syrians, some think that there were no Syrians in this battell, but Edomites onely, with the Ammonites; and whereas it is said before, that this armie came from Syria, that by Syria there the whole tract of ground containing mount *Seir*, and Syrians is to be understood; but for so much as mount *Seir* is no where set forth under this name, it is to be thought either that Syrians and Edomites were in this company, according to *Innius*, but the Syrians happily being but few, were no more spoken of. Whereas v. 22. it is said *God turned their ambushes against themselves.* The meaning is, that they did not purposefully fight one against another, but they that were laid in ambush against Iudah, when their own armie came on; God disposing it so that they came before their time, thinking them to be enemies, fell upon them, and slew them, who it seemeth, were that part of the armie, which consisted of Edomites. And when the rest being Ammonites and Moabites, saw what they had done, they quarrelled about it amongst themselves, and fought one against another, till few or none of all that great multitude remained alive.

For the cause of these peoples coming against *Iehoshaphat*, none is here assigned, but *Sallianus* will have *Iehoshaphat* helping *Ioram* against *Moab* spoken of, 2 King 3.

2 King. 3. the cause of their coming, and Ammonites being confederates, might easily be drawn to come with them, and Edomites, that if *Iehoshaphat* had been overcome, they might have been freed from his obedience. But seeing *v. 31. Iehoshaphat* is said after this to have associated himself with *Abaziah*, who died before *Ioram* was king, it is plain, that as it is placed, so that expedition against Moab was after these things. None other cause then can be assigned, but on Gods part to try *Iehoshaphat*, and on their envie at his prosperity and great power and glory for which they might fear, that he would ere long bring all the nations about under his obedience.

And when *Iehoshaphat* was come again to Ierusalem, they did the like in the house of the Lord with instruments of Musick. As for the nations about, when they heard of it, they were taken with a feare, which kept them alwayes after from banding against *Iehoshaphat*, so that from thence forward he lived alwayes in quiet. *v. 31.* is the same with 1 King. 22. 41. &c. unto *v. 34.* where the rest of *Iehoshaphats* acts are said to be written in the words of *Iehu* the sonne of *Hanani*, who wrote the Book of the Kings, 1 King. 22. 46. in the Book of the kings of Iudab.

There was then no King in Edom, &c. ] This is here commemorated, that it might appear, that the Edomites were kept under ever since *Dauids* time, till after the death of *Iehoshaphat*, who fought the Lord. For when *Ioram* his sonne reigned, who was an idolater, and murtherer of his own brethren, as is shewed 2 Chron. 21. 4. 6. they revolted from his obedience, 2 King. 8. 20. neither could they be subdued any more.

Here it is also recorded, that *Iehoshaphat* made him ships to go to Ophir for gold, but they were broken in Aziongaber, and that *Ochosias* the king of Israel, the wicked sonne of wicked *Ahab*, spake to him, that his servants might go with his, but he would not. 2 Chron. 20. 35. *Iehoshaphat* is said to have made friendship with *Ochosias*, and to have been partner with him in making ships to go to Tharsis, and that they were made in Aziongaber. But *Eliezer* a prophet threatned him, because he joynd with *Ochosias*, that they should be broken, and they were broken and went not.

Where Aziongaber lyeth, see before 2 Chron. 8. 17. viz. in Edom. Which argueth, that the Edomites were yet under the kings of Iudah; and from hence it may be gathered, wherefore it is said *v. 48.* that there was no king in Edom, but a deposite to govern in stead of a king, viz. to declare, how it came to passe, that *Iehoshaphat* built ships there, it was part of his dominions, and a place most fit for the purpose, as appeareth by *Solomons* doing the like before, to send also to Ophir; the description whereof, see upon 2 Chron. 9. And it is said here that there was no king in Edom, that we might know the first revolting of the Edomites from the obedience of the kings of Iudah, to have been occasioned by their wickedness.

For in *Iehoshaphats* time they continued subject, although even then they were permitted to have a king, as appeareth 2 King. 3. But when *Ioram* his sonne reigned, who was an idolater, they revolted, and could be brought under no more. 2 King. 8. 20. But seeing these ships were made to go to Ophir, how is it said, 2 Chron. 20. 35. to go to Tharsis? For the clearing of this, see upon 1 King. 10. 22. the like said of *Solomons* navie. Tharsis was a place in Ophir, although some say, that they were as farre asunder as the East and West. But against this maketh, that this being granted, the same navie could not have gone to two places so farre distant, in the three years there spoken of, and it had been no point of wisdom to carry about treasure gotten in one place to another so remote from it; and lastly, although the West India be famous for gold, yet the East is not, as is well known at this day, but for pepper and other spices; wherefore it is best to rest in the first.

Whereas it is said that he would not be partner with *Abaziah*, it is to be understood, after admonition given him by the prophet, he would not joyn with him any more in repairing the ships, which were broken in the very haven by some mighty

V. 27. 28.

V. 30.

V. 34.

1 King. 22. 46.

V. 48.

2 Sam. 8. 14.

V. 49.

V. 50.

2 Chron. 20. 35.

V. 51.

V. 52.

Pellican.

V. 53, 54.

mighty tempest sent of God, before their going forth, although the king of Israel entreated him to joyn again.

*And Jehoshaphat died with his fathers and was buried, &c.* Here the writer of the *Kings*, concludeth the history of *Jehoshaphat*, who yet died not before *Ahaziah* king of Israel, but lived and reigned long after, as appeareth v. 52. where *Ahaziah* is said to have begun his reign the 17. year of *Jehoshaphat*, and to have reigned but two years, whereas *Jehoshaphat* made up the time of his reign 25. years v. 42. and therefore died not till 6. years after him. Moreover, 2 *King*. 3. he is found again joyning with *Ioram* the king of Israel against Moab. His death then is here spoken of, that the history of the kings of Israel may be again taken up and prosecuted, which the writer of the *Kings* chiefly intended, that one thing more, which he had to set forth touching *Jehoshaphat*, being reserved to be brought in, in the proper time, together with the gifts of the kings of Israel, to whom he was but an helper therein. But 2 *Chron*. 21. 1. after that he is said to have died, he is no more spoken of, but the history of his sonne *Ioram* thence forward onely prosecuted. Whereas *Ahaziah* is said to have begun his reign the 17. year of *Jehoshaphat*, and *Jehoshaphat* the fourth year of *Ahab*, v. 41. and the time of *Ahabs* reign was 22. years, 1 *King*. 16. 29. but 17. and 4. make no more then 21. It is to be thought, that *Ahaziah* began to reign even whilest *Ahab* lived together with him, at the least one year, or else *Ahabs* 4. yeares and 22. yeares are not to be taken for compleat, neither is there any need with *Pellican* so dangerously to lay the fault upon the copier out of the history, as putting 17. for 19. of *Jehoshaphat*. *Ahaziah* followed his father *Ahab* in sinning, and therefore was cut off betimes, and left no heir.

THE





# THE SECOND BOOK OF THE KINGS.

## CHAP. I.



He history of *Ahaziah* king of Israel, begun in the first Book, is here continued to his death, which followed shortly after, viz. within two yeares; and as is probably thought, the very next year after his father, with whom he had reigned one, and in the second he died. For as he was exceeding wicked, so he was pursued with judgement after judgement in this short time of his reign. First, as was before shewed, his ships which he made together with *Iehoshaphat*, were broken. Secondly, *Moab* rebelled against him immediatly after his fathers death, v. 1. Thirdly, he fell out of a window and was sore bruised, v. 2. Fourthly, going on in his wickednesse and sending to enquire of *Baalzebub*, whether he should recover, he lost some companies of his men by fire from heaven. Fifthly, he heard the dreadfull newes of death from the prophet *Elijah*, and then he died, when by all these calamities he had been moved to repentance, but in vain.

Touching his fall, of which his mortall sicknesse came, it was most probably through a window upon the battlement of his house, where he walked for his recreation, for the Jews built their houses with flat tops to walk upon, and thus his pleasure, by the just judgement of God, was turned to his ruine for his sinnes: for as all things shall work together for good to the faithfull, so to the wicked all shall work to bring them to destruction. For the god, to whom he sent for help in this case, viz. *Baalzebub* the god of Ekron or Accharen, as the vulgar Latin hath it, the same in the Gospel is called *Belzebub*, signifying the lord of flies, because that country being much annoyed by flies, they held that by his help they were driven away, so *Vasabius*. The Septuagint and *Iosephus* render it, the one, *the lord the flye*, the other, *the god the flye*. And accordingly *Theodore* writeth of it, as if it were the image of a flye, saying, they deified not onely greater creatures, but even the least and vilest. For what is more vile, then a flye? and yet they called the image thereof a god; and leaving the true living God, sought to it for life, yea they called the dead image of that a god, which they drove away with flye-flaps being alive. *Procopius* saith, that the devill was called *Belzebub*, or rather a certain little old woman, whom they put into the number of goddesses. *Pausanias* saith, that *Hercules* the sonne of *Alcmena*, when he could not drive away the flies that molested him, sacrificed to *Iupiter*, and imploring his help, and then they flew all away immediatly beyond *Alpheus*. Hence the Elians took occasion to continue the like sacrificing. And this I rather take to be the truth touching this idol, that it was the image of *Iupiter*, thus called, because of him help was sought against the annoyance

N n

by

V. 1.

V. 2.

Note.

*Vasabius*  
*Theodore*.*Procopius*.*Pausan.* in *Elia-*  
*ci.* l. 5.

by flies, then that of *Theoderet*, and because he was the chiefe of the heathen gods, which were devils, *Belzebub* was by the Iewes called the Prince of devils. And by *Accaron*, where his shrine was, hell is set forth amongst the Poets, as that saying,  
*Flectere cum superos nequeo, Acharonta movebo.*

But the same *Bel* or *Baal* was now served in *Israel*, as well as in *Accaron* of the *Philistins*, why then did the king of *Israel* send thither? It may be conceived that the prophets of the idoll whom he served, had deceived his father, and lied unto him to his destruction at *Ramoth Gilcad*, and therefore though he served him as his father had done, and his mother, yet he thought it not safe to trust to him, but rather to send out of the land to another *Baal*. But why sent he not to *Michaiab*, or to *Elijah*, whom he knew to be true Prophets? *Ans.* Hee was doubtlesse of the same mind with his wicked father, he hated them, as being against him and such as hee was, and therefore not likely to speak any comfort, but terrour unto him.

P. Martyr.

*Martyr* saith, that some hold that idol to be called *Belzebub* by the godly in contempt; but he approveth rather the former reason, because even by *Ahaziah*, he was so called. And he addeth, that idolaters used to send in time of sicknesse, both to enquire, and for help to idols; and sometime, that they might be the more dedded, obtained it, as some that sent to the temples of *Esculapius*,

V. 3.

To these messengers of *Ahaziah* when they were on the way to *Baalzebub*, was *Elijah* sent by an Angell to threaten death unto him, because hee sent to an idol out of the land, this being derogatory from the God of *Israel*. But seeing by his fall he was mortally bruised some make a quere, how his sending to enquire of *Baalzebub*, could be said to be the cause. *Tostatus* answereth well to this, that either his hurt was such, as would not have caused such, and then the turning of it to be the cause of death, was manifestly by the hand of God offended at his sending, or else it was mortall, and then his sending is said to be the cause, for so much as God happily would otherwife have healed him, if he had been sought unto, as he did *Hezekiah* afterwards of his deadly sicknesse. Where *Elijah* was, when the Angell sent him forth to meet these messengers, it is not said; but v. 9. it appeareth,

Tostatus.

Adricom.

that the place to which he returned, was the top of mount *Carmel*, at the foot whereof he had a cave, in which he dwelt, and *Elishah* after him, saith *Adricomius*, and there also was a spring. But how happened it then, that the Angell had him ascend or goe up to meet the messengers? *Ans.* Herein respect was had to the way, in which he was to meet them, which was from *Samaria*, that stood upon a mountain, so that he must needs goe up to meet them coming from thence, although he first descended to the foot of mount *Carmel*. The messengers hearing him, soon returned to the King without going further on their intended journey, as appeareth by the kings asking of them why they are returned, v. 5. At which if any man shall marvaile, seeing *Elijah* was to them unknown, and in appearance but a mean and poor man; it is to be considered, that his very speech discovered him to be a prophet of the Lord, in that he shewed hereby, that he knew whether they were going, and to what end. For he said, *is it because there is no God in Israel, that yet send to enquire of the god of Ekron?* and that the king lay then sick upon his bed, in that he said, *thou shalt not come down from thy bed, &c.* For how should any other, but a prophet of God, know all these secrets? Being then hereby convinced, that hee was a prophet of God, and that he gave them a true answer, they thought it but vain to goe further to enquire about the same thing, and happily they feared that they might be in danger of death also; if contemning that, which a prophet of the Lord said unto them, they had presumed still to goe on their way to enquire of another god. *Martyr* saith, that there are by some assigned two other reasons, why they presently returned, because they gathered from his speech that he was an Angell, seeing he knew whether they were going, &c. 2. Because they gathered no lesse from the manner of his departure, he vanished. But it is not so said of the prophet, but that he went away.

V. 4.

P. Martyr.

V. 8.

When these messengers had related the saying of the prophet unto him, he enquired what manner of man he was, they answered, *an hairy man, and girt about with a lether girdle*, then he knew that it was *Elijah* the Tishbrite, and sent immediately

V. 9.

dia tely to have him fetcht unto him. The king might well so readily gather who it was, because he had doubtlesse sometime seen him in the dayes of *Ahab* his father, and being a prophet most famous for his zeale and courage to speak against any, how great soever, he could not but conjecture, before he heard him described, that it was he. He is said to be hairy according to some, because his body, hands and face were hairy; according to \* others, because his garments were hairie and course, as *Iohn* the Baptist, the most probable is, that he was hairie both wayes. And they were thus apparelled, saith *Martyr*, because they preached repentance, which in those dayes was in sack or haire cloth, that they might by outward sign as well as by word move men to repent; contrary to which is done now by chiefe preachers, Bishops and Cardinals, whose apparell and ornaments are most costly, but preachers should indeed by their example learn to flye such worldly pompe, and not to wear so much as gold chain or ring, but that which may shew and teach others humility. For the kings sending to have him brought unto him, it was by a Captain over fifty, who went with his fifty men by force to bring the Prophet to him, happily that he might make him reverse his sentence, or otherwise put him first to death, who was so bold to threaten him with death. This Captain found him sitting upon the top of mount Carmell, to which place saith *Vatablus*, he ascended for fear of *Ahaziah*; but seeing the top of a mount is no place for a man to hide himself in but rather some cave in a lower place, and more hidden from mens eyes; I cannot think that to be the reason of his ascent, but rather to pray, as sometime before hee had done, 1 King. 18. The Capt. having found him biddeh him in the kings name to come down saying, [O man of God, &c.] which *Procopius* and *Vatablus* think, was spoken ironically by him & in scorn, as slieghting him and the Lord whom he served, as if his Lord were of more power to fetch him to him, then God to hold and keep him out of his hands. And this seemeth to be true by the Prophets answer, *If I be a man of God, let fire come down from heaven and consume thee and thy fifty*. For it is not to be thought, that meerly for obeying the king, and coming to fetch him to him, when he was sent, that the Prophet was so much incensed against him; but for his pride and prophane insolency, which shewed him to be a man according to the kings own heart, a wicked idolater, and one that regarded not the true God, nor his servants, but rather rejoyced to be an instrument of persecuting them, and like unto him most probably were his souldiers also; wherefore *Theodoret* saith well, it is manifest that these two Captaines and their fifties went out with the same scope and purpose that he had, who sent them, and therefore they suffered these punishments. And *Procopius* following him addeth, that because they mocked at the Prophet, they were destroyed for example, and to teach others not to raile and mock at the righteous. So that if any call this proceeding of the Prophet tyrannical, as some doe saith *Theodoret*; they sharpen their tongues against God, who moved *Elijah* by his spirit to call for this fire, and when he called for it, sent it, and destroyed them therewith. If any shall wonder why one Captain was sent thus after another, and how it happened, that he took not warning by his fellow, but came and called to the Prophet in the like insolent manner? It is conceived, that *Carmel* being farre from *Samaria*, from whence they were sent, viz. as *Adrichomius* saith, two dayes journey, neither the King nor he knew what had befallne the first Captain, therefore the king impatient of further delay, seeing that he returned not again, sent out this second; that if the other with his men could not bring him, they might doe it with their forces joyned together, or if he could not find him that was first sent out, but was gone to seek him one way, this might go another. And when he came to the place of the Prophets abode and found him there, but no Captain or souldiers, for the fire had consumed them, supposing that he with his men were delayed upon some occasion, as they went another way, he began to speak tauntingly to *Elijah*, as the first had done, and was together with his men horribly consumed by fire coming down from heaven also. *Martyr*, who agreeth with that, which hath been said touching their calling of *Elijah* [thou man of God] in scorn, yet differeth, in that he thinketh it to have been known to the King and the second Captain, what had befallne the first and his 50 men, and that the king hearing such news

*Cald. paraph.*  
*prælitus capillis.*  
*S. Capillo ob-*  
*longo & horrido.*  
*Sept. Joseph pi-*  
*losus ut Esau.*  
*\* Tostat Jo Hi-*  
*erol. clothed*  
*with Badgers*  
*skinner.*  
*Lyra.*  
*P. Martyr.*

*Vatablus.*

*Procopius.*

*V. 10.*

*Theodoret per-*  
*spicuum est eos*  
*quinguenarios*  
*& qui eis pare-*  
*bant convenisse*  
*cum scopo &*  
*instituto cum*  
*qui eos misit, &c.*

*V. 11, 12.*  
*P. Martyr.*



sent not again immediately; but being terrified, desisted for a time; but that hardening himselfe he sent again, and that the second Captain commended himselfe to his gods to be protected, so as he supposed that the former happily did not, and then adventured to goe, to this effect also *Pellican*. But seeing no man would be so foolhardy to adventure himselfe upon so apparant deadly danger; neither is there any thing said in the text, which implyeth any delay in the king, or newes brought of the first Captaines destruction, or this Captaines taking of a better course, as being warned by his fellowes example. I rather think with others, that neither King nor Captain knew what had been done, and this made him so bold, not onely to bid the prophet in the kings name to come down, but in hast in such an imperious manner, as that he would have him know, he both could and would fetch him down by force, if he descended not immediately. If it be demanded, why Christ would not have the like done to a city of the Samaritans, which would not receive him, when two of his Disciples requested it, but rebuked them saying, ye know not of what spirit ye are; *Martyr* answereth well, that this was done not only to shew the lenity of the Gospell and the rigour and severity of the law, according to many; for *Peter* also smote *Ananias* and *Saphyra* with death, *Acts* 5. and *Paul*, *Elimas*, with blindness; but because they were moved by their own, *Elijah* by the spirit of God to doe this execution upon grosse idolaters and contempters of the true God, and of his servants. A like example of revenge taken by fire from heaven, were *Chorah*, *Dathan*, and *Abiram* made, when they envied at *Moses* and *Aaron*, and stirred up others against them. The revenging of the wrongs done to Gods Prophets should be a warning to all men, not to touch his annointed, nor to doe his Prophets any harme; and the revenge by fire intimated the last revenge upon all the wicked by fire at the day of judgement, according to *2 Thes.* 1. 8. For as fire now came down from heaven and consumed some, so then it shall come down for the destruction of all Gods enemies, and the enemies of his servants, that none may remaine incredulous; but being assured, that he who sent down fire now in one part, both can and will send it down in all places of the world, according to his word, repent, that they may escape this dreadfull judgement of the Lord.

To proceed in the history, the mad king nothing moved to desist from his furious enterprize against *Elijah*, by their not returning, whom he had sent one after another with so great power to fetch him (although it might have moved any man to suspect some judgement befalling them, and happily by this time newes was come to the Court how they were destroyed, as may be gathered from the speech of him, that was next sent) calls in haste for another Captain, and his 50 men, and sendeth them to fetch *Elijah* to him. Now he knowing what had been done to his two predecessours, instead of commanding, humbled himselfe to *Elijah*, praying him that his life might be precious in his sight, & confessing in effect, that the judgement sent upon the former two, and their men was just, because they came as armed with a greater power from a king, a mortall man, then that of Almighty God; with, that other wise they would never have so insolently behaved themselves; He therefore contrariwise believing Gods power to be above all, and that *Elijah* was truly the man of God, came to him in another way, viz. by entreaty, and not bearing himselfe upon his power of men which he brought with him, neither meaning to use any violence, but if he would goe voluntarily, as he had sometime done to king *Ahab*, he and his men were ready only to wait upon him thither, but not by any means to lay hands upon him. And this Captain, say the Hebrewes and *Lyra*, *Comestor*, and *Hugo* after them, was *Obadiab*, who had before found him, when none else could, and foreshewed to king *Ahab* his coming to him. And this is not improbable, for he then fell upon his face before him, as now upon his knees; and if *Ahaziah* had yet heard of the destruction of his two former Captains, it is not to be thought that he was so tyrannicall, that he would put another upon the same danger with 50 men more, and therefore now chose one who was gracious with the Prophet, and knew how to deale so with him, as that he would bring him with him; and who could thus more probably be, then *Obadiab*? Certainly it was either he; or some other of like condition to him, that revered Gods Prophets, that

*Acts* 5.  
*Acts* 13. 11.

*Numb.* 16.

*Note.*

*V.* 13.

So likewise  
*Johan. Hiero-*  
*sol.* and that he  
turned Disciple  
to *Elijah*, and  
had the gift of  
prophecy  
bestowed upon  
him.

that the king made now choice of to send out, seeing another an idolatrous wicked Captain, would have scorned thus to bow and crouch to a poor prophet, although he had dyed for it.

With this captain the Angel of the Lord biddeth *Elijah* to go, and fear nothing, and so he came and spake to his face, as he had done before to his messengers, neither do we reade of any revenge, that he attempted therefore against the prophet, but that he died according to his word. God, who hath the hearts of kings in his hands, so strook him, when he heard the sentence of death against him denounced from the prophets own mouth, that he had no further courage to attempt any thing against him, but languished and soon after this died.

And *Iehoram* reigned in his stead, for he had no sonne, the second year of *Iehoram* the sonne of *Iehoshaphat* king of *Iudah*. ] Here a molt difficult question ariseth, how it could be the second year of *Iehoram* of *Iudah*, when as *Iehoshaphat* was still living and reigning, for he reigned 25. years, *Ahaziah* was made King in his 17. year, and reigned but two years, therefore unlesse there were an inter-regnum, *Iehoram* began to reign the 19. or 20. of *Iehoshaphat*, and 5. or 6. yeares before his son *Iehoram*; yea, it is exprelly said chap. 3. 1. that he began his reign the 18. of *Iehoshaphat*, and that king *Iehoshaphat* help him in his war against *Moab*. And 2 King. 8. 16. that *Iehoram* of *Iudah* began his reign the fifth year of *Iehoram* king of *Israel*, how then can he be said to have begun his reign in the second of *Iehoram* king of *Iudah*? I finde two wayes, that *Expositours* labour to reconcile these differences, either by saying, that *Iehoram* the king of *Israel* was not of full age, when his brother *Ahaziah* died, and therefore although he were immediately made king, yet the kingdom was under the government of a protectour certain years, even till the second of *Iehoram* king of *Iudah*, at whose entrance upon his reign he had been king four years, and was then upon the fifth, and yet his father made him king, together with himself some years before he died; for which cause it is said, 2 King. 8. 16. that he began to reign, whilest *Iehoshaphat* his father yet reigned: Or, they reconcile it by saying, that *Iehoshaphat* made his sonne *Iehoram* King, 7. years before his death, to avoid contention betwixt him and his brethren, for he had many, for whom their father otherwise provided, that every one might be content, although it fell out otherwise through the bloud-thirstinesse of idolatrous *Iehoram*, as is shewed, 2 Chron. 21. 4. And if this be received, it is to be understood here, that *Iehoram* of *Israel* began to reign the second year of *Iehorams* reigning together with his father, and that this *Iehoram* began to reign alone, his father being now dead the fifth year of *Iehoram* king of *Israel*, thus the Hebrew *expositours*, and after them *Lyra*. But against this make two things, although it be followed also by *Iunius* and some other learned *expositours*; first, that *Iehoshaphat* is said yet to be living and reigning; secondly, that *Iehoram* of *Israel* began his reign the 18. year of *Iehoshaphat*, which was not according to this account the second, but the first of *Iehoram* of *Iudah*, and when he began to reign alone, was not the fift, but the seventh of *Iehorams* of *Israel*. There is a necessitie then of leaving this way of reconciliation and looking back again to the former, which together with the other is mentioned by *Martyr*, but neither preferred, but only after the mentioning left to the readers choice. According to that, if we say that *Iehoram* of *Iudah* began his reign the 17. year of his fathers reign; the other *Iehorams* reign will begin the second year of his, and 18. of *Iehoshaphats*, and if *Iehoram* of *Israel*, although king, reigned not by reason of his minority, but the kingdom was administered by a protectour, till three years after, then *Iehoram* of *Iudah* came to reign alone in the fifth of *Iehoram* of *Israel*, and so all differences will be reconciled. Onely whereas this may seem to make against us in this way, that *Iehoshaphats* 18. year was the last of *Abahs*, for he began the fourth of *Abahs* reign, understanding it to be even now at an end, and so his first was *Abahs* fifth, who is said to have reigned 22. because he was entring upon 23. when he was cut off, as hath been shewed upon 2 King. 22. 41. And if *Abah* died the 18. of *Iehoshaphat*, and *Ahaziah* succeeded before *Iehoram* reigning two years, he, that is *Iehoram*, could not then begin till the 19. or 20. It is answered, that *Ahaziah* was made king, whilest his father lived, as the

V. 15.

V. 17.

Hebraei.  
Lyra.  
Iunius.

P. Martyr.

other *Iehoram*, whilest *Iehoshaphat* his father lived, and so died the same year with his father. And if this shall seem to make against it, that *Iehoram* of Iudah his beginning to reign the fifth year of *Iehoram* of Israel, is said to have been whilest *Iehoshaphat* reigned, 2 King. 8. 16. For if it be meant of his beginning to reign alone after his fathers death, here seemeth to be a manifest contradiction: but if the text be well considered, there is not, for there is no more said, but this, and *Iehoshaphat* king of Iudah, it being left to be supplied from that, which was said before 1 King. 22. 17. And *Iehoshaphat* king of Iudah having reigned hitherto with his sonne, from the beginning of that *Iehorams* reign over Israel, and two years also before that having made him consort with him in his kingdome, whereupon it was there said, that this *Iehoram* began in the second year of his reign, now the said son of *Iehoshaphat*, *Iehoram* began his reign over Iudah alone, his father being dead. For this must needs either be yielded to, to be the meaning, or the writer of the sacred history to be very forgetfull of what he had formerly written, which is not without blasphemy to be suffered to enter into any mans minde. Or to make all yet more plain, it may be said, that *Iehoram* of Israel came not to the kingdome, till anno 18. of *Iehoshaphat*, and the time spoken of here was anno 23. when *Iehoram* his sonne began to reign alone, and so the meaning of these words [and *Iehoshaphat* king of Iudah] is, *Iehoshaphat* king of Iudah still living. For haply he now waxing old, desired to spend the rest of his time in devotion, and so gave all over to his sonne before his death, as *David* to *Solomon*, and the rather, that before his death he and the rest being settled, might live together the more peacefully after. Pellican maketh short work of that which we have dwelt thus long upon, saying, that either there was a fault in the coppier out of this history, or else he confesseth himself plainly to be ignorant how it may be reconciled. But it is not safe to yield to any error in copying out the Scriptures, except some true copie remained whereby the erring might be corrected. Let the judicious reader consider, and if he cannot finde a better way of reconciling, follow this with me, which is the most without all exception.

Pellican.

## CHAP. II.

V. 1.

**B***Yt it came to passe, when God would lift up Elijah by a whirl-winde into heaven, Elijah and Elifshah went from Gilgal.* God having revealed to *Elijah*, as it seemeth, that he would take him away alive into heaven, and upon what day, he went with *Elifshah*, who ministred unto him, and in the prophetick office was to succeed him, from *Gilgal*, a place famous for a generall circumcision of all the males amongst the children of Israel, at their first coming over Iordan into the land of Canaan, and near unto that river, and now, as expositours hold, a School or Colledge of prophets, whose chiefe instructour *Elijah* was, it being thought fit the rather for such an holy order of men to abide in. because it was famous for the children of Israel first pitching their tents there, when they came to take possession of the land. From hence then, as from a place where he used much to be amongst those his schollers that lived there, he went before his departure to Bethel, where hee had more Disciples, called sonnes of the prophets, v. 3. to instruct and confirm them. For Bethel was a place of note also for *Jacobs* vision, and his sacrificing there; thus making it as he professed to doe, and the name signifieth the house of God. From Bethel he went to Iericho, where were more sonnes of the prophets for the like end, v. 5. for Iericho was also a place of note, for the great miracle wrought there, *Iosh.* 6. from thence he returned to Iordan, to go over the place where God would take him up. And all this he might well doe in one day, seeing from *Gilgal* to Bethel was but six miles, from thence to Iericho foure, and from Iericho to Iordan six. *Gilgal* indeed was farre from the place where he dwelt, that is, Carmel; viz. 52 miles, so that he could not ordinarily be there amongst his schollers, but onely came sometimes as their chief master, substituting in each place another over them.

Josh. 5.

Gen. 28.

H.B. Patriarchs travels.



as the father of the sons of that place. Two questions here offer themselves. 1. Why *Elijah* must be taken away thus extraordinarily. 2. To what place, whether to the highest heaven called the Empyrean, where Christ now is, and the souls of the faithfull departing hence, or to some other place set forth by this word heaven? To the first, it was, saith *Martyr*, done for the honouring of the prophet, after so great and extraordinary zeal shewed for God and against idolatry, in the time of such a king and queen, as persecuted to the death all the prophets of God, that they could finde. For who ever before, being but a private man and a subject, durst do, as *Elijah* did? Twice he threatned *Ahab*, once with a drought of three years and sixe moneths; second, with destruction both of him and his family. Once he sharply reproved him as a troubler of Israel, and put to death 400. prophets of *Baal*. And to king *Ahaziah* he threatned death for his idolatry, and consumed with fire 100. of his men. As then great king *Ahashuerosh* would honour *Mordecai* for special service done unto him, by making him ride upon his own horse, so God would now honour *Elijah*, by making him to ride in a chariot up to heaven, that his doctrine might be the more regarded, from the turning of men from idols to serve the true God, at the least now after his departure. *Elijah* was herein a figure of Christ also, who ascended visibly into heaven, and of the taking up of the faithfull, that shall be living at the last day, according to that *1 Thes. 4. 17.* To the second, it is generally held, that *Enoch* and *Elijah* were both taken away into one place, but to what place is not agreed, but divers conjecture diversly, see my exposition upon *Heb. 11. 5.* Only because I am there very brief, understand now thus much more touching the same. It pleased God to take away two to himself before the coming of Christ, one under the law of nature, or of the old world before the flood, and one under the law-written; and under the Gospel Christ ascended visibly into heaven, that no age might want some testimony of the faithfulls being taken up into heaven at the last day. Touching the place, I finde divers opinions. First, of *Cyprian*, *de Sancti & Sion*, and of *Tertullian*, *Epiphanius*, and *Hyppolitus Martyr*, that God onely knoweth, and not man. Secondly, of *Irenaeus*, *Athanasius*, *Isidorus*, *Procopius*, and *Eccles. 44. 16.* into that paradise, out of which *Adam* was cast. And yet in the Greek copies of *Ecclesiasticus*, the place is not named, but only in the vulgar Latin, which, since the council of Trent making it authentick, may not by any Roman Catholike be questioned. Thirdly, of *Gregory*, and *Rupertus*, into some secret part of the earth, where he and *Enoch* live, in all tranquility of the flesh and spirit, after the manner of our first parents in paradise. Fourthly, of *Ambrose* and *Ierom*, into heaven, so *Ambrose* plainly and *Ierom* calling it paradise, is easie to be understood, that he meant heaven thereby. So likewise *Eugubinus*, and why this should be doubted I cannot see, for in the text it is plain into heaven, which *Eugubinus* explaineth of the heaven, to which Christ ascended. This, I confesse, is impugned by many, of whom some hold, that *Elias* and *Enoch* are still living in some other place, till the time of Antichrist, against whom they shall then come forth; and some that they are not living, expounding that *Heb. 11.* of their not seeing death after the manner of other men, a change being unto them in stead of death, as it shall be to the faithfull at the time of the resurrection. But for the first, it hath been sufficiently confuted in my exposition upon *Revel. 11.* and for the second, if they died not after the manner of other men, viz. the soul departing out of the body, but were changed, it followeth, that as the faithfull being changed at the last day, in a moment are taken up into heaven, both in body and soul, so they were, and yet Christ onely, and not *Enoch* or *Elijah*, opened the way into that most holy place, because his ascension had vertue to make us ascend also, but theirs not. Or when he saith, *the way into the most holy was not yet opened*, understand, it was not yet made manifest, how we might attain to the kingdome of heaven viz. by Christ, but onely set forth obscurely by types and figures, and accordingly *Tremelius* rendreth it, *Non manifestat a suis adhuc via sanctorum*. Therefore this maketh not against their receiving into heaven before, nor yet *Heb. 11. 40.* that they without us should not be perfect. For this is meant, in that Christ, in whom our perfect felicity lyeth, and who was therefore by them desired, came not in the flesh, untill these our times. Lastly, *Martyr* thinketh, that they were

P. Martyr.

Opinion 1.  
Cyprian. Tertull.  
Epiphanius.  
Opinion 2.  
Irenaeus, Athanasius.  
Isidorus. Procopius.

Opinion 3.  
Gregorius.  
Rupertus.  
Opinion 4.  
Ambrosius.  
Hieronymus.

1 Cor. 15.

Heb. 9. 8.

P. Martyr.

were

were caried into some place above, but not into the highest heaven, where together with the holy Patriarks they remained, till Christ his ascension, and then were altogetther caried up into the highest heaven with him.

V. 2.

The Prophet *Elijah* knowing that he should now be taken up, offered to leave *Elijah* at Gilgal, and to goe to Bethel alone, and likewise at Bethel and at Iericho, but he cleaved unseparably to him, even to his taking up, swearing that he would not leave him, although he often urged him so to doe. Why *Elijah* urged *Elishah* so much to stay behind and not to goe with him, all doe not yield the same reason, but some, that he did thus out of his modesty, that none might see his glorious departure. Some least *Elishah* seeing him caried away should be the more overwhelmed with grief, out of that extraordinary love which he bare unto him, & some, that he moved him to stay to try his constancy in cleaving to him, as *Naomi* did *Ruths* in often moving her to leave her to return alone into the land of Israel. But we read, 1 Kings 19. 3. that when he fled from *Iezabel* into the wilderness, and so to mount Horeb, a long journey through desert places, where no food was, making none other account, but that the Lord would then take him away, for that was his desire, he left his servant behind and went alone, as thinking it unequall to carry him with him into so great dangers, and indeed desiring to be solitary without any other company but God at such a time, and I think, that in like manner at this time he desired to leave his follower *Elishah*, that he might be found alone, when the Lord should take him up, as not knowing but that the Lord would have him goe alone; for hee said still, as he journeyed from one place to another, *the Lord hath sent me*. And because the journey was great, which he was to goe from place to place, yea it was uncertain to how many places he should be sent, he did thus to spare *Elishah* this labour. Yet *Elishah* out of his most earnest affection and observance towards him, not out of any disobedience, would follow him to the end, seeing he heard not from him of any such charge given by the Lord to dismiss him. He found so great comfort in his presence, that he was most unwilling to lose it, till necessitie enforced him. And as may be conjectured, the Lord who had revealed to him the taking away of *Elijah*, as appeareth v. 3. had withall enjoined him not to leave him, to the end, as knowing well what he meant then to do for him, and how. *Martyr* thinketh, that it was revealed to *Elishah*, what should be done unto him, if he cleaved to *Elijah* to the time of his departure, but not to *Elijah*. But this seemeth improbable, seeing he had no spirit of prophesie or revelation, but that before said, till the spirit of *Elijah* rested upon him, neither was he anointed to be prophet but after him; it is more likely then, that afterwards this came first into the minde of *Elijah* by the spirit, wherewith he was endued, to offer to *Elishah* his request, being moved by his constant adhering and dutifulnesse towards him. He knew indeed before, that he should be an excellent prophet after himself, for so God had shewed him long ago, that he should be prophet in his stead, 1 King. 19. but the way and meanes how he should attain to this, was not revealed unto him, till he came at the very place of his rapture, viz. by asking to have his spirit doubled upon him, and by his first offering to do for him, whatsoever he should desire, and fulfilling the condition (of seeing him at his departure) propounded.

P. Martyr.

V. 3.

When they came to Bethel, the sonnes of the prophets there, came forth and said to *Elishah*, [*Knowest thou not, that the Lord will take thy master from thy head this day? he said unto them, I know it, hold yee your peace.*] These sonnes of the Prophets, were prophets, saith *Theodore*, as the sonnes of men are men, and hereby it appeareth, that they also knew by the spirit, that *Elijah* should then be taken up into heaven. Their coming out was to meet him for honours sake, and *Elishah* his bidding them hold their peace was, that *Elijah* might not by their speaking of it together, know, that they knew it, because he perceived, that he was unwilling that it should be known or seen by any, in that he had so much urged him to leave him to go alone.

Theodore.

V. 4. 5.

V. 7.

And the like was done at Iericho, where more prophets lived together, for not they, who dwell at Iericho, were cursed by *Ioshuah*, but he that built it. And these prophets although being warned by *Elishah* they held their peace, yet they followed.

lowed *Elijah* and him going to *Jordan* as farre off, as desirous to see the Prophets departure, fearing that if they had been near, he that was unwilling to have one go with him, would much more have forbidden them, being fifty men. And yet it was not without a divine providence, as *Martyr* noteth, that they went to see, that there might be many witnesses of this his ascent (making so much for the confirmation of our faith, touching our future being taken up, to remain alwayes with the Lord) as there were many witnesses of Christs resurrection. Then *Elijah* took his mantle and therewith smote the waters of *Jordan*, when he had wrapt it together in a fitting form, and they were divided so, that they both went over upon dry ground. This was not done by any vertue in his mantle, but it pleased God inwardly to move him to use this as an instrument, and hereby to work this great miracle, as by the rod of *Moses* to divide the red sea. For, that the vertue was not in the mantle appeareth, because when *Elishab* returning used it, at the first, no effect followed, till he said, where is the God of *Elijah*? v. 14. as *Tostatus* reasoneth.

When they were passed over, *Elijah* biddeth *Elishab* ask what he would, and he asked that his spirit might be doubled upon him. This was a great offer, and such as one would think, passed the power of any man to grant. But it is to be understood, that he made not this motion without God suggesting it unto him, neither did *Elishab* ask without the like instinct of the spirit. By the double portion of his spirit, as the Hebrew word *פִּי שְׁנַיִם* signifieth, some understand twice so much thereof, as was in *Elijah*, which they prove by the event, because he did twice so many miracles: for whereas *Elijah* did eight, he did 16. Some, a double portion in respect of other prophets, as the first born had a double portion to the rest of his brethren, that he might be the more fit to succeed him in the propheticall office, who was the father and chief of all the rest. Others lastly, the two parts of his spirit, which were knowledge to understand and foresee things secret and hidden, and power to do miraculously for the confirmation of the truth, and the beating down of idolatry; And to this *Martyr* doth most incline. And for this *St. Cyprian* seemeth to be, where he saith, *Elishab* received the double spirit of *Elijah*, not that the spirit is divided into two substances, but because to the Christian, of whom *Elishab* was a type, a double power was given both in work and word, when they received the holy Ghost, and having prosecuted Christ most earnestly to his very ascension, as *Elishab* did *Elijah*, they shone in faith and understanding, in life, and signes, and miracles, and examples. Thus also *Tostatus*. But besides these three, *Vatablus* hath another, viz. that *Elishab* asked onely two parts of three of the spirit of *Elijah*, and so to have one part of three lesse then he. But for this I see no ground, for if the words be rendred verbatim, they are a part of two, or portion of two of thy spirit, not two parts of three. Moreover, if this had been the meaning, *Elijah* would never have said, that he asked an hard thing, seeing what had been granted to one prophet, although most excellent, might easily be granted to his successour, in a degree somewhat inferiour. And upon the same ground, I cannot but reject the third also, and the second exposition, seeing it was not an hard request, to be like his predecessour, having as hard a task as he; or to be superior in propheticall endowments to others, to whom he was called to be as a father and instructour. Wherefore I rest upon the first, and commonly received, he desired a portion of two, that is, a double portion of the spirit, or the spirit which was in *Elijah* to be doubled upon him; according to the Septuagint and *Tertullian*, he desired to take unto him the portion of *Elijah* double. The authour of the book *de mirab. script.* he desired to have the spirit doubled, not out of pride, but that with the more power he might oppose idolatry, to beat down which, he saw that the spirit of *Elijah* sufficed not: for if he had asked this with a minde to lift up himself, neither *Elijah* nor the Lord would have granted his request. So likewise *Augustine*, *Theodoret*, and *Procopius*, and *Damianus* saith, he asked that the spirit of *Elijah* might be doubled upon him in the signes of miracles, not in the excellencie of merits, and accordingly we may observe, that whereas *Elijah* did twelve miracles, *Elishab* did 24. though some reckon but seven done by one, and fourteen by the other. This then was *Elishab* his desire, and this was his end, although he prevailed no more by all

V. 8.

Tostatus.  
V. 9.

*P. Martyr.*  
*Cyp. de spir.*  
*sanct. Elise spiritum duplicem recepit Elish.*  
*non quod in duas substantias idem spir. sit divisus, sed quod populo christiano, cujus typum Elif. gerebat accepto Sp. sancto data est potestas in opere & sermone, &c.*  
*Vatablus.*

*Tertull. lib. 3. con. Marcionem.*  
*De Mirab. S. Scriptura.*  
*Aug. tract. in Joban.*  
*Damianus; in signis miraculorum, non in excellentia meritorum.*



V. 10.

2 King. 5.  
P. Martyr.

Note.

V. 11, 12.

1 Cor. 4. 15.

V. 13.

1 King. 19. 19.

P. Martyr.

all that he did for the conversion of the people, but they were hereby made the more inexcusable.

*Elijah* hearing the request of *Elisab* granted it not, but upon condition if he should see him, when he was taken up. How this should be available to help *Elisab* to such an extraordinary gift, I cannot see. Wherefore it was not propounded as a meanes, that had any vertue in it, but onely God would by this meanes, as *Elijah* well understood, confer this great gift upon him, but without it not, as afterwards *Elisab* promised *Naaman*, that if he washed seven times in Iordan, he should be clean. *Martyr* saith, that this condition made him the more intent to look after *Elijah*, and so to pray the more earnestly, when he was taken away. And he well noteth, that *Elijah* would have him ask, what he desired of him, before his taking away, to intimate, that who so will desire any thing of any Saint, must do it before his departure, for after, there is no asking of any thing of them.

Whilest *Elijah* and *Elisab* were thus talking, a fiery chariot, came with a whirlwinde, and took up *Elijah*, then *Elisab* looking after him said, *My father, my father! the chariots of Israel, and the horsemen thereof*; that is, the greatest strength and defence against their enemies. For whilest he lived in Israel, no enemy prevailed against them, but onely God corrected them by famine; and when their enemies came against them, they were alwayes overcome, till for the murdering of *Naboth*, the Syrians were futtered to prevail against *Abab*, and to slay him in the field. *Elisab* therefore out of his great grief for the losse of such a champion, crieth out, and for his own losse of one, that had been, as a father to him, carefully to instruct and teach him; such a father was *St. Paul* afterwards to the Corinthians. And he rent his clothes for sorrow after the manner of those times, and he mentioned a chariot, which he saw, being doubtlesse Angels in that likenesse. For it is said, *Psal. 68. The chariots of God are 20000. of Angels.* And whereas they were said to be fiery, *He maketh his ministers a flame of fire, Heb. 1. 7.* The Angels then came in this likenesse to carry up *Elijah* to heaven, that there he might henceforth be one of their company, for which also he is now called the chariot, &c. But if he were caried away in a chariot, how is it said, *Elijah ascended by a whirlwinde into heaven?* *Ans.* The whirlwinde, which was also Angels in this appearance, caried the chariot wherein he rode, and so he ascended by a whirlewinde: for as it is said, *he maketh his ministers a flame of fire*, so likewise in the same place, *he maketh his Angels windes*, as *Baza* rendreth it. Thus he departed out of this world, who not onely in his ascent, but also many other wayes was a most eminent type of Christ. First, in that he is brought in, as another *Melchisedek*, without father or mother, no mention being made, as of other prophets, of his father. Secondly, He lived obscurely a long time, and then suddainly began to shew himself to the king of Israel, as Christ did himself at 30. years of age. Thirdly, he was fed by a widow, whose sonne not withstanding died, but he raised him to life again, so Christ having been entertained by *Mary* and *Martha*, yet their brother *Lazarus* died, but he was by him raised up again, but not without much ado, as that widowes sonne by *Elijah*. Fourthly, *Elijah* brought fire from heaven to destroy sinners, Christ sent downe the holy Ghost, as fire to destroy sinne. Fifthly, *Elijah* being full of heaviness and alone in the wilderness was comforted by an Angel, so Christ in the garden before his passion. Sixthly, *Elijah* fasted forty days, so Christ. Seventhly, the spirit of *Elijah* rested upon *Elisab* after his ascent, so the Holy Ghost upon the Apostles.

*Elijah* being taken away, *Elisab* took up the mantle, which fell from him and went and stood by the river Iordan. This may seem to be too small a matter to be remembered, but seeing this mantle was the ensigne of his prophetical office, and hereby so great a miracle had been then wrought, in dividing the waters of Iordan, it was by a speciall providence, that it was left him, that he wearing the habit of *Elias*, might be known to be his successeur in the prophetical office, and so be the more readily obeyed, and the rather, when they should see that the same spirit of power accompanied this mantle in *Elisab* by his dividing therewith the same waters again. Men of high and eminent place, saith *Martyr*, as kings, do put on the same

famerobes which their predecessours did weare, so *Elishah* the mantle of *Elijah*. And *Chrysostome* he saith, will have this mantle to be a figure of the body and blood of Christ, which he left unto his Church upon earth, when he ascended up into heaven, making yet this difference; Christ left us this mantle of his, and yet hath it with him in heaven, *Elijah* not. From hence the Papists inferre, that *Chrysostome* held the reall presence, but the meaning of that father is not, that the bread and wine in the Sacrament are the very substantiall body and blood of Christ to be corporally received, but spiritually, and by faith. For he further addeth, that there was double *Elijah*, one in heaven above, another in the earth beneath; thus calling his mantle, left upon earth. *Elijah* because of the spirit, and vertue of *Elijah* accompanying it, when it was in the hands of *Elishah*. In calling the sacrament Christs body and blood, then he meant doubtlesse virtually, and spiritually.

Then *Elishah* that he might have a way to passe over, smote the river with the mantle as *Elijah* had done, but the waters not being thus divided, he prayed and said, *where is the God of Elijah?* and then smote them again, and they were divided. God would not presently make the Disciple equall to his master, but after a while, least he should be too much puffed up, nor would he meely by striking the waters with the mantle have the waters divided, least the power and vertue should seem to lay in it. But he must first call upon God, that it might be acknowledged to be his act, and that the mantle was only an instrument. By saying, *where is the God of Elijah*, he meant, where is the promise of doubling the spirit upon me made in Gods name by *Elijah*, or [oh thou God of *Elijah*] make good this promise unto me, in causing the waters of this river to divide at my striking, as thou diddest when they were stricken by him. The Cald. paraph. *receive my petition (O Lord God of Elijah) even thou*. He said not, *where is the Lord*, &c. out of diffidence, as *Ambrose* hath it, but as desirous to be made partaker of his benefits, or as desiring his presence thereby. For if he had doubted, he should not have prevailed at another smiting; for he that doubteth, is like a wave of the sea, *Iam*. 1. 5. In the vulgar Latin these words are supplied, *and they were not divided* [to make the sense the more full, for they are not in the Hebrew, but must be understood, because they were not then divided; as appeareth by his calling upon God, and striking the waters of Iordan again.

*But the sonnes of the Prophets which were in Iericho, on the other side, seeing him said, the spirit of Elijah, resteth upon Elishah, &c.*] This is not so to be understood, as if they being in Iericho had seen *Elishah* at Iordan, for Iericho was about 6 miles off, but 50 men of them are said *v. 7.* to have followed him, and *Elijah* going towards Iordan, and to have stood afar off, and of these it is to be understood. These sons of the Prophets who dwelt in Iericho, having placed themselves conveniently upon some high place, from whence, although it were as farre off, they might see what was done; these I say, seeing what *Elishah* had done, came forth to meet him, and did reverence to him, as the undoubted successour of *Elijah*, by whom they were now to be governed.

Then they offered to goe and seek up *Elijah*, if happily the spirit of God had taken him and cast him into some valley or mountain, and although *Elishah* denied, they importuned him till they prevailed, and so went 3 dayes, but all in vain. And these 50 men that went, are said to be valiant men, or strong, that is, to endure travaile, not to fetch back *Elijah* by force. If any man shall wonder, why they would take so great paines to seek him, seeing they knew before by the spirit, that he was then to be taken away, and if they knew not, that he should be taken away, and return no more, but thought that he was only transported, as he had formerly sometimes been, why should they now goe to seek him more then in times past, when as the same spirit which then transported him, brought him back again without any mans seeking in his good time and by the speech of *Obadiab* we may gather, that it was vain to seek him, when the spirit had carried him away, seeing *Ahab* sent into all lands about in vain to seek him? No reason can be rendred, but that God would have it thus to be done, the more to make manifest this miraculous departure of his Prophet, not from one part of the earth to another, but into heaven.

Whereas

*Chrysost. Hom.*  
*2. ad populum*  
*Antioch.*

V. 4.

*Tostatus.*  
*Ne novus propheta*  
*S. propheti-*  
*co recens accepto,*  
*alicui vanitati*  
*vel inani laetitia*  
*succubere, sed ut*  
*ad Deum in ora-*  
*tione recurreret,*  
*&c.*  
*Cald. paraph.*  
*Ambros. in Ps.*  
*37.*

V. 15.

V. 16. 17.

*Pellican saith,*  
*that they*  
*would goe to*  
*seek him out of*  
*their curiosity.*

V. 18.

V. 19.

Pellican.  
P. Martyr.

*Iosephus.*  
De bel. Jud. l. 5.  
c. 4.  
Hunc fontem al-  
liquando ferunt  
non solum terra  
at quo lignorum  
fructus, sed eti-  
am seminarum  
partum abunde-  
re olivum, cui-  
usque pariter  
morbo & peste  
corrumpere.

Junius.

quidam autem  
dicunt  
orogoniam  
hanc esse  
fontem

Whereas *Elishah* withstood the motion, it was, because he knew more then they did, that he should return no more; and yet for their importunity he yielded to let them goe, least he should be thought to be unwilling with his return, that he might govern over the sonnes of the Prophets now alone.

When they returned to *Elishah*, he is said to have dwelt at Iericho, because he stayed there the time of their going to search, not because he abode constantly in that place, for v. 23. he went from thence to Bethel, and from Bethel to Carmel, where he had dwelt before with his master *Elijah* v. 25. and that most probably was his dwelling place. But in that little time of his stay in Iericho, there was an occasion offered to work a great miracle, whereby it further appeared that the spirit of God was in him, as he had been in *Elijah*. The waters of Iericho were naught, and the earth barren, wherefore at the request of the inhabitants there, he healeth them with salt, which properly maketh water unfit to drink, and ground barren. How the water here came to be corrupted, is not known, but *Pellican* imputeth it to the sinnes of the inhabitants, since the rebuilding of this city. *Martyr* saith, some conjecture this punishment to have been laid upon it, because it was rebuilt by *Hiel* in *Abahs* time, contrary to the interdiction under a curse, and some that it was thus ever since the time that *Ioshuah* cursed it, that it might not be rebuilt. But *Martyr* subscribeth neither to the one conjecture, nor the other. Only because the land of Canaan generally was very fruitfull, he thinketh, that these waters had not this ill quality from the beginning, but that it was laid as a punishment upon the inhabitants for their sins, as the land of Sodom and Gomorrah came to be tainted with the *mare mortuum*, and since the land of Iudeah was all made barren, as travellers report; and it is threatned, *Ps. 107. a fruitfull land is turn'd into barrenesse for the sins of those that dwell therein*. Some yet saith he, hold it to have come from the dead sea of Sodom, which was not farre from Iericho. But then it must be granted to have been so before the coming of that cutte by building there, yea it was the fruitfulness of the ground, if we will believe *Iosephus*, that allured him unto it. Wherefore it must needs follow, that God being offended with the building, corrupted the waters, and made the earth thus barren, by their washing thereupon in no small quantity of ground, as was said before out of *Iosephus*, whom I have thought it not amisse to bring in here speaking upon this place. There is a most large fountain here, and most fruitfull in watering the fields, of which it is reported, that sometime it was wont to make abortive the soile of the earth, the fruit of trees, and the great bellies of women, and to corrupt all things with sicknesse and plague. But afterwards it was made most wholesome and fattening to the ground by *Elishah* the Prophet, when being courteously entertained by the inhabitants, hee remunerated them with this perpetuall favour, by casting into it a cruce full of salt. And hee prayed the heavens, that is, God, to temper the rivers with more fruitfull ayre, &c. By these prayers having also wrought many things with his hands, he so changed the fountain, that whereas it had formerly caused abortion and famine, now it was the authour of fruitfulness and living; For now it is of such vertue, that if it doth but touch the ground, it is made a long time after the more savory, &c. According to this, *Ambrose*, & after him *Innius*, *Martyr* and some others expound the word, as indeed it signifieth, which is commonly rendered *barren* *laboriosa*, *Regio facit abortum*, (saith *Innius*) that is, suffreth neither the young of men or of living creatures, nor the fruits of the earth to come to maturity. It it be said, how then could that place be inhabited, and much more how can that be true v. 19. *The habitation of this place is good?*

*Ans.* It is meant, that there were good buildings and a good ayre, and had it not been for the ill quality of the water, the soil fruitfull enough, but yet howsoever much



much detriment was hereby suffered, it is not to be thought that the whole tract of ground about the city was thus tainted, but onely where the waters commonly washed it, and therefore as they abounded more or lesse, it was more or lesse ph-noxious to them. However now, by casting in a cruse of salt into them these wa-ters were healed of this ill quality, which plainly shewed the hand of God; that wrought by *Elisbah*, there being no aptnesse in salt to work such an effect in wa-ter, and if there were for some kinde of corruption in water, yet not for so great a quantity so little being cast in, nor for so long a time, that is, ever after. And this great miracle, was without doubt wrought for the conversion of the men of Ieri-cho from idolatry to the true God, and to make both them and all others, that should hear of it, to magnifie his power and goodnesse, and to serve him, that worketh such wonders with all constancy.

Then *Elisbah* went to *Bethel*, where he had been with *Elijah*, next before their coming to Iericho, where was also a Colledge of prophets, as was before said. But as he went, little children came out and mocked him, saying, come up bald-pate. Then he cursed them in the name of the Lord, and two Beares coming out of the wood, tore 40. of them. Herein the prophet may seem to have been too impatient, but it is to be understood, that Bethel was a place tainted with idolatry. For as there was a Colledge of prophets, so a golden Calf was there set up by *Ieroboam*, which doubtlesse was still worshipped by most, and therefore the prophets of God were nothing acceptable unto them, when they came thither, but derided and scorned, and as they saw older ones do, even their little children did now to *Elisbah*. Wherefore for the punishment of their idolatrous parents, and the deter-ring of all men from condemning the holy servants of God, which is to his dispa-ragement and of his truth, it was just in *Elisbah* to curse them, as being stirred up hereunto not by impatience, but by the spirit of God; and it was just in God to take this miraculous revenge upon them, and the rather, because it might happily turn to an occasion of drawing some from idolatry unto him. Thus *August. serm. 204.* faith, that the parents were corrected in the punishment of their children, who in-sulted over the prophet at the instigation of their parents; that the little ones being smitten, the greater might receive discipline, and learn to fear the prophet doing wonders, whom they would not be hereby drawn to love. And *Procopius* saith, it was for the great benefit both of childe and parents; to them, because it inhibited their malice growing greater in time; to these, by teaching them to bring up their children better in the fear of God, and the reverence of good men. And it is well noted by *Martyr* here, that this reproach laid upon *Elisbah* by such as would say the worst of him that they could by way of exprobration, did make much for his cre-dit, seeing baldnesse is no vice, but a small naturall blemish, and hereby it seemeth, that they could object no worse thing against him. And in like manner, they of the reformed religion, whilst the papists object unto them, the want of vestments and ceremonies in divine service, and of imposition of bishops hands in ordination, &c. do not discredit, but credit them, as being acknowledged thus to be free from no-torious faults, of which otherwise they should be sure to hear. For baldnesse, men are generally ashamed of it, neither could the Emperour *Domitian*, who was bald himself, endure to hear any other man upbraided by his bald-head; and *Julius Caesar* as being ashamed to have this seen in him, used never to come forth without a gar-land upon his head, and others commonly hide it with periwigs at this day. *Elisbah* therefore took it as a great disgrace put upon him, and consequently upon his God, and so called for this judgement.

But having done thus, he stayed not at Bethel, but passed away immediately to Carmel, the place of his dwelling, as not doubting, but that the men of Bethel would be by this fact greatly exasperated against him, although through the fear which fell upon them, none durst pursue him, and from Carmel he went to Sama-ria, which was a place most infected with idolatry, as being the metropolis there-of, by reason of the idolatrous kings residing there, as *ch. 3. 1.* sheweth. And to this place, it is to be thought, that he came to instruct and stay the people, as much as might be, from idolatry; and to this end, he followed the camp when *Ishoram*

Note.

V. 22.

V. 23.

P. Martyr.  
Note.

Suetonius.

V. 24.

The Allegory.

Glos. ordin.

went forth with his army against Moab; and that he might be at hand to work another great miracle, when need required, to move them the more, as the following history sheweth.

In the children mocking at *Elishab* and bidding him, *ascende calve*, *Augustine* will have the Jews, who are compared to children sitting in the market-place figured out; for the place where they crucified Christ, was *Calvary*, and in mocking him they said, descend from the crosse, &c. wherefore two Beates *Titus* and *Vespasian* destroyed them, about 43. yeares after Christ his passion. Thus also the Ordinar. Glosse, adding, that as *Elishab*, so Christ was thus mocked, when he went up to *Bethel*, that is, heaven, the house of God. And here touching the ascent of *Elijab* it is said, that he was taken up in a fiery chariot, but Christ figured by him, without; because the one was a meer man and so needed an help to carry him up, but the other by his own vertue ascended. And that there were three in three ages of the world taken up into heaven, *Enoch* begotten and begetting, *Elijab* begotten but not begetting, Christ neither begotten as man, nor begetting, to shew, that the faithfull of all sorts and of all times are received thither.

Touching *Elishab* desiring the spirit to be doubled upon him, he is also by the Glosse made herein the figure of the Church. For the Church being emboldened to ask by the Lords invitation, desireth also a double portion of the spirit to that, which Christ had, viz. the gift of miraculous operations and remission of sinnes, which he needed not; and as *Elishab* had his request granted upon condition, if he did see *Elijab* in his ascension, so the faithfull which see, that is, believe not onely the incarnation and passion, but also the resurrection and ascension of Christ into heaven, obtain their request, yea do greater things through the spirit, then Christ did, as he promised that they should, and it may be noted that the Apostles did. Lastly as *Elishab* used the name of *Elijab* to work that miracle at *Jordan*, so in the name of Christ the Apostles did miracles, and in this name he must come that would prevail for any thing. Morally *Elijab* his ascent in a fiery chariot, signified, that the fierie heat of love availeth more to carry a man to the highest, then the splendour of knowledge: and the fiery chariot accompanied with a whirlwinde, that where the greatest light of grace is in this life, there is yet some darknesse. Also the waters, upon which *Elishab* wrought his miracle, signifie divine doctrine, which becometh naught, when errours are mixed therewith, but by the salt of discretion, that which is corrupt being separated from the sound, it is healed, and the sonnes of the prophets may safely drink thereof, that is, reade and meditate upon it.

## CHAP. III.

V. 1.

V. 2, 3.

Pellican.

Pellican.

**B** For *Ioram*, the sonne of *Ahab*, began to reign in *Samaria* anno 18. of *Iehoshaphat*, &c. Of the time of *Ioram* beginning to reign, enough hath been said already, upon ch. 1. 17. And from the time of his beginning, to his cutting off by *Rehob* were 10. yeares. All which time he was spared, not because he was good, but not altogether so bad as his father. For although he departed not from the sinne of *Iehoshaphat*, in worshipping the golden calves, yet he put down *Baal*, whom his father had set up; but because nothing is said of his mother, *Pellican* saith, that he touched not her groves, noting, that women are more stiffe in their errours, but here seems to be no ground for this. How *Ioram* was moved to put down *Baal* is not said, but because *Iehoshaphat* is by and by spoken of, as a confederate whom he sought to for help in his warre with *Moab*; and so readily yielded to go with him, as before with *Ahab*, notwithstanding his ill successe and check given him from God therefore; it is conceived by some, that *Ioram* was drawn to this by *Iehoshaphat*, who would not other wise help him, but now did, and was never reproved therefore, but graced with a miracle, for his sake wrought by *Elishab*. For it was no small work in *Ioram* to do this, both because his father had set up the worship

worship of *Baal*, whose act he would not lightly reverse, especially being without the grace of turning from idolatry, and because his mother *Iezabel* still lived, who was stiffly addicted unto this idolatry. Wherefore it must be granted, that he was drawn to this by some other, who had great power with him, and who could this be, but *Iehoshaphat*? But why did he not move him to put down all other idolatry also? *Ans<sup>w</sup>*. He hoped probably, that being brought by his perswasion to do this, he might afterwards be drawn to put down *Ieroboams* idolatry also.

Thus much being set forth in generall, touching *Ioram*, now followeth his warring against Moab. *Mesa* the king of Moab, who had been a tributary to the kings of Israel ever since *David's* time, who subdued Moab and made them his servants, 2 Sam. 8. 2. paying yearly 100000. lambs, and 100000. rams with their wooll to the king of Israel (to whom it seemeth, after the division of the kingdome Moab fell, as Edom to Iudah) now *Abah* being dead, refused to pay it any longer. This wrong *Abaziah* that succeeded his father *Abah* next, revenged not, although it be spoken of Moabs revolt at his coming to the crown, 2 King. 1. 1. for both his reign was short after his fathers death, and in that short time sicknesse hindered him, but *Iehoram* his brother no sooner attained to the kingdome, but he gathered an army together to reduce Moab into this servitude again. And to make himself the stronger, he sent to *Iehoshaphat* to joyn with him, who was very ready so to do, partly for the cause before assigned, which *Martyr* mentioneth, as the opinion of some, and partly because it did in some sort concern him to help to subdue a tributary king, revolting from the obedience of his sovereign, for if this were suffered, he might fear, that other nations under his obedience, would offer the like injury to him: and lastly, he could not, but have still in his minde the attempt of the Moabites with others against him, 2 Chron. 20. 1. and therefore took this opportunity to pay them in their own coyn. All which reasons notwithstanding, *Martyr* censureth his joyning with wicked *Ioram* in this warre. But the premises considered, and especially Gods forbearing to reprove him, which he used not to do in case of his doing unlawfully in any thing, I dare not say, that *Iehoshaphat* sinned herein, but did justly and wisely. *Iosephus* relating this history, saith, that *Ioram* solicited *Iehoshaphat* by his messengers, to joyn with him in this warre, and that *Iehoshaphat* promised not onely so to do, but also to draw the king of Moab to be a party in it, whereupon *Ioram* went to him to Ierusalem, and being royally entertained, by common counsell they went the way of Edom, most probably to call the Edomites with them; And because it was not expected, that an army could come upon them that way, so that they were likely to be the more unprepared to resist. But when they had travelled this way seven dayes, the Edomite army being with them, they were in a great strait for want of water, and then *Iehoshaphat* enquireth for a prophet; and hearing of *Elishah* they went unto him, &c. *Elishah* is described here by powring water upon the hands of *Elijah*, because he waited upon him, and not for any miraculous dropping of water from his fingers, according to the Rabbins fiction mentioned before, 1 King. 18. 32. *Ioram* in this streight did nothing but cry out and complain. as a man in despair, but godly *Iehoshaphat* sought to the Lord. For, as *Lyra* hath it, he enquired after a prophet of the Lord, that he might entreat the Lord for them, that they might be supplied with water in this their great want. *Elishah* seeing the king of Israel, upbraided him by the prophets of his father and mother, bidding him to go to them, as being the men, that ministred to the idol, whom he served rather then the true God, and not to seek to Gods prophets, whom he hated, and his parents had persecuted so lately to death. For it is not to be expected, that they, who hate the servants of God, and will not hearken to them to amend their lives, should have comfort from them in time of necessity, but be left to perish comfortlesse in their distresses. If necessity had not enforced *Ioram* to it, he would never have deigned to come to such a poor man as *Elishah*, which he knowing well enough, greeteth him accordingly, yet not by way of insulting over him in his misery, but as deeming it a fit time to reprove him thus, that he might be ashamed of his former idolatry, & observance of such prophets, as could yield him no help in time of his need, & so grow henceforth

V. 4.

V. 7.

P. Martyr.

Iosephus

V. 9, 10  
V. 11, 12.

Lyra.

V. 13.



to a contempt of them. But why did he upbraid him now by idolatrous prophets, when as he had put down *Baal*, whom his father had set up? v. 2. *Ans.* Happily he being a servitor of *Ieroboams* calves, still used the same prophets, as ministering indifferently to them both, and of his putting down the prophets of his mother, which were the prophets of the groves, nothing is said before, so that he might well have them still objected to him to his disgrace, as being nothing acceptable to the Lord in putting down some idolatry, but retaining some still.

V. 13.

The king being thus upbraided by *Elifha*, as his urgent necessity required, gave him no reprehensive answer, but said, *No, for the Lord hath called these three kings together, that he might deliver them into the hands of Moab.* The meaning is, no, I will not go to the prophets of my father or mother, for neither by *Baal* nor any other god am I brought into this streight, or can be holpen out of it but by the Lord. He it is, that by his just judgment hath brought us into this danger, therefore I flee to thee, as his servant; let these exprobrations then passe for this time, & apply thy self rather by seeking to the Lord, that we may be succoured and not suffered to perish for want of water. *Elifhab* seeing *Iorams* pride thus pulled down, saith *Theodoret*,

*Theodoret.*

thought it a fit opportunity to go on to shew him how contemptible his sinne had made him, therefore without speaking to his answer, he proceeded saying, *As the Lord of hosts liveth, in whose sight I stand, but that I respect the face of Iehoshaphat, I would not have looked towards thee*, that is, but that *Iehoshaphats* danger is now inseparably linked with thine, who is a godly king, and therefore worthy of all honourable respect from the servants of the Lord, I would not have done any thing at thy request, but let thee have gone with contempt into destruction, as thou hast at other times contemned the Lord and me. And this he spake, not to teach a sleighting of kings that reign over us, although wicked, but to shew, that such as will not hearken to good admonitions in their prosperity, shall seek in their extremities for help at Gods hands, and be neglected, and if the wicked have any help in this case, it is not for their own, but for their sakes that fear God, Whom whilst he delivereth, they being in the same common danger are delivered also.

Note.

V. 15.

*Then he said, bring me a Minstrell, &c.* The vulgar Latin, *a singer of Psalmes*, but the word is מְנַחֵם signifying a striker upon a muscical instrument; and therefore it is better rendred, *a minstrell*, that playeth and maketh melody with his hand. But why the prophet would thus prepare to his prophesying of comfort to the distressed, divers, saith *Martyr*, speak diversly; some, that his minde irritated by *Ieroboams* wickednesse, might be pacified, and so he might be more fit for divine revelations, which were not wont to be made, when the affections were troubled, but calm and quiet; some, that the people present might be lifted up in their languishing minds, and so made more fit to receive comfort, both which are by *Iunius*, joyned together. Some because the spirit of God will not enter into a sad mind, but into the cheerful; for which cause at times of sacrificing, they were bidden to cheer up themselves by eating and drinking of the best, and *Isaack* to prepare himselfe to a propheticall blessing, would first have venison provided him. But *Martyr* not resting in these reasons addeth another. viz. That he would have musick to invite the spirit of God to speak comfort by him by reciting in some sweet and heavenly tune the most memorable doings of the Lord formerly towards his people, and praising him therefore, and praying for present help. And this seemeth indeed to be the main reason, why *Elijah* called now for a minstrell, the other not being excluded. He had been somewhat stirred in his mind against *Ieroboams* wickednesse, and therefore partly to bring his mind into a calmer temper, and partly, that whilst musick was made to the praise of God, he praying together might receive direction from the spirit, how to provide against the present evill, he called for one skilfull in striking the instrument thus; not any indifferently, but a levite or godly man trained up in this way. Thus also *Theodoret* and *Procopius*, conjecturing that the minstrell was a levite, and played, and sung some Psalm of *David*. And in imitation of this, happily it is now a custome in our Church to sing a Psalm before a Sermon to invite the spirit to come amongst us, and inspire us to speak to his glory, and our mutual

*P. Martyr.**Iunius.*

*Theodoret.*  
*Procopius.*  
Note.

tuall comfort. For this is not obscurely intimated to be the way of being filled with the spirit, *Eph. 5. 18, 19.* where it is said, *Be fulfilled with the spirit singing to your selves in Hymnes and Psalmes and spirituall songs, &c.* and therefore this way is not only then to be followed, but at other times and places also by all such, as would be made partakers of divine and spirituall light and comfort.

*And the hand of the Lord was upon him, and he said, thus saith the Lord, make ditches, ditches, &c.* That is, many ditches. By the hand is meant the spirit, which told him, that ditches being made, they should have great store of water without seeing any rain, wherewith both they and their cattell might all be refreshed. And not only so, but that *Moab* should be delivered into their hands, and that they should smite every choise city, and cast down every good tree, and stop up every fountain of water, &c. which began to come to passe accordingly, for in the morning, at the time of sacrificing, waters coming by the way of Edom, filled the land; and the time is described by the offering of sacrifice, to shew that the supplications offered to God at Iernusalem were regarded in this miraculous succouring of the army abroad. The prophet saith *Lyra*, forelaw by the spirit, that abundance of raine should fall in places not farre off, which by the brook that was now dry, should run thither, and pits being made ready be filled therewith, let them make as many as they could, and thus not only for the present, but the water being here held, they should be supplied many dayes after.

*Iosephus* saith, that this rain fell in the higher parts of Idumea, three dayes journey from thence, and by Gods providence came running along to the place where they had digged.

For their destroying of good fruit-bearing trees, it may seem to be against the law of God, *Dent. 20.* But it is commonly answered, that *Moab* was for their extraordinary wickednesse particularly excepted from the benefit of that law, and yet further by the said *Lyra*, that the law there concerned not other countries, but the land of Canaan only, where the Israelites were to dwell, and to have the benefit of fruit-bearing trees afterwards. *Martyr* seemeth to incline to this, that the cutting down of fruit-bearing trees any where was forbidden, but for this time the Lord dispensed with this law in *Moab* for their greater punishment.

He mentioneth also another Exposition, that the law forbidding the cutting down of such trees was made only in case that they besieged a city and lay long before it in which time they might have need of the fruit to eat. But in the land of *Moab* there being no such occasion, they were not by this law tyed from cutting them down. But I rest in the last of *Lyra*, and so *Martyr* also finally doth. For the sins of the Moabites, for which God would have their country thus spoiled, they were many and great. For first they were worshippers of *Baal Peor*, and sought in times past to draw Israel to the like idolatry, to the provoking of the Lord greatly against them. Secondly they hired *Baalam* to curse Israel. 3. They were now grown proud and would no longer be subject to the king of Israel, neither pay him any tribute, and therefore it was just, that they should be thus spoiled, although one of the instruments now used, that is, the king of Israel and his people were little better; for they were not regarded in this no more then in the miracle of water wrought, but *Iehoshaphat* a godly king only.

They hearing of these kings coming, gathered themselves altogether, that were able to beare armes, and stood at their borders; where, according to *Lyra*, the entrance of the land was narrow, and therefore might be best defended. And when they saw the confluence of waters coming down through the hoast look red, they deeming it to be blood flowing from the slain, conceived, that the three kings had fallen out, and that their armies had shed the blood of one another, and therefore they go on disorderly to take the spoile, and so were unexpectedly smitten by the Israelitish army, and immediately after their cities were destroyed, &c. as was prophesied. There might be a naturall cause saith *Martyr*, of the waters seeming red at the rising of the sun through the reflexion of the beames thereof, shewing the more red by means of thick vapours, whereupon they being apt to believe, that it had fallen out as they would have it, resolved that their enemies had slain one another,

V. 16.

V. 18, 19.

V. 20.

Lyra.

P. Martyr.

V. 21.

Lyra.

V. 22, 23.

24, 25.

P. Martyr.

Note.

ther, neither were reasons wanting to this their conjecture; viz. the king of Edoms unwilling being amongst them, who favoured rather the Moabites, and the streight in which they were for want of water, which might breed a quarrell against those, that were the authours of going that way. But God did plainly infatuate them, in that the appearance of blood, before they knew, whether it were blood or no, or had sent out to be better assured, drew them out of their borders where they were strongest; disorderly to expose themselves to the danger of their potent, and well prepared enemies. This teacheth, that when God hath a judgement to bring upon a land for sin, they shall be so farre unable to withstand it, as that they shall rather by their own rash and foolish doings hasten it upon themselves.

Whereas in shewing that all things were done, as the Prophet had foretold to the Moabites cities, fields, fountaines, and trees; it is finally said, *so that they onely left the stones in Kirharseth. Iunius till at Kirharseth, the Moabites left the stones thereof.* [The vulgar Latin, *ita ut muri tantum fistiles remanerent*] *earthen walls onely remained.* It is to be understood, that Kir signifieth a city, and Harseth an earthen vessell, and is here put for a wall of brick, from whence cometh the proper name Kirharseth; but being expounded as an appellative, there is some colour for the vulgar Latin Expositours; yet it must needs be granted to be imperfect, seeing *קִיר* the stones thereof, and *קִיר* a city are not mentioned herein, but are in the original. The true reading is, *till a leaving of the stones thereof the city Harseth.* That is, the stones of every cities walls being pulled down were cast upon their best fields, till they came at this city, to which the king of Moab was fled, where the wall made of stone stood still for a defence to such as escaped. But why the Moabites should be brought in by *Iunius*, as causing it to stand, I cannot see. It stood indeed the last of all their cities, and no doubt, but many fled thither for refuge, it being their strongest hold, but the intent of the history is not to shew who upheld it, but only that hitherto it stood, as being that, which the Israelites left to bee assaulted last, and therefore the stones of the wall of that city were not broken down according to the generall prophesie, and now is shewed the occasion when the slingers of stones with engines had compassed it, and beaten the Moabites off, so that the Israelites were now ready to be masters of the city, happily some great breaches being made in the walls, for which it is said they smote it. The king of Moab desperately attempted with 700 men to come forth on that side where the Edomites were, but could not, then he took his eldest sonne, and sacrificed him upon the wall, which being seen, there was great indignation against the Israelites, so that they presently departed. The king of Moab when all other meanes failed him, sought to move his God to help him by offering the dearest sacrifice that he could, which the Israelites seeing, compassionated him so farre, that they could not goe forth on in the siege, but immediately broke it up.

V. 26, 27.

*Lyra.*  
*Iosephus* first  
broached it,  
and is followed  
by *Theodore,*  
*Tostatus,* and fa-  
voured by the  
Septuagint;  
where it is,  
there was great  
repentance in  
Israel, instead  
of great indig-  
nation.

This saith *Lyra*, is the common exposition, but he rejecteth it because they sought the destruction of the king of Moab, and his posterity, therefore seeing his eldest son sacrificed, they would rather have bin animated to hold on the siege, conceiving that shortly the king, and city, and all would come into their power, their case appearing hereby to be desperate, if there had been no other reason of their now departing. And they might have been the more exasperated to revenge for this grosse idolatry, then moved to desist from assaulting the city. Wherefore he rather followeth, *R. Solomon* saying, that the king of Moab asked his prophets, where- by the Israelites came into so great favour with God, that they obtained miraculously so many famous victories? they said, that *Abraham* their father in obedience unto him sacrificed his only sonne, which he so highly accepted of, that ever since his favour was singularly to his posterity.

The king hearing this immediatly sacrificed his sonne, and then the Angel, which was set over Moab, put the Lord in minde of as great wickednesse done by the Israelites, in that they sacrificed their sonnes and daughters unto devils, as is complained, *Pf. 104. or 105.* and for this the Lord sent a plague into the campe of Israel, whereby many being destroyed they were forced to depart, for it is not said, as in the vulgar Latin, there was great indignation in Israel, but *Hebr. against Israel*, so

*Lyra,*



*Lyra.* *Iunius* saith, that the kings sonne being offered, the Edomites were moved with indignation against Israel, as the cause, and so falling out with them departed, and then the Israelites, their forces being by this means weakned departed, as unable to prevail any further. *Maryr* saith, that some think the king of Edoms son is meant, whom the king of Moab having taken sacrificed; others, that the king of Moabs sonne being taken by the king of Edom, was thus served by him. But to passe these over as frivolous conjectures, that which he hath last, arideth me most, there was great indignation upon Israel, they being likewise superstitious would not proceed in the siege any further, as thinking, that if they should, so great a sacrifice being offered, it would cost them dear; but others in the army not being hereby moved, were filled with wrath against them for this their fear, and so being disunited in their affections, they disbanded and went away, thus through their own default loosing the opportunity of doing all to the Moabites, which was prophesied, and of reducing them to their former tributary condition. And this, that they were moved at the sight of such a sacrifice, is not improbable, considering that it was an errour, which overspread many nations, that the Gods must be pacified, and help of them is obtained, when things be most desperate by humane sacrifice. The occasion whereof might first be Gods commanding *Abraham* to sacrifice his son, then the Oracle of *Apollo* being consulted with, when a great plague raged amongst the *Lacedemonians*, how it might be made to cease, answered, if a virgin of noble condition were sacrificed, and like wise to the *Phereans*. *Polyxena* also the daughter of *Priamus* was sacrificed, and *Iphigenia* the daughter of *Agememnon*. If any shall wonder why God would suffer any good event to follow upon such an abomination, as here the siege to be broken up, seeing this tended to confirm men more in their horrible idolatry, it is answered, that none are moved hereby, but they that are given over to strong delusions to beleve lies, because they obeyed not the truth. For others are not wrought upon by signes, unlesse the thing to confirm which they are shewed, be faith and adhering to the true God, and worshipping him in that way, which he hath appointed. To what god this king offered his son, it is not said, some, Rabbins think to the true, but ours, to his idol *Chamos*, or the Sunne.

*Junius.**P. Maryr.**Plutarch. paral. c. 66.**Deut. 13.*

## CHAP. III.

**H**ere other miracles wrought by *Elisbah* also are set forth, to prove his God to be the onely true God, as the necessity of those times and of the estate of Israel being drowned in idolatry especially required. And first, the widow of a certain prophet being left in debt, seeking unto him had her oyl encreased to so great a quantity, that she therewith both paid her debts, and lived with her children upon the residue; a like miracle unto which, had been wrought before by *Elisjah* for a widow in *Sareptah*. The Prophet, whose widow this was, is thought by the Rabbins to be *Obadiah*, who had fed 100. prophets, hiding them in caves from the fury of *Iezabel*, by which means he spent his estate, & became indebted to *Ioram* the king, steward to whose father he had been. Thus also *Iosephus*, whom *Theodoret* followeth, and *Procopius*, and *Comestor*, &c. But this is most improbable, seeing *Obadiah* was none of the sonnes of the prophets, as this man is here called, but of another condition, viz. a noble man, that was a benefactour to the Lords prophets, and therefore not likely by so small expences, as by feeding sparingly 100. prophets with bread and water a certain time, to be brought in debt. It must then suffice us to know onely, that she was the widow of a prophet, and not in particular who this prophet was. But what moved her to seek to *Elisbah* in this her streight? *Answe.* She had heard, what he had done for the whole army in their necessitie, and therefore she beleaved, that he could help her in her need, and in this confidence, because her husband also was well known unto him, and approved of by him, and of the same calling with himselfe, for which she hoped, that he would

*V. 1, 2, 3, 4, 5, 6, 7.**Iosephus. Theodoret.*

Note.

would be willing, she came to lay her case open unto him thus; *The creditour is come to take my two sons for servants.* Here was a man that feared God, and a prophet, and yet died in debt, not leaving where withall to pay it, so that it is not alwayes a badge of the wicked to borrow and not to pay again. For into such a case the best may fall by worldly crosses, or by the iniquity of the times, through oppressions of persecuting tyrants against them, whereby their estates are weakened. But if any by spending in prodigality and excess, or by negligence and improvidence cometh to decay, so as that the creditour cannot be paid, he may justly be branded for wicked, and much more, if any fraudulently conceal their goods, or hide themselves to defeat him of his due. For the law of debts, if any man ow'd so much, that he was not able to pay it, he was taken for a servant by the creditour, both he and his children, the ground whereof seemeth to be, *Exod. 22. 3.* where it is ordained, that he, who had stoln and had not where withall to make restitution, should be sold, that this debt might be paid; and *Levit. 25. 39.* where mention is made of an Hebrew indebted, that selleth himself. From hence it was gathered, that this was one way of paying debts, and in case a man indebted would not voluntarily do thus, he was sold to be a servant, or made to serve the creditour in way of satisfaction, and because as the condition of the father is, such is the condition of the children, when the father was made a servant to any man, his children were his servants also, the creditour took not onely the father, but also his children, as appeareth by the parable, *Matth. 18. 25.* In like manner at this time when the father was dead, the creditour came to take the debtours children. But the law of the Lord in this case favoured so much the Israelites, that if they could after this pay, they should be freed again, if not, yet in the year of jubilee (which was every seventh) without paying, and in the mean season they must be well entreated. *Martyr* here amplifieth this of debtors, by bringing in the lawes of other nations, as of the twelve tables of the Romans, whereby liberty was given to the debtor by the Iudges, before whom he was brought for thirty dayes, and if in that time he could not or would not pay, then he was delivered bound to his creditour, who compelled him to serve him by hard labour. But this causing sedition amongst the people, it was decreed afterwards, that the debtor should satisfie his creditours with all his goods, which if he would not or used fraud, then he was committed to prison till payment was made.

*Levit. 25. 39.*  
*P. Martyr.*

*Aul. Gellius lib.*  
*20. c. 1.*

Touching the present history, this widow was much grieved, that her sonnes should be taken for servants, because haply the creditour who came to take them, was cruell, and would not use them according to the law of God, which was little regarded in those idolatrous times, and therefore she sought to the prophet, who having not of his own where with to help her, enquired, what she had towards the paying of her debts, intimating, that if she had any thing to the valew, she should sell and pay. But hearing that she had onely a little oyl, which was of daily use in those times, either for food, or to anoint the body, (the vulgar Latin bath it, *parum oile quo ungar*) he willed her to borrow many vessels, and then being in her house and the doors shut to her, to pour out the oyle, and not that so famous a miracle, able to convert many to the true God should be concealed, but with the greater admiration made known by her borrowing of vessels, selling the oyl out, and paying the creditour. For if there had been any intention that it should not be known, the Lord could either have miraculously furnished her with vessels, and not have sent her about to borrow, or else with money, this meanes not being used. *Lyra* saith, that when miracles are wrought to confirm and comfort many, they were done publicly, but when for the comfort of some one, privately, as when Iesus raised the daughter of *Jairus* he suffered very few to be present. According to some, he willed her to shut out others from seeing this miracle for their unbelieve, that it might be no hinderance hereunto, for it is said of Christ, that he would do no great matters because of their unbelieve.

*Lyra.*

The widowes oyle being thus miraculously increased, the prophet biddeth her to sell so much as would pay the creditour, and live of the rest; teaching that debts must be paid, although he to whom be rich, and the debtor poore, and when hee bath

hath paid, hath litle or nothing left; for it is by Gods providence, that some are rich, and some poor, neither may the poor take or withhold any thing from the rich, which is his; but deale justly with every one, and if in so doing he be destitute of means, he must remember that he hath still a father to provide for him, that will not suffer such as fear him to want any thing that is good, and therefore trust in him, and cry to him, who feedeth the very ravens that cry unto him. In that, somewhat was left for her and her children to live upon, who was the widow of a Prophet; it served to shew in speciall, that the widowes and children of faithfull Ministers of Gods word, are not to be suffered to want for their fathers sake, but to be provided for by those, that have power in the place where they lived, and ministred spirituall things.

*Moreover it fell out upon a certain day, that as Elifhab passed to Shunem, there was a great woman, that stayed him to eat bread therefore as he passed that way, &c.* Shunem, saith *Martyr*, was in the tribe of Issachar on the East side of mount Carmel, the dwelling place of *Elifhab*, and therefore as he went out to teach others, and to confirm them in the truth, and to visit the colledges of the Prophets, over which he was the superintendent, or to the king of Israels court, where it seemeth by that which here followeth, that now he was gracious, he often passed through this city. It was 16 miles from Carmel. And *R. Solomon* saith, that this woman was daughter to the sister of *Abisbag* the Shunamite, whom *David* took for his concubine in his old age, but this is to be taken rather for a bold conjecture upon a slender ground then for a matter of truth. And much more to be slighted even as ridiculous is that of his, that she knew *Elifhab* to be an holy man, because no flies would come to the dishes, of which he ate; neither was there any uncleanness upon his table, as *Lyra* addeth. It is more probable, that she gathered this from his holy carriage and holy speeches, which came from his mouth, and happily shee had heard somewhat of his miracles, although *Martyr* thinketh otherwise; but how they should be hid from her being one of such quality, and frequented by strangers, I cannot see. Therefore shee was desirous, that in his travaile he might alwayes be entertained in her house, moving her husband to this end, that he might have a chamber made him, and furnished. Being a woman of great wealth shee passed not for the cost, and being great in vertue, as the Chald. understands her greatnesse. Shee desired as oft, as might be, to use hospitality towards so holy a servant of God, being assured, that this was good and acceptable before him. And if he were thus accommodated with a private chamber, where he might not be troubled with other company, shee thought, that he would the rather be induced to come often thither, and shee moved her husband in this matter as her head, shewing that shee thought a wife might not doe any such act without her husbands consent, so a chamber was prepared for him, with his allowance. *Elifhab* desirous to shew thankfulness for this kindnesse caused his servannt *Gebezi* to call the Shunamite unto him one day above the rest, when he had retired himselfe thither and when shee was come to the door, as is most probable, for so it is expressed, v. 15. that at the next calling shee came no further; he said to *Gebezi*, which he would not have done, if shee had been in the chamber, tell her, behold thou hast been carefull for us, what wilt thou, that I doe now for thee, &c.] Her modesty was such, that shee would not enter into the bed-chamber of a man whilst he was there, because we must eschue not only evill, but all appearance of evill. The prophet thought to gratifie her by speaking to the King or Captain for her, because since his miraculous supplying of the kings army with water, in their greatest need, he was in great grace with him. But shee answered, [I dwell in the midst of my people.] That is, saith *Lyra*, I live amongst none but friends, who doe me no injury, so that I have no need of the Kings or Captains help against any. *Martyr* addeth, if I had need, I have friends and kinsfolks of good rank and quality, that would be ready to speak for me, and he observeth it, as a singular providence of God over her and her husband, that dwelling in an idolatrous kingdom, they were so free from injuries, they being so godly, neither did *Elifhab* think it could have been so, which caused him to make this offer. As evill as the times were, it is to be conceived, that some whole cities cleaved to the truth,

Note.

1 f. 34  
Pl. 14. 7.  
Note.V. 8.  
P. Martyr.Patriarchs tra-  
vels.

Lyra.

V. 10.

V. 11. 12.

Lyra.

P. Martyr.



Note.

V. 15.

Note.

Gen 15. 11.

V. 16.

Lyræ.

*Procop. declarat  
ipsum conditorem  
universi per os  
ipsius locutum  
fuisse, & ob hanc  
causam certam  
promissionem fe-  
cit.*

V. 17, 18,  
19, 20, 21, 22,  
23, 24, 25.

P. Martyr.

truth, and so most probably did this of Shunem, by which meanes they lived quietly amongst themselves, and she in speciall for her goodnesse and courteous behaviour towards all, had the love of all about her, an example worthy the imitation of all both men and women. Having said thus, as the text implieth, she departed: for *Gebezi* was bidden to call her again, and then she came and stood at the door, as before, after that he had told his Master, that she had no childe and that her husband was old, v. 14. The prophet was still desirous some way to requite her kindnesse shewed in her hospitality, teaching all men gratitude for any benefit received, and because he would do something for her, that might be most acceptable, he was ready to hearken out, what that might be. *Gebezi*, who was more conversant in the family then he, told him, that she had no childe, and was now out of hope, because her husband was old. And indeed this could not but be accounted a thing most desirable to a barren woman, if by his prayers she might obtain a sonne, especially being rich, that not a stranger, but he might inherit this wealth. For even *Abraham* in the same case complained, saying, what wilt thou do for me, seeing I go childelesse and a stranger must inherit? When the Shunamite was come, the prophet promised her, saying, *At this same season according to the time of life, thou shalt embrace a sonne.* Gen. 18. 14. see the like phrase, setting forth that time twelve moneth. The vulgar Latin by turning it [ *At this time, this very hour, if thou livest thou shalt conceive a sonne* ] perverts the sense, as if the promise had depended upon her living, whereas according to *Lyræ*, and the Hebrew, by which he expoundeth it after *R. Solomon*, both a sonne and life is promised her within the compass of a year. But it is not necessary to expound these words, according to the time of life, of her living, because that is implied in the promise, seeing otherwise she could not have embraced a sonne. She being much affected with this joyfull news, answered, *Nay my Lord, do not lye unto thy handmaid*, the Hebrew word here used, saith *Lyræ*, signifieth either to lye, or to fail, and *R. Solomon* turneth it fail, it being meant, let me not be illuded by having a sonne, and then losing him soon again, but when I have brought him forth, let not his life fail, whereby I should have more sorrow by losing him, then joy in bringing him forth, and this is favoured by that, which she said by way of challenge to *Elishab* after his death, v. 8. The prophet in promising her a sonne, spake by inspiration, as the Oracle of God, and therefore delivered her this promise himself, and not by his servant, as before he had spoken to her. In making so certain a promise, saith *Procopius*, he declared, that the creatour himself spake by his mouth. And this was speedily verified by the event, for she conceived so, that she brought forth at the same season of the year, at the very time concerning which he spake unto her. But after a while the childe died, at which his mother being greatly troubled, laid him upon *Elishab* his bed, and hastened to the prophet at mount Carmel, &c. To make *Elishab* more famous yet by this childe, God smote him with sickness, and pain in his head, and death. But his mother full of faith, laid him upon the prophets bed, beleeving, that by his prayers he should be revived again. The meanes of the childes death, may be conceived to be the vehement heat of that time smiting his head, for it is said, that he went into the field to his father, being with the reapers, and then cried out, *my head, my head*. It was therefore harvest time, and then commonly it was exceeding hot, and did strike not onely children, but sometimes men, as *Manasseh* the husband of *Indith*, who is said to have died at such a time of like grief. *Indith* 8. 2. For her carrying of the childe up into *Elishab* his chamber and shutting him in there, *Martyr* saith, it was done to conceal his death from the family, that there might be no trouble about it, and it seemeth, that it was kept so close, that her husband knew not of it, seeing he would have stayed her from going to the man of God, and enquired the cause, as being ignorant of it, v. 23. And this shewed the great confidence, which she had of his being revived by *Elishab*, neither was she herein without all ground, seeing *Elijah* had lately done a like miracle upon the sonne of the widow of Sareptah, 1 *King* 17. 21. partly therefore to prevent sorrow in some, and partly detraction in others, who if they had known it, would have been ready to mock at the benefit obtained by *Elishab*, which so soon vanished again, she concealed it,

till

till she had been with him for help in this her distresse, *Tofatius* saith, that she bid him, that her husband might not know of it, least he should hinder her from going through his unbelief. Having therefore obtained of her husband a servant, and an asse for the journey, shee hastened to Carmel, being as was said before, 16 miles off, and *Adrichomius* makes it 8 or 9 hours journey upon a swift going horle, which cannot be, seeing she spake of it, as one that would goe and return speedily again, yea, it being in the afternoon, when she went out, and not upon an horse, but a slow going asse; if it had been so farre off, shee could not have gone thither that night, whereas it is most probable, that she both went and returned, although very late. Her husband wondering at her hast, asked why she would goe to the man of God at that time, it being neither new moon, nor Sabbath, These times he named, because religious persons used then, some to go to the Prophets, where they taught the word of God, and some to the Synagogues, and it implyeth, that she had used to goe also in times past, and yet not upon the very day, when it was so farre off, and the travaile stood not with the rest of a Sabbath, but the day before, returning home the day after. She answered not to his question, but in one word, *peace*, which *Tofatius* rendreth, *vale*, as being unwilling to disclose the matter unto him, or to delay any time. It was a word usuall in salutations, a wishing of good to the person spoken to, and therefore no cause to enquire here as *Martyr* doth, whether she lyed unto him. The vulgar Latin rendreth it, [ *I will goe* ] very untruly and unbecoming to godly a woman, who would doe nothing without her husbands consent, as being her head; for which cause she asked leave of him, neither did he deny, but delay her, and so with his leave she went on her journey. And that she might come the sooner to *Elifhab*, she hastened her servant. *Lead and goe, and make no stay for me in riding, unlesse I bid thee.* The vulgar Latin, *mina & propera, ne mihi moram facias in eundo sed hoc age, quod precipio tibi.* *Martyr* for these words, in riding, that I may get up or ride, and indeed the word may be indifferently expounded both wayes. But whereas some upon this ground, as *Martyr* hath it, say that the woman followed the servant on foot, sending him away with the asse before to find out *Elifhab*, and to certifie him of her coming, commanding him not to stay for her, unlesse she spake unto him; and some, that the woman riding, the servant followed on foot, to beat the asse forward, and this she bad him not to forbear to doe, as thinking that she could not endure to ride so fast, unlesse she spake unto him. (For both these he saith, are brought by D. *Kimhi*, and the first followed by the Chald. paraphrast.) I cannot see how that can stand, because if shee had gone a foot, the way being so long, he should soon have been so farre from her, that shee could not speak unto him to stay, though she would, neither would the ordering of the journey thus have furthered, but hindered and delayed her much in going, neither was it seemly for a woman of her condition to travell on foot through that desolate way alone; neither is it likely, that the servant went a foot, for this would not have made for expedition, neither doth the word agree whether it be rendred, *that I may get up*, or in riding, according to *Iunius*; for if she bad him hasten in riding, he was not a foot, neither if she bad him not stay for her to get up; seeing this implyeth, that she went not up at the first; and therefore if he rode not neither, the asse went empty, and so he could not drive the beast with her upon his back with the most celerity, to say nothing of the word [ *lead and goe* ] implying that he lead the way, and therefore could not follow on foot to drive. It is most probable therefore, that either they rode both upon the asse, and in putting on as fast as he could, she would not that any respect should be had of her because of the hast, or although no mention be made but of one asse, yet she had happily one ready alwayes in the stable to use, when she pleased, and would have a servant with another asse to come and ride with her, and to lead the way.

*She went therefore and came to the man of God to mount Carmel, &c.* That is, not yet into his house where he dwelt, but to the mount, where his house was. For her nearer coming to him, is related v. 27. but she being now come to the foot of the mount, he espied her being a good distance off, and sent *Gebeai* to meet her, and to ask whether all went well with her, her husband and childe? and she answered

V. 23.

V. 24.

P. Martyr.

V. 25.

P.Martyr.  
Pellican.  
Note.

Lyra.

V. 27.

P.Martyr.  
Lyra.

Pellican.

V. 28.

V. 29.

Junius.

answered [well.] The prophet conjectured so soon as he saw her at such an extraordinary time, that all was not well with her, and therefore he sent to ask this question, and as *Martyr* and *Pellican* have it, in his sending so courteously to meet her, hee gave us an example of humanity towards persons of worth, and well deserving of us, and condemned the severity of the Anabaptists and some others, that will have no respects or complements used towards any. For her answer [well] Hebr. שלום peace, by which word also he spake unto her, repeating it 3 times, as he was bidden; it is not to be doubted, whether she were herein taxable, as lying, to which *Lyra* somewhat inclineth, and yet excuseth her as saying so in hope of the raising of her child again, for she answered him so, as denying to tell how it was with her, till she came at his master, as if she had said, interrupt me not, for I will make none other answer to thee, but as the Echo resound thy own word *Shalom*, for my purpose now is to speak with thy master mouth to mouth, to whom only I will open my case. And she said thus, that she might not be put off by an interloquoutour, as fearing, that thus shee should receive no good according to the earnest desire of her soule.

Then she came to the man of God and held him by the feet, but *Gehazi* came to put her away, &c.] The women, which came to seek Christ at his sepulcher, when they met him, did likewise hold his feet and worship him, *Matth.* 28. 9. so this Shunamite fell down at *Elisbah* his feet holding them, and happily kissing them for reverence, as another woman did the feet of Christ at another time, when she was full of sorrow, as this woman now was. And this was by *Elisbah* now permitted, because she was transported with passion, as he perceived, although the cause was yet hidden from him, but not to give example to others, to doe like-wise. *Gehazi* thinking it an indigne thing, that so great a woman should thus humble her selfe to his master, according to some, or that a woman should come so near him and embrace him, which he knew that his chaste master liked not of, according to others, began to put her away, which *Elisbah* forbade him to do, because she did thus, being inwardly troubled for some grievous thing, which had befallen her; by her thus laying hold on his feet, saith *Pellican*, shewing that she would not let him go, but the benefit being first obtained by his prayers, which she so earnestly desired. *Elisbah* now expecting to hear what was the matter, she did not plainly open her case, but spake so as that it might well be perceived, saying, Did not I desire a sonne of my Lord, and did I not say, deceive me not? The Prophet presently understanding the case, sent *Gehazi* away in haste with his staffe to be laid upon the face of the child, bidding him for the more expedition to gird his loynes, and to salute no man by the way, to avoid all occasion of delay, as Christ afterwards said unto his Disciples, when he sent them out to preach the Gospell, *Luke* 10. 4. But it may seem strange, that the Prophet should send his man to doe such a miracle with his staffe. Indeed by the rod of *Moses* great things were done, but it was in his own hand, and not in the hand of another. He sent him with his staffe, saith *Junius*, as a signe of his presence in spirit, praying for the child for the strengthening of his faith, when he applyed it, and the reason why it took not effect, was the womans importunity with the Prophet to goe in person, not believing otherwise that her child could be raised up to life, and happily *Gehazi* his vain glory, staying by the way contrary to the charge given him, to tell such as he met, that he was going with that staffe to raise up a child that was dead, according to some Rabbins. And indeed it seemeth that it was through some fault in others, that it took not effect, because *Elisbah* being a prophet would not certainly use a means to work a miracle, unlesse he knew, that it was effectual. Yet after that he had sent away *Gehazi*, it seemeth also, that he suspected the validity of it, and therefore followed with the Shunamite, before that his man returned; but this suspicion probably arose, not for that he now thought this means insufficient, which he thought not before, but that it might be frustrated by the evill managing of *Gehazi*, or through want of faith in her, whom it most nearly concerned. It would I suppose have taken effect, if the mother had believed it, but shee having no faith in this means, but in the prophets own act, it wrought nothing. *Martyr* thinketh, that *Elisbah* erred in sending his man with his staffe, as doing it of



of his own minde, not by divine inspiration, wherely he was moved afterwards, when he came, where the dead childe was; but to me it seemeth not safe, to impeach any action done by so great a prophet, in a prophetical way. Other notions he hath here touching salutations at large, because *Gebazi* is bidden to salute no man by the way, which I omit, as more proper to the instruction given by Christ to his Apostles, when he sent them forth, bidding them to salute the house, to which they should come. Touching the charge given to *Gebazi*, not to salute any in the way, he saith rightly, that it was given him to keep his minde intent onely to the great work, about which he was sent.

*Elishah* being importuned by the Shunamite, who sware that she would not leave holding him by the feet till he went himself with her, yielded soon to go, and meeting his servant by the way, and hearing, that his staffe had been applied without effect, he went into the chamber, and prayed, and lay upon the dead body, his face to the face thereof, &c. and thus it first began to be warm, then at his second stretching of himself it sneezed, and opened the eyes, as one awaked out of a sleep. The like unto which, because it was done before by *Elijah*, 1. King. 17. 21. I spare to make any further exposition here upon it. Onely whereas *Elijah* stretched himself three times upon the dead, *Elishah* did it but twice, it may be understood, as serving to confirm the promise before going, that the spirit of *Elijah* should be doubled upon *Elishah*, for by reason of the spirit of power to do miracles in a greater measure in him, then in *Elijah*, he sooner wrought this great work. And whereas *Elishah* did one thing singular, that *Elijah* did not, viz. cause his staffe first to be used, and this being without effect, came himself and revived the dead, it was hereby allegorically signified, that the law was used before the coming of Christ, to revive men dead in sinne by doing it in vain; but afterwards Christ came with his spirit, and gave life unto them that beleeve. And the law, saith *Martyr*, was aptly set forth by a staffe, which supporteth and beateh. And as *Elishah* revived this childe by applying his own mouth to his, and eyes to his eyes, &c. so Christ giveth life to the faithfull by condescending to be made like unto us in his incarnation. For the childes being revived by degrees, first waxing warm, secondly sneezing seven times and opening his eyes, like unto which was the restoring of that blinde man to his sight, who first saw dimly men walking like trees, then all things plainly. This was not done, because it was hard with God to revive the dead, but to make the prophet continue in prayer: for as *Tostatus* noteth, both *Elishah* and *Elijah* did great and hard works by the spirit presently, when they were in publike, that the faith of the spectators might without delay be confirmed, but in private they both were longer in doing to exercise their own faith, and to shew the property of it to be to persevere in praying and expecting, till God pleaseth to answer. Moreover, the work now to be done, was greater then any before, viz. to raise the dead, and therefore wrought with more difficulty and by degrees, and hereby was mystically shewed, how hard it is to raise one dead in sinne, and that about this, much labour must be bestowed, both before any life beginneth to come, and after it is begun, that it may encrease, and more effects of it may be shewed forth, as in this childe reviving again. And lastly, the prophets applying of his mouth to the childe, &c. served to shew, how the preacher should condescend to the weaknesse of every one, that he might raise him from the death of sinne, to the life of righteousness, as St. Paul became all things to all men, that he might win some, 1 Cor. 9. 21. That is, bearing with every one as much as he might, the better to insinuate into him for his conversion and salvation. The childe being thus revived, the mother was called, and having bowed her self to the ground (in way of thankfulness) she took him and went away (without doubt) very joyfull.

And *Elijah* returned to *Gilgal*, but there was a famine in the land, &c. ] From Shunem to *Gilgal* are 36. miles. To this place he went say some, when he had done that great miracle of raising the dead, to decline the praise, and thanks, and admiration of the father, and friends, and neighbours, who hearing of it, would doubtlesse be ready to come about him. But because they suffered by famine then in *Gilgal*, a place where many sonnes of the prophets lived under his government, it is rather

P. Martyr.

V. 30.

The Allegory.

Tostatus.

Note.

V. 37.

V. 38.  
Patriarchs travels.

V. 39.  
V. 40.

V. 41.

P. Martyr.

Vallesi sacra  
Philosophia.

Pellican.

Lyra.  
The Allegory.

V. 42.

V. 43.  
Lyra.

to be thought, that he went to comfort and help them in this their necessity. Or, there being four places of students in divinity, Carmel, Bethel, Gilgal and Jericho, he according to his wonted manner, having been at the other three before, went now of force to Gilgal to visit the Colledge there, and to provide for their good. Therefore seeing the great want, in which they were, he caused a great pot to be set on to make pottage for them, and when hearbs were gathered and shred and and put unwittingly into the pot which were unwholesome, and made the pottage to have such an ill taste, that they could not eat thereof, yea they cried out, that death was in the pot, he made it good again by putting meal into it. The great pot set on argued, that there were many to be fed; even an 100. persons, as may be gathered, v. 43. the making ready of nothing else for them, shewed, with what slender diet they were content. The gourds, which were gathered unwittingly to be put into the pot, were a drug used to purge choller and phlegme, but being taken caused great pain in the stomach, the liver, and the whole body, saith Martyr, according to *Galen* and *Dioscorides*. There is a kinde of gourds, which is usuall for the pot, but these were wilde and bitter, called, therefore by the Greeks, τὸ λυτὴ ἀγρὴ or πικρα. Some of the pottage thus made being taken out, and the evil perceived, meal was by the prophet put into the pot, into which, as is to be conceived the pottage taken out to be eaten, was first put again, that it might altogether be healed. Which was not done through any vertue in the meal, but by the spirit working hereby, as by an outward signe or means, through which vertue came from God to work it. *Vallesius* saith, that wilde gourds are so pernicious, that if above the weight of four half pence be taken, although prepared, they cause excessive purging, and excoriation, and death, wherefore a little meal could not cure it naturally; but there was herein a supernaturall work. Yet he saith, that because glutinous and thickening things are a means to cure this evil quality, meal properly might be used to help in this case, but to work such an effect, there must be a proportionable quantity; whereas here was but a little put into a great pot full, and therefore could not do it without a miracle. For the time, when this famine was, it is thought by some to be that of seven yeares, spoken of chap. 8. 1. but if that were now begun, when *Elishah* raised the Shunamites son to life, how could he fore-tell her of it afterwards, as he did chap. 8. 1. It was then more probably a time of scarcity onely about those parts, for a little time, there being food else where, as appeareth by the 20. loaves, which one is said by and by v. 42. to have brought unto the prophet. Whereas it is said, v. 38. *The summes of the Prophets dwell before him*. *Pellican* expounds it well, they lived under his instruction and government. Of these gourds gathering through ignorance, and putting into the pot for food, this allegory is made by *Lyra*. He that giveth the literall sense of the law onely, or teacheth Philosophicall speculations, marreth the food of Gods people, so that they are hereby brought in danger of death, for the letter, saith the Apostle, killeth, but the meal of spirituall understanding put to, maketh it good and wholesome. By others, death is in the pot, when a man teacheth for divine doctrine what he gathereth ignorant ly, having no found ground for it in the holy Scriptures, and therefore he, that teacheth any other thing, must be accursed; *Gal. 1. 8.* but how bitter and venomous soever any thing be, the danger is removed, if it be corrected by the meal of Gods word. And when men through their ignorances endure much bitterness and misery, Christ is the grain of whom meal is made to sweeten all again, *Rom. 5. 1.* because through him we have peace with God; and joy in tribulation. And hitherto, one miracle in feeding the hungry, now followeth another, v. 42, 43. A man from Baalshalisha bringing to *Elishah* 20. loaves of barley, of his first fruits, he fed therewith 100. men, and somewhat still remained, when as his servant thought, that they were nothing to set before so many; because, as *Lyra* hath it, they were little, and most probably would not ordinarily have sufficed above 20. men. Of their smallnesse this is proof enough, that one man brought them and eares of ripe corn in his garment or scrip, as *Jerome* turneth it, and that the prophets servant thought it a shame to set them before so many men. Barly loaves are brought, because that grain was ripe first in those parts. Baalshalisha, from

from whence hee came, was in the tribe of Benjamin, according to *Iunius*, the place; that *Saul* went through in looking for his fathers asses, 1 Sam. 9. 4. but *Adrichomius* placeth it in Ephraim, and the plains of Sharon, which was famous for fruitfulness. This man certainly was godly, and therefore the worship of God being perverted at Ierusalem, and turned into idolatry, so that it was not fit to bring in the first fruits thither, and to the temple, as they ought otherwise to have done, he brought his to *Elishab* the man of God. Yet *Tostatus* will not have them such first fruits, as belonged to the priests, but such as used to be presented to eminent men for honours sake, which I shall believe, when I finde in any place of scripture any such first fruits spoken of. When the man of God would have these loaves set before 100. men, and his servant spake against it as being too little to satisfie so many, he urged him yet to do it, saying, *Thus saith the Lord, they shall all eat, and there shall remain.* God at that instant most probably revealed unto him by his spirit, that he would work this miracle at his desire. For although no mention be here made of his blessing the bread by his prayer, yet *Theodoret* speaketh of it, as done immediately before the distributing of the bread amongst them. Wherefore it is to be conceived, that first he prayed for this blessing, and then distributed the bread amongst them. And herein *Elishab* did notably figure out that, which was afterwards to be done by our Saviour Christ, viz. his feeding 5000. with a fewer number of loaves and fishes, as hee was farre more full of the spirit then *Elishab*. Mytically, saith *Rabanus*, by the man bringing from Baalshalishah 10. loaves, &c. understand one holding the true faith of the Trinity, because Baalshalishah signifieth the Lord three, who by teaching the old testament, bringeth loaves, and by teaching the new, ears of new corn, of which all feed to sanctification, and yet through the blessing of that prophet, there remaineth to feed others.

*Junius.*  
*Adricom.*

*Theod. qu. 19. in*  
*4. Reg. Is ben-*  
*edictionem im-*  
*perii, ut illos*  
*centum exsaria-*  
*ret, &c.*  
*The Allegory.*  
*Rabanus.*

## CHAP. V.

**N**aaman the Captain of the army of the King of Syria was a great man with his lord: for by him had the Lord given to Syria deliverance, &c.] As *Elijah* had wrought one miracle upon a heathen womans meal and oyl, so *Elishab* here upon a heathen mans body, infected with the leprosy, of which, see what it is *Levit. 13.* and thus whilst religion went down in Israel, idolatry prevailing, it was set up by some amongst the heathen, idolatry being abandoned. Whereas it is said, that by him deliverance or saving was given to Syria, the Rabbins say, that it is thus spoken, because he shot the arrow wherewith *Ahab* was slain, which is not improbable, or at the least, that under his conduct, that battell was fought; which freed Syria from all danger of invasion by Israel; for which cause the king had him in great estimation. But Syria thus prevailed onely for the finnes of Israel, through Gods just judgement giving strength and power to *Naaman* against them for their punishment. If it be demanded, whether *Naaman* were endued with grace, because it is said, that God by him gave deliverance to Syria? *Martyr* answereth, it is not probable that he had any true saving grace yet, because there is nothing said to intimate it, and the country of which he was, lay under the great sinne of idolatry generally, and he might have added, that somewhat is said, intimating him formerly to have been an idolater, viz. his resolving after his healing, to sacrifice to none other but to the God of Israel, and his scornfull contempt at the first of the message sent to him by *Elishab*. It is to be understood therefore, that God wrought not by *Naaman* for his grace, but because to deliver a people in any great danger, some man must be made an instrument, and commonly it hath bin such an one as hath excelled in military vertue, the Lord to commend even this as a good thing to all Captains and military men chose *Naaman*, who excelled herein, as he formerly saved *Isabell*, Gilead by *Saul*, and Italy by *Marinus* from the Cymbrians, and Rome by *Fabius* from the Carthaginians, and *Hannibal* a most powerfull enemy. For the

*Pellican.*

*P. Martyr.*



saying, that God by him gave deliverance to Syria, it is intimated that when any man of valour prevaileth, he is but the instrument, and the power is from God alone, that we may look up to him, and learn to love and feare, and put our trust in him, and not in any mortall man.

For the time when *Naaman* came to *Elifsha*, one will not have it, as it is set down in order, because *ch. 8. 4.* the king of Israel is said to have talked with *Gehazi* about the gifts of *Elifsha*, which cannot be thought to have been done after this, but before it; seeing *Gehazi* was a leper alwayes after, and with such none conversed; but they were forced to live separate, for feare of infecting others. He therefore placeth all the miracles, *ch. 6.* and *7.* and *Hazael* his coming to *Elifshah* for his Lord *Benhadad*, *ch. 8.* before this, determining the king of Syria here spoken of to be *Hazael*, and that *Benhadad* was dead before this.

But this reason seemeth to me to be too weak to pervert so much the order of the sacred history, when there is none apparant cause; for although lepers were commonly put apart, yet they might upon occasion come forth with a white wand, and happily the king had some occasion at that time to send for *Gehazi*, and so took the opportunity to question with him about his masters miracles, *Serrarius*, who is for the said disorder here, saith, that if any man will maintain the order of the history, he must hold that *Gehazi* repented, after his smiting with the leprosie, and so was healed again for his particular, although his posterity was not. But because this is against the text, saying, *the leprosie of Naaman shall cleave to thee, and to thy seed for ever.* We maintain it not thus, but as hath been already said. The means whereby *Naaman* came to the prophet to bee healed was this; a little maid being taken by the Syrians, as they came out by bands against Israel, served his wife; and seeing her master to be a leper, wished that he were with *Elifshah* to be healed. If it be demanded how she was brought to this believe, that *Elifshah* could doe this great miracle, seeing there were then many lepers in Israel, as our Lord saith, *Luke 4.* and yet he healed none of them? I answer, shee heard that hee had done greater works, as encreasing the widowes oyle, and raising the dead, &c. and therefore she believed, that he was able to doe this also. Now he that heareth this being guided only by the light of nature is ready to say, what good luck *Naaman* had to light upon such a Captive, but we that believe the providence of God to moderate in every thing, must say, what a providence it was to bring this maid in the way of *Naamans* souldiers, that she should be taken by them, and that shee should come to dwell in his house, and that she should be moved to speak of such a thing as as she had none experience of before, and what a providence it was that *Naaman* was smitten with the leprosie to cause him to goe to the prophet, that he might be converted and saved, so that we see God will provide means to accomplish what he hath preordained touching any man, although it be past mans imagination, that we may believe in God, and make use of the means as he shall bee pleased to offer them for the attaining of that which we desire, as *Naaman* did; not in regard of his greatnesse, despising the speech of his poorest servant, and so as whosoever doth not, shall never attain it.

*Naaman* hearing what the maid said immediately reported it to the king, that with his leave he might goe into the land of Israel, which he could not otherwise have done, being in such place and authority in that common wealth. The king not only gave him leave, but also wrot his letters to the king of Israel to treat him; that is, by his great prophet, who lived in his dominion. Wherein *Marye* rightly observeth a special work of Gods spirit in the kings heart also, in that he derided not the motion, although he were an idolater, and so did vilipend both the true God and his prophets; for God moved his heart so, that he gave all approbation and furtherance to the intended voyage. When the letters written by the king of Syria came to the hands of the king of Israel, he rent his clothes, as accounting them blasphemous, seeing he ascribed that power unto man therein, which was proper to God alone, and he feared also that he thus wrot only to pick a quarrell with him. Indeed the letters seem to come from a proud and imperious spirit, ground enough of a quarrel, the words being these. *When this epistle cometh to thee, I have sent Naaman*

Serrarius.

V. 2.

Nota.

V. 4.

P. Marye.

V. 7.

my servant to thee, that thou shouldest heale him of his leprosie. But considering the premises that the king of Syria had heard of a prophet within Ioram's kingdome that could doe it, there was no cause why he should interpret the writing so, as being sent only to pick a quarrell, unlesse it were for the manner. And yet happily the king of Israel did not indeed conceive so much of the power that was in *Elisbah* to heale, as that little maid of *Naamans*, no nor any Prince or Lord about him, nor many in Israel; for if they had, some or other would have wished their friends that were leprous, to have sought to *Elisbah* for cure also. But the king of Syria thinking it to be a thing commonly known in Israel, by reason of the speech of that Israelitish captive, wrot so curiously without mentioning the prophet, whom he meant he should cause to doe it, as he respected him, or feared his puissance; for he doubted not, but according to the maids saying, there was one who could do it, and if he would, he could cause it to be done; and therefore he would have him by this writing to understand, that if it were not done, hee would not take him for his friend, but enemy; and deale with him accordingly. Some think, that the malice of *Ioram* was such against *Elisbah*, that though he were put in mind of him, he would not use his help or counsell, but seeing he once before sought to him in his need, and since that time it seemeth, that *Elisbah* was gracious with him by his offer made unto the Shunamite, *ch. 4.* I cannot subscribe to this, but rather attribute the kings astonishment to his simple ignorance, as not conceiving yet by what meanes that might be done, for which the king of Syria wrot; and therefore holding it impossible for him or any man in his dominion.

But *Naaman* did not only bring letters, but a great treasure with him to reward him, that should doe so great a work, *even ten talents of silver, and 6000 pieces of gold, and ten change of garments.* Now the Syrian talent was 46. pound, 17. shillings, 6 pence, ten talents, 468. pound, 15. shillings. The 6000 pieces of gold were 1000 drachmaes, and a drachmah was as much as an Hungarian ducket, that is, of our mony 7 shillings 6 pence a piece of gold, then was one shilling three pence, and 6000. 315 pound; treasure enough to give away at the Court, and to the prophets for this favour, and to bear him out like a Prince in his travell with all his train. For he thought that the prophet was greatly to be rewarded by him so great a man, and such as the King of Israel should imploy to send for the prophet, or with him to the prophet, he meant not to let go unrewarded; such is the courtesie even of naturall men towards their benefactors, which should make us ashamed to be unthankfull for good done to us. And for his travell, being so attended much was requisite, it being from Damascus to Samaria 132. miles, and from thence to Jordan 16. and both these numbers of miles he doubled, before he came home again.

The tidings of these letters being brought to *Elisbah*, and how much affrighted the king was, he sent word that he would have *Naaman* come to him, that he might know, that there was a prophet in Israel, who could do any cure, when the king himself could not tell how to get it done. For indeed the king of Syria erred greatly, when thinking, that the king of Israel could cause the prophet to heal this leprosie by his kingly authority, he wrote unto him to do it, seeing howsoever a king can command other things to be done, yet he cannot command that, which is above the power of man, as this was. And therefore neither did he send for *Elisbah* now or before, when his army was without water, as knowing himself in this power to be his inferiour, and therefore unworthy to have *Elisbah* come unto him, as the Centurion that came to Christ for his servant, said that he was unworthy, that he should come under his roof, *Mat. 8.*

When *Naaman* came with his traine to *Elisba* his house, which he had in Samaria, as may be gathered, *Ch. 6. 32.* he came not out unto him, neither bade him come in, but onely sent to bid him go and wash in Jordan seven times, and so his flesh should come againe as the flesh of a childe. This he did not, saith *Martyr*, out of pride, but to avoid the overmuch reverence, which he thought *Naaman* would be ready to give unto him, that his mind might be intent to God onely, from whom this sanation should come. But this is not probable, seeing after the cure wrought he admitted him to his presence, *v. 15.* when there was more likelihood

V. 5.

H.B. Patri-  
arkes travels.

V. 8.

V. 9.

P. Martyr.

Lyra.

V. 11, 13,  
13, 14.

Note.

Benjam. Judeus

Note.  
1 Pet. 2. 18:Quot habes ser-  
vos tot hostes ha-  
bes

P. Martyr.

of this danger. He did thus therefore more probably, both to try his faith, and to make the miracle more illustrious, seeing the Prophet neither seeing him, nor speaking to him, nor touching him, he was yet healed meere by doing as he sent word unto him. Whereas otherwise he might haply have thought, that he was healed by some vertue coming from *Elisba*, and not have attributed so much to Gods power, which being now made so apparant might deterre the *Syrians* from coming against Israel, which had so mighty a God to protect them. Thus also *Lyra*. It was not therefore pride, but great humility in *Elisba* out of which he did thus, that nothing might be attributed to him, but all to God, by whom he was also directed to doe thus, that *Naamans* pride might be pulled downe, and he by humility and obedience in doing what he was commanded, although seeming too weake to produce so great an effect, might be prepared to have this miracle wrought upon him. *Naaman* at the first hearing of this waxed wroth, as thinking himselfe mocked, but being better perswaded by his servants, he went and washed, and was healed. He imagined another way with himselfe, that the Prophet would come out and pray for him, and lay his hand upon the leprosie, and by such meanes sanation might be attained, but in the water of Jordan he could not see, how there should be any vertue to doe it, neither could there, but by the working of him, that is Almighty. Thus man sometimes will prescribe unto God which way he shall helpe him, and if he goeth not that way to work, he despaireth. Whereas we must be willing to be saved that way which God appointeth, although it may seeme foolishnesse unto us. In uttering his choler at *Elisba* his answer, he said, *Aren't Abana and Parphar, rivers of Damascus, &c. Martyr* and *Pellican* render it *Amana*, and so saith *Ianinus*, it is called by *Historians*; and sometime, *Adonis*, and *Parphar*, *Orontes*.

*Benjamin* in his itineray saith, There is no where seen in all the world a citie fruitfull like this citie of *Damascus*, which two rivers falling from mount *Hermion*, do blesse, *Amana* and *Parphar*. For the citie lyeth under mount *Hermion*, and *Amana* runneth into it, all great mens houses, and the streets and markets being supplied with the water hereof carried by pipes, *Parphar* runneth by the citie, and hereby the gardens and paradises about the city are watered, of which there are abundance, making it the most fruitfull of all other cities. Thus he; and *Adrichomius* calleth it *Abana*, or *Amana*, as he saith, it is in Hebrew, but not in any copie that I have seen, but onely *Abana*; he calleth it also *Aman* and *Amma*, affirming it to be a most clear river, and pleasant. But whereas *Benjamin* would have this to flow through the city, *Adrichomius* saith, that the other cutteth through the city, and this walseth upon the West and South thereof. Now the water of these rivers being so good, *Naaman* thought it a vain travail to come from them, whose waters he had often used without any such effect, to wash in Jordan to be healed. But the sick wanting skill in phisick, cannot judge of the operation of the bath prescribed by the skilfull Physitian to heal him, and therefore must follow his directions, looking for successe out of a confidence in his skill, through Gods blessing that prescribeth, and so ought *Naaman* to have done, as indeed he by and by upon better consideration did. For his servants saying unto him [ *Father, if the prophet had commanded thee some great matter, wouldst thou not have done it? &c.* ] he went to Jordan, &c. In that they called him father, it intimateth, that he was loving and kinde unto them like a father, to the reproof of all cruell and churlish masters like *Nabul*; and yet if any servant be under such, he must bear it patiently. But such masters instead of love, get the hatred of their servants, whence the proverb did arise, *Thou hast as many enemies as thou hast servants*. *Naamans* example, to whom so much good redounded from his servants, should invite all other masters to the like humanity towards their servants, and not to despise the counsell of servants; or of any the poorest and meanest, because sometimes, he that is outwardly despicable may conceive better of a thing, then the greatest and the wisest. *Martyr* will have *Naaman* called father by his servants, as he was commonly called for the deliverance, which he had wrought for Syria, *pater patrie*, the father of the country, as *Ioseph* was called for saving his countrey [ *Abrech* ] a tender father. But what did his ser-

vants



vants counsell him to doe? To think well of the Prophets command, and to follow it because it was easie to be done, and for the effect they doubtlesse believed, that it would be wrought, because he was a man of God, that commanded him to wash and be whole, and they had most probably heard, that they, who had hitherto followed his directions, had successe according to their hearts desire, as both the army in digging of pits or ditches, and such as brought him salt at Iericho to heal the waters, and meal to cure the corrupted portage. These were faithfull servants then, who neither hated their master nor flattered him, and therefore are worthy to be followed by all others. If they had not greatly loved, but hated him, they would have held their peace, rather laughing at his proud disdain, and joying to have him return home again a leper, then perswading him for his good: if they had been sycophants, they would have been ready to say as he said, and to exasperate him more against the Prophet, who sleighted so much, so great a man as he was, as being rustickall and unable to do any thing for him, or willing to make a mock of him all over Syria, in that he would have him travell so farre, to be healed by such weak and silly means, as washing in common water.

*Wherefore he went and washed in Iordan seven times, and his flesh came again as the flesh of a little childe.* ] That is, saith *Lyra*, as the purest and clearest flesh of all other, because that is without mixture, whereas the flesh of others is mixed with the nutriment wherewith the body is nourished. And this similitude is used, to shew, that this was done in a figure of regeneration by baptism, wherein the image of the new man commeth againe, which is in righteousness and true holiness, *Ephes. 4.* and to figure out the same, the man that was blinde, was sent to wash in the pool Siloam, whereupon he was healed. To be regenerated therefore, and to be converted and become as a little childe is all one, and such we must be, or else we cannot be saved. *Naamans* washing seven times, served to set forth the manifold gifts of the spirit, of which they that are regenerate, are made partakers, and not the oftener iterating of baptism, as *Martyr* saith. For in these two things *Naamans* washing was unlike unto baptism; first, in that he washed seven times, baptism but once; secondly, was healed by washing, but justification is attained before, and not in washing, as *Abraham* was justified and then circumcised, so baptism followeth as a signe or seal of justification, not thereby, but by faith before obtained, thus he; but this is to be understood of *adults*, for infants are healed of the foul leprosie of originall sinne set forth by *Naamans* leprosie in baptism, seeing they want faith, being onely the seed of the faithfull, and so having right unto baptism, which saveth as *Noahs* Ark, *1 Pet. 3. 21.* Faith then justifieth and saveth by the accessions of baptism in the adult according to that, he which beleeveth and is baptized shall be saved, and baptism without actuall faith saveth in infants coming of faithfull parents, yet they are so saved as originall sin, the leprosie of their natures being in baptism washed away spring not up again, as a root of bitterneesse into actuall and voluntary sinning. For in this case we must be renewed by faith and repentance, and so we recover justice lost, which baptism once received, serveth to seal up unto us for ever, and therefore is not to be iterated again.

*Naaman* being thus miraculously healed, returneth back to *Elisab* to make profession of the faith, to which he was now turned, and to shew his thankfulness: for he said, that he knew now that there was no God in all the earth, but in Israel, and he offered him gifts, and urged him to take them, but he refused them with an oath. And hereby it appeareth, that *Naaman* was healed, not onely in body, but in soul also. Seeing he did both beleve with his heart, and confesse God with his mouth, and after the manner of the truly faithfull, came with an offering, for the great benefit received, to shew his thankfulness therefore; as amongst the ten lepers whom Christ cleansed, one that returned to give thanks is spoken of as singularly godly. In saying, that there was no god in all the earth but in Israel, he meant not, that God was concluded within the bounds of that land, for he fillethe heaven and earth, but that the God which was worshipped in Israel by *Elisab*, and all that cleaved unto him, as all ought to do, was the only true God, and that the

V. 14.  
*Lyra.*

The Allegory.  
*P. Martyr.*

V. 15.

gods

gods worshipped by other nations, were idols and no gods: for that it is to be understood of *Elishah* his God onely, and the God, which had his temple in that land, thus said to be in Israel, because there, and not in any other Nation his lawes were taught, and sacrifices were offered to him, is plaine, because it was that God, by whose power *Naaman* was healed, which neither *Ieroboams* calves, nor *Baal*, after whom the great sort in Israel went a whoreing, could have done. But why did *Elishah* refuse his blessing, as he called it? did he by so doing teach that it should be unlawfull for the men of God to take any thing towards their maintenance for their paines in their calling? or what other reason might there be. For the first cannot hold, because the labourer is said to be worthy of his hire: see also 1 *Cor.* 9. *Gal.* 6. 6. It must be therefore, because it was and ever shall be unlawfull to take a reward for any miraculous healing, according to the charge also given by Christ to his Apostles, saying, *Freely ye have received, freely give.* Thus *Pellican*; saying also, that miracles were done for the glory of God and the salvation of men, and not for the increase of worldly goods, or to satisfie covetousnesse. For this were to abuse the immediate act of God, as if it were purchaseable by money; as a Physicians direction, which is so much detested before him, that when a certain Scribe would have followed Christ to make a gaine of his miraculous sanations, he rejected him as a crafty foxe: and when *Simon Magus* would have purchased this power for such an end, he was pronounced to be in the gall of bitterness.

Math. 8.

Mat. 8.

P. Martyr.

Lyra.

2 Cor. 12. 14.

1 Tim. 5. 8.

P. Martyr.

V. 17.

Junius.

*Peter Martyr* and others adde, that he refused, because he would have *Naaman* still to fix his minde upon God, and seeing how much he was obliged unto him for so great a benefit freely conferred upon him, be the more inflamed with his love; and againe, that by this contempt of worldly riches shewed by the Prophet, he might be drawne the lesse to admire them, yea to contemne them also in respect of things heavenly, which alone he by this meanes plainly saw satisfied *Elishah* so; that he cared not for worldly goods: and lastly, that he might not be scandalized, as he might have been, if *Elishah* had taken his rich rewards offered, for so he might have thought that his end was not, but to get worldly gaine by his God, and thus he himselfe might have rested in the fruition of outward things, as the highest attainable by such as believed in him. *Lyra* saith, that he wold take nothing, that he might shew, that he sought not his things, but the saving of him both in soule and body. Neither should any man of God in dispensing the mysteries of salvation seeke any other thing, according to that of the Apostle, *We seeke not yours, but you*, although he may take maintenance for his labours in the ministry to live upon and to provide for his family, as every one is bound to doe. The Apostle *Paul* indeed laboured for his living and preached in some places freely, but neither did hee so to give us an example, unless it be in the case of first planting a Church, neither did he totally refrain from taking, for he saith, That he robbed some Churches to minister freely to the *Corinthians*, that his evill willers, the false teachers there might not object covetousnesse unto him. And as *Paul* did, so saith *Martyr*, did some *Waldenses* in some part of *Poland*, which made them to be reputed the true Pastours, and others that tooke maintenance, bellies. But this was the effect of a blinde zeale in them, seeing it is allowed, that he who serveth at the altar, should live upon the altar. But if any have living sufficient of their owne, may such take maintenance for exercising and labouring in their ministry? *Martyr* answereth, That if it be said they should not, this were the way to make other ministers contemptible; that take, and to make parishioners not used to give their Pastours maintenance, to thinke more strangely of him, that should come afterwards to take it, wherefore he conceiveth, that such a minister shall doe best to take and give it to the poore; where in though I assent unto him, yet to take it and to dispoise of it, as his owne, is not to doe all (provided, that according to his double meanes he be hospitable and charitable) seeing it is his hire for his great labours.

And *Naaman* said, And shall not I pray thee, two mules loads of earth be given to thy servant? for thy servant will henceforth offer no sacrifices to other gods, but to the Lord onely.] The Vulg. lat. As thou wilt, but I beseech thee, *Peter Martyr*, Et non desur quas? Iun. At the least I pray thee, let there be given. And he addeth, that this

this request, as also the next, that God would be mercifull unto him, when his Master should bow leaning upon him in the house of Rimmon, proceeded from his ignorance, because the true God was to be sacrificed unto not upon Israelitish earth, but at his temple in Ierusalem. Wherefore the Prophet gave him none other answer, *But goe in peace*, meaning that these things belonged not to the peace of his conscience, but rather to the disquiet thereof, God being hereby provoked. But *Lyra* justifieth *Naaman* in this his purpose of sacrificing to God out of the peculiar place hereunto appointed, because although the Israelites were tied to one place, yet the faithfull amongst the Gentiles were not, seeing the Mosaicall law was not given to them, but to the Israelites, as these words commonly used, when any rite about the worship of God was prescribed, *speake unto the children of Israel, and say unto them*, doe shew. As *Noah* then sacrificed any where before the Law and *Abraham*, so it was lawfull still under the Law for the Gentiles. Whereas he would have earth out of the land of Israel to make an Altar for this purpose, to which as to the other, the Prophet answered nothing but *Goe in peace*. He asked nothing, but what he might lawfully doe, although not necessary, seeing he might have reared up an Altar of any other earth, as well as of that, onely he thought the land, where the true God dwelt peculiarly, more holy then any other, and because that herein he had beene healed, he would shew a more venerable respect unto it. For his saying, *Goe in peace*, to his other request also, he hereby shewed likewise, that he needed no indulgence for it, being also lawfull. For he desired not, that he might be pardoned for dissembling any idolatry, which he meant not any more to commit either really or feignedly, but onely, that it might not be laid to his charge out of the idols temple, so not in it to performe his service to his Master the King by leaning to support him with his shoulder, upon which he used to leane and worship *Rimmon*, which because he might lawfully doe, the prophet made him that answer, that he might of this make no scruple. Thus *Lyra*, *Hugo Cardin.* saith, that he meant to feigne a worshipping of that idol still, and herein the Prophet dispensed with him for a time, that living amongst idolaters he might have the opportunity to preach unto them the true God, he promising to *Elisabab*, that he would shortly leave his place and not come any more in that temple. But this is worthily rejected by *Lyra*, seeing evill is not to be done; that good may come of it, neither can any man dispense with one for doing that, which in it owne nature is evil. *Pellican* saith, that the prophet dealt with him, as with one weak in the faith, but yet truly in him, bearing with him in his weakness, and accepting of him for his heart in sincerity set to worship the true God and not any idol more; and so he answereth him, *Goe in peace*, to shew, that he should be accepted of for his godly purpose, and that what he did as a weake beleever should not be imputed unto him, which maketh against those that are so ridged against *Neophytes*, as that they looke that they should be exact in every thing at the very first, and if they be not, they are ready to censure them. *Martyr* agreeth with *Lyra* as touching the lawfulness of a Gentiles sacrificing to God upon any earth; holding that *Naaman* would have some to carry away from hence yet for the purpose, that by making an Altar of it in his owne countrey he might make publique confession of the God of Israel to be the true God: and hereby be alwaies put in minde of him, and the benefit received in that land by his mercy to be stirred up to continuall thankfulness therefore; neither would he have any of the earth of that land for this use, but so much earth out of *Elisabab* his house, for which cause he asked it of him, whereas otherwise he could have taken it without asking, although some say, that he asked it of him, because taking it by his allowance he thought it might be of vertue to do him good, as the water of Iordan at his word had done, whereas otherwise he knew there was no such vertue in it. I thinke, that he asked it of him neither for one of these reasons nor the other, but onely to let him know by this outward signe, that the God of Israel onely should henceforth be his God; and although he would take nothing offered him, yet his cost should goe in offering sacrifice to God, and he moved him in it, because he would doe nothing but by his approbation in matters of such moment. The conceit of some mentioned by *Martyr* and some others is not

*Lyra.**Hugo Card.**Pellican.**P. Martyr.*

not



The Allegory.

not worth the naming, viz. that *Naaman* would have this earth to put under his feet: when he stood in the house of *Rimmon*, for both it had been absurd, and he expressly shewed for what use he would have it, saying, *I will sacrifice to non: other God, &c.* Whether *Elishah* assented or no it is not said, but he answered to both his requests together and so assented, yet not to countenance the superstitious bringing of a little earth or stones from the Holy Land by pilgrims of all parts as a means of blessing: but hereby was figured out the translating of Gods favour set forth by that earth, whereon he professed to dwell, to us Gentiles, as the Syrians were, being herein some of the first fruits of the Gentiles, because the signe of Gods favour and presence came thus first to be amongst them. Touching the other passage, *Martyr* maintaineth it to be a sin for *Naaman* to do, as he said; although his heart were right towards the true God, because he prayed God in this matter to be mercifull, which he needed not to have done, unless he had known it to be a sin. Moreover, not onely evil, but all appearances of evil is to be avoided, if he therefore bowed before the idol when his Master bowed, although not with any intention to worship it, there was an evil shew and example to others, that beheld it to draw them to doe the like, for as much as they could not see into his heart to put a difference bet ween his act, and his masters.

And likewise if any be present at the Popish idolatry of this masse, they become guilty of the sin of idolatry, for so doing, although their hearts be against it. Wherefore he preferreth the piety of those Princes before *Naamans*, viz. of Saxony and the rest, who attended the Emperour *Charles 5.* onely to the Church doore when he went to masse, but entred not in with him. Whereas *Elishah* answered as not disliking what he meant to doe, whereby it may seem not to be a sin; he saith, that by these words, *goe in peace* ] he meant nothing else, but that God who had enlightened him so farre, as to see and know him to be the only true God; and that to be present at idolatrous worship was sin, would direct him so; as that he should never to keep his worldly dignity, yield to doe this, and that he prayed for him, and even prophesied hereby, that he should never doe it. But seeing no man in common sense would thus understand these words, but as an encouragement to doe what he had propounded without any scruple, and *Naaman* is not to be thought to have understood them otherwise, I cannot assent to them, although our own men, who would streine them to another sense, which was never given by any ancient Expositour, that I have seen. In saying then *goe in peace*; he doth rather secure him from all danger of sinning in doing his office to his master, either out of the house of *Rimmon* or within it, and yet giveth no toleration to him or any other of feinedly yielding any outward reverence to an idol, for all worship in this way of religion both outward and inward is to be given to God alone; for the arguments brought to prove it a sin, which *Naaman* intended. I answer, first that it was *Naamans* ignorance which made him feare it to be a sin, and it is no good reason from words spoken in ignorance, implying an act to be a sin, to conclude it to be so indeed. Secondly *Naamans* publick profession made by bringing earth out of *Israel* to make an altar to sacrifice to the true God onely; freed him sufficiently from all appearances of evil before all men, and made it apparant unto them, that what he did in the temple of *Rimmon*, was without all respect to the idol in duty to his Lord only. And to be present at idolatry for some other end without any way countenancing that sacrilegious act, is not to be censured as a sin; witnesse the prophet *Elishah*, who was present, when *Baals* priests sacrificed to him, but to deride them, and the 3 children in *Daniel*, were present, when the golden image set up by *Nebuchadnezzar*, was worshipped; But however *Naaman* sinned not in this his service done to his master in an idols temple, they cannot be excused as free from sin, who are present at idolatrous worship only out of curiosity, or because they would not be known to be of a divers religion for feare of danger or displeasure; for this is grosse dissimulation and halting, which God cannot endure. To conclude, in justifying *Naaman* in this matter, as if I goe not from the ancient Expositours upon this place, so I goe not farre from *Martyr* himselfe, where he saith, if the person that is present at idolatrous worship, be known to abhorre from idolatry, he may be thought to be present

Math. 4

sent

sent, and to bow the king for some other cause, especially a protestation being first made by him, only differing wherein he differeth from himself in his next words, which the sacred history doth not shew, that Naaman made in that temple before the Syrians, and some words used before in speaking upon the 3 mules loades of earth, which he asked; viz. he would first and chiefly that the altar made of this earth, should be a monument amongst the Syrians of his faith in the true God, the God of Israel; for what was this else but to make a publick profession before the Syrians of his being turned from idols to the true God, who was worshipped in Israel.

When Naaman was gone a mile, in his return, the vulgar Latin *electo tempore*, but the Hebrew *בדרך* a mile of ground, Gehazi thought within his covetous heart, that although his master had spared Naaman, yet he would get something of him, and so he sware that he would follow him with speed, &c. The sin of Gehazi saith *Lyra*, may be noted to be manifold. 1. Covetousnesse, making him to gape after gain, by the leper healed. 2. Swearing the Lord liveth, so do that which was to the dishonour of God. 3. Lying to Naaman, when he told him that two sonnes of the prophets were come to his masters, and he would pray him to give them a talent of silver, &c. 4. Theft in that he hid the mony received, laying it up for his own use. 5. Lying to *Elisabab*, when hee said, that hee went no whether, wherefore he was adjoined to be smitten with such a leprosie as Naaman had, both he and his children for ever; being herein faith *Pellican*, a figure of the covetous in their childrens holding that which they have unjustly gotten. There is another sin also that *Lyra* here layeth upon Gehazi, that being urged by Naaman, he sware that *Elisabab* had him say so to Naaman; for he saith, it is in the Hebrew *[Swore, and take two talents]* and the more indeed hath this signification as well as others, wherefore *R. Salomon* so rendreth it, but other Expositours reject it as not agreeing, because after this it is said, he compelled him. *Martyr* saith, that Gehazi sinned also in speaking contemptuously of so famous a convert, calling him this Syrian, and detracting from the discretion of *Elisabab*, as if he had not done wisely in sparing a heathen man full of wealth; and by this meanes wanting wherewithall to relieve poor sonnes of the prophets, living under his tuition, as *Judas* found fault with the spending of a box of pretious ointment upon Christ when it might have been sold, and the price given unto the poore, not that he was so well affected; but because he bare the bagge and was a thief, and so thought that committing into his hands, hee might have gotten a good part of it. In like manner Gehazi most probably taxed his masters forbearing to take, because he was disappointed of a prey, which by this means he expected. Now Gehazi was not so covetous and dishonest, but Naaman was as free and credulous. For he not only stayed, when he had heard of his coming after him, but also came down out of his chariot, and went to meet him; which was much for so great a man to a poor servant; but he respected the prophet whom he served and his God, to whom he ought all respect and honour, although he were now by him abused. Which sheweth, that it is not alwayes like master, like man, neither doe the best means work upon some that live continually under them; but there is more grace in some, that want all means, or enjoy but little; then in such, as Naaman excelled Gehazi. But let all be warned by his dreadful judgement to flye covetousnesse, which being in the heart, no means can worke for good.

Moreover Naaman most willingly gave him two talents, when he asked one, and sent two porters to carry them, which when he came to the Castle he tooke and laid up. The Vulgar lat. *When he came in the evening*. Montanus, *into a secret place*. *Vasabl.* and the *Chald.* *Into an obscure place*. For all these expositions the word may beare, and it is likely, that he had this treasure, that it might not come to his masters knowledge although he had taken it in his name, as desirous still to be reputed godly and sincere before him, when he proved himselfe herein a very thief, and he is said to have laid it up in the house, that is according to *Plato*, in his owne house. *Elisabab* presently upon his coming before him shewed, how vain his seeking to hide it was, for nothing can be hidden from God, or from such, as to whom he maketh his revelations; therefore he saith, his heart went with him, meaning, that by his propheticall spirit he saw him. Whereas in checking him he

V. 19, 30.

Lyra.

Pellican.

P. Martyr.

V. 31.

Naaman's  
word (Martyr)  
is used to

V. 34.

faith

V. 26.

saith nothing of the money, but of the raiments, and Olives, &amp;c.

*Is this a time to receive raiments, olives and vineyards, cattle, oxen and servants?* It was to set forth the great summes of money, to which two talents doe amount, as may be gathered also from that, which was said before.

They were so much as would suffice to buy all these things, saying, *Is this a time to receive, &c.* he meanes, when he refused to take any thing, that Gods glory might be the more illustrated; he taxeth him therefore, as pulling downe that, which he had built up, and indeed all taking of a reward at any time, when God by his Prophets forbiddeth it, implying yet, that there is a time of receiving for the Prophets maintenance of his disciples.

V. 27.

*Therefore the leprosie of Naaman shall cleave to thee and to thy seed for ever.* That is, such a leprosie, he had, viz. the greatest and most incurable. And this punishment was most just, that having Naamans money he should together with it have his leprosie, for gaping after the filthy lucre a filthy disease, for his selling secretly the grace of God, an open infamous brand, for sinning about the healing of a leprosie, the leprosie, that it might appeare to come not for any other sinne, but this, for his seeking to enrich his children with goods basely gotten, the debasing of them by this loathsome disease for ever. And mystically this teacheth, that they provide ill for their children, who by unjust meanes seeke to get riches for them, they get Gods judgements, as is most commonly seene, in that they are cithetted with the same servile bands of covetousnesse, or as is most commonly seene, they breake out with the leprosie of riotousnesse, which can never be healed. The Hebrewes by the seed of Gehazi will have no infants or borne after this understood, but onely his children growne up, and R. Levi Ben Gerson by these words [*for ever*] understandeth the subilee, lest God should seem to be too cruel. But seeing Ely was also punished in his children then unborn, and Iosab, &c. there is no reason thus to limit this judgement against Gehazi, seeing all are tainted with sinne, and God to terrifie the more with his judgements may without cruelty for the sin of the father plague both him and his sinfull brood also outwardly at his pleasure, as hath beene sometimes before shewed. Wherefore God made Gehazi and his seed a lasting monument of the odiousnesse of sacrilege, that in the ages to come it might be pointed at, and said, Behold the fruit of sacrilege, to make all others to have it in abomination. Gehazi is lastly said to have gone out from him a leper as white as snow, that is, the most incurable, as appeareth, Lev. 13. And he is said to have gone out, because the leprous were to be separated to an out place remote from the house, and never to live in company with them any more. Hugo Cardin saith, That some thinke, that Gehazi had no seed, but that mystically they are Gehazites, even his seed as it were, that sell spirituall things, as they are symoniacall, that buy them, or such as when spirituall gifts have been freely bestowed, looke for a recompence after wards, the seller or buyer by pact being both symoniacall. Peter Martyr will have the Pope set forth by Gehazi in that he taketh of those, that the Apostles let goe free, houses and lands, &c. abusing those of whom he taketh, with lies, as he did Naaman. But when he thinketh in thus doing to lye hid from Elishah, that is, Christ, he always beholdeth his impostures, and will judge him to depart from his presence, as most foule and filthy, and never to come where his saints dwell, but in outer darknesse for ever.

Hugo Cardin.  
15. V

P. Martyr  
The Mytery  
of Gehazi.

ps. V

## CHAP. VI.

V. 1.

After that Gehazi was cast out, say the Hebrewes, who was sharpe to the followers of Elishah, and grudged at his spending of the gifts brought in upon them, the number of them increased so, that there was not room enough for them to dwell together. Wherefore they consult about making another house at Jordan. To this yieldeth another reason of this increase of his followers, viz. because they were pinched with famine, which yet continued, and Elishah, they beleaved, was

To status.

able



able either by miracle to provide for them, or by meanes of the provision brought in unto him by such as were godly affected. Howsoever it is worth the noting, saith *Martyr*, both that the faithfull encrease more, when the wicked are purged out, that such may not be suffered in the Church: and also that the number of the faithfull is not diminished by persecution and tyranny, but encreased, as the Palme-tree fructifieth the more, the more it is pressed with weight, because this encrease of the sons of the prophets with *Elisbah*, was in the days of idolatrous *Ioram*. Where the house was, that had not room enough for them, it is not said, but it seemeth not to have been farre from *Jordan*, because they move him that they might go to *Jordan* to cut down timber, and build there, and that he would vouchsafe to go with them. Although they were prophets then, and according to their name spent much time in divine reading and exercises, yet they laboured and lived not in idleness, like monasticall persons now a dayes, neither were they such as vowed to live a single life; for *chap. 4.* we reade of a wife of one of the sonnes of the prophets, they were therefore not tied herein, but at their own liberty, and yet lived in Colledges together under a master, keeping their wives happily in some places not far from them. Which sheweth, the weak ground of Monkish votaries of these times, in their practice.

To *Jordan* they go to build, saith *Martyr*, most probably, because there was water for their use, and timber growing along the banks. The cause why this is related, was the miracle wrought upon this occasion by *Elisbah*, to comfort and confirm the faith of his disciples the more, in making iron to swim upon the water. For when one did cut down wood, the head of his hatchet fel into the water, which made him cry out to *Elisbah*, and the rather because it was borrowed, and a just person is troubled more, if he cannot restore that which hee borrowed, then if he had lost his own. And by the way see here, how plain and poor the sonnes of the prophets were of old, to shew, that they sought not the world by their profession, but Gods glory. *Elisbah* pitying his case, and being told where it fell in, for God revealed not all things unto him, cut a stick and cast it in, and then the iron swam and was taken up again by him from whom it fell. *R. Solomon* saith, that the stick cut was a new helve, for the other was broken, and this being put into the water, the head went on to it, swimming together to the bank, which *Martyr* following, noteth a threefold miracle; first, in the swimming of the heave iron; secondly, in the joyning with the new helve in the water; thirdly, in supporting the iron with the wood, when it was able to sink that down with the weight, or rather we may say, that here were two miracles wrought. First, in the sinking of the helve cast in and joyning with the head, that lay at the bottom, as if it had been put into the eye thereof by the hand of a man; secondly, in the helve swimming up again, and bringing the head with it, which according to the course of nature would have weighed that down. For this must needs be yielded, that the wood cast in went down to the bottom, or else it had been used as a means in vain, but thus, *demersam fluvio relevavit virga securim*, as *Tertullian* speaketh, the stick lifted up the hatchet drowned in the river. And in another place, the iron swam above, but the wood was drowned, which the sonnes of the Prophets received. Wherefore it was not made so to sink, but that it rose again and brought up the iron with it, as hath been already said. To enquire how God did this, as some do, whether by taking away the heave quality of the iron for the time, or by the ministry of Angels, is vain, seeing he is almighty, and can at his pleasure, make heave things to be born up by the waters, as the body of Christ, and fire to lose the quality of burning, as in the fierie furnace, and wilde beasts to refrain from devouring a prey exposed unto them, as in the case of *Daniel*. But that ever he changed the substance of a body into another substance, the accidents remaining, we never read, or that he made one body to be in more places at once, as the Papists fondly hold touching the body of our Lord in the sacrament. Allegorically, by the head falling into the water whilest wood was cutting down, *Gregory* understands a preacher puffed up, whilest he seeks to cut down sin, for hereby he himself sinketh, but upon his crying out in sorrow for this, God hath mercy upon him, & saveth him fro perishing in the deep.

*P. Martyr.*  
*Note.*

V. 3.

V. 5.

*Note.*

V. 6.

*Tertull. lib. 3.*  
*cont. Marcion.*  
*Lib. cont. Judæos. c. 12.*

V. 8.

And the king of Aram sought against Israel, and consulted with his servants, saying, in such and such a place shall my tents be, &c. ] Vpon what occasion this warre was moved it is not said, and it may seem strange, that after so great a benefit received, in the healing of Naaman the captain of the army, that the king should come against Israel. But it is to be thought, that this warre was rather onely an ambushment, when peace was pretended out of the inveterate malice of the king of Syria, against the king of Israel, then a warre openly made, as the words also intimate. He thought not himself sufficiently revenged for former overthrowes, to have slain Abab in battle, but he sought now treacherously to slay his sonne, when there seemed to be peace between them. And haply for Naaman, he was no more now in such estimation with him to hinder it, seeing he was turned after the God of Israel. The words rendred in [such and such a place] Hebrew, are במקום פלינו אלמני that is, in a place hidden and silent, so called because obscure, and to it they should come without noise, which although it be not here named, yet it was particularly appointed amongst the Syrians. Iosephus speaketh onely of one time that he did thus, in some place where the king of Israel was to ride a hunting. But it is said, not once or twice, whereby it is to be understood that he did it often, and so was by the prophet often discovered. He had power then given him by his prophetically spirit, to see into things done most secretly, and farre off from him, as also appeared partly before, in his reproof of Gehazi. But why would he do so much for an idolatrous king, that esteemed not of him, nor of his doctrine; when as before chap. 3. he professed, that had it not been, that he respected Iehoshaphat, he would not have looked towards him? Answ. It seemeth, that by the miracle wrought then he came into great grace at the court, as was noted chap. 4. in his speech to the Shunamite, wherefore he sought still by good offices doing for the king, to oblige him more and more unto God, by whom hee wrought, if by any means he might bring him to repentance. Moreover, as Martyr noteth, he being a man of God was to promote the good of Gods people, and to keep away evill from them as much as he could, although they were most of them revolted from him, because they were the posterity of Abraham, and so within the covenant still. And it is the duty of the men of God to seek the preservation of the king and state wherein they live, although they be wicked and unworthy.

Iosephus.

P. Martyr.

Note.

V. 10.  
Lyra.

When Elisbah gave the king warning of these ambushments, he sent scouts out and found it to be as he had said, and so saved himself from the danger. Lyra, following the vulgar Latin [praecipavit eum] saith, that he sent and took the men laid in ambush, whereas he onely by sending found it to be so, as the Prophet had fore-told, and thus it was made evident unto him, that Elisbah was guided by the spirit of God, to give the more credit to his words.

V. 11.

The king of Syria being troubled at this, challenged his servants as discovering it, but they said that it was Elisbah; whereby it seemeth, that he was famous for his divine spirit, even in that country, and doubtlesse his healing of Naaman was no small cause thereof. The king hearing it, would take away Elisbah, and understanding that he was in Dothan, sent a great army, and horses and chariots to take him. An foolish king, that beleeved Elisbah to be endued with the spirit of God, so that he could reveal most secret consultations against others, and yet conceived not that he could as easily frustrate all attempts against himself. The army of the king of Syria being seen by the servant of Elisbah, he cried out to his master for fear, but he to put fear away from him, said, There are more with us than with them; and when he had prayed, that his eyes might be opened, he saw the mountaine full of horse, and a fierie chariot about Elisbah, the singular number being put for the plural, wherefore the vulgar Latin hath it, fiery chariots. But how could they saith Martyr, be about Elisbah, when as he was in the city, they in the mountaine? And he answereth, that as the Angels like horses and chariots were represented to him upon the mountain, so, was Elisbah also in the midst of them, as for whose sake and guard onely they were now sent. Dothan, about which these Syrians now came, according to Adrichomius, was in the tribe of Zabulon, 12 miles, as Ioram

V. 13. d. 1.

V. 15.

V. 16.

V. 17.

Hieronym.  
P. Martyr.

Adrichom.

saith,

faith, from Samaria, but others place it in Manassch, the next tribe unto Ephraim, in which Samaria stood. Of Dothan it is spoken before, *Gen. 37.* but upon what occasion *Elisha* was now there, is uncertain. He was the common father and instructor of the faithfull in all places, and so went to teach sometime in one place, and sometime in another, and thus I suppose, he was in Dothan at that time. If it be demanded, who was the servant of *Elisha* now that *Gehazi* was gone? Some that hold the history of *Naaman* to be misplaced, answer readily, that it was *Gehazi* who was not smitten with the leprosie till after this. But of this enough hath bin already said, and in that the servant is not named, as *Gehazi* commonly was, *ch. 4.* and *ch. 5.* it is intimated that he now attended *Elisha* no more, but another succeeding in his service, which also proveth that the history, *ch. 5.* is placed in due order.

*Elisha* perceiving that the coming of this army was to have him delivered into their hands, after that, he shewed his servant what a guard was set about him, that he might not see ar, went out of the city, and then they came down to him to take him: for *Dothan* according to *Adrichomius*, was situated in a plain place between two hills, so that to come to him, they must needs come down. Then *Elisha* prayed the Lord to smite them with blindnesse, and he smote them; and *Elisha* told them, saying, *this is not the way, nor the city, come after me, and I will bring you to the man whom yeo seeke.* This blindnes was not the blindnesse of their bodily eyes, for then they could not have seen *Elisha* to follow him, and they themselves presently perceiving, in what case they were, would not have gone on, as hee directed them; it was therefore a blindesse of mind wherewith they were smitten, making them like little children in understanding, which cannot distinguish between one place and way, and another. It is likely, when they came near *Elisha*, that being thus infatuated, they knew him not; but taking him for some other man, asked him for *Elisha*, and the way into the city.

Touching his answer, although he may seem to have spoken untruly to them, yet indeed he did not, for they enquired for *Elisha*, and although he at that time was in Dothan upon some occasion, yet his dwelling was in Samaria, as hath been partly touched upon *ch. 5.* and appeareth, *ch. 6. 32.* neither was he now in the city of Dothan, but came forth to goe to Samaria. In saying therefore, *this is not the way, nor the city* he meant, that it was not the city where *Elisha* dwelt, or where they might find him which was most true, because if then they had gone into Dothan, they could not have found him there; but in Samaria, he meant to shew himselfe unto them: so *Lyra* almost, and *Martyr*; wherefore *Tostatus* erred much in granting that *Elisha* told an officious lie, the spirit of God moving him thereunto, for his future glory. For considering, that to lie is to sin, we must by no means either grant, that so holy a prophet sinned, unlesse it may evidently appeare, neither that God instigateth to any the least sin for the greatest good, that may bee. *Elisha* would have them smitten with blindnesse purposely, that when they went about to take him, he might take them and make them see how vaine and dangerous a thing it was to come forth against God and his servant, that if it were possible, they might hereby, and by the kind usage which they had, be converted from idols to the true God, who was able to doe such wonderfull things.

He lead them therefore to Samaria, the metropolitical city of the kingdom, where the king kept his court, and had most probably a great guard continually about him, and a number of citizens well appointed, expert in military affaires, and able soon to destroy the Syrian army being now shut into their city. For so soon as they were entred saith *Iosephus*, *Elisha* commanded the gates to be shut, and sent to the king to bring forth his bands of men, and to place them round about them; which being done, he prayed God to open their eyes, that is, their understanding again, that thus they might see, in what danger they were. But that they might not be slain, he forbade this to the king; and contrariwise bad, that provision should bee set before them; which being done, and they refreshed herewith, they departed to their master, and never adventured to come in such a secret manner any more, into the land of Israel.

When *Ioram* coming with his men ready prepared saw them, he asked *Elisha* saying,

V. 18.

V. 19.

*Lyra.*  
*P. Martyr.*  
*Tostatus.*

V. 19.

*Iosephus.*

V. 20, 21, 22,  
23.



Prov. 25. 21.

P. Martyr.

saying, shall I smite them, (O my father) He knowing that they were miraculously brought thither by the prophet, would doe nothing without his direction; but hee answered, *thou shalt not smite them*, but those, whom thou takest with thy sword and thy bow. Seeing his enemies brought now into his power by *Elishah*, he greatly revered him, and called him father, but it was in hypocrisie; neither was his heart right towards him, as the sequels in this ch. doth declare, when he sent to his house to kill him. Touching the prophets answer, the meaning is, that they were none of his Captives, but the Lords; and therefore, although he had power of life and death over his own captives, yet he had not over thes, neither should smite them, but doe what the Lord would unto them, viz. courcously set them to meat, and so send them away againe; according to that, *Rom. 12. 20. If thy enemy hunger, give him meat, &c.* Whereas the king obeyed the prophet herein, it was because the Lord overuled him, in whose hand is the heart of the king, and he turneth it as the rivers of water, for his will was certainly to have slain them; neither could any but the divine power have held him from it. *Martyr*, besides the sense of these words already given; *thou wilt not smite all those whom thou takest with thy sword, &c.* hath this, thou smitest such, but not all such, therefore much lesse these, whom thou hast not taken. This lenity of the prophet in this case was admirable. Seeing hee was the man that they now aimed at, to take and carry away captive, so that a man would think, he should rather have stirred up the king to slay them as enemies, having them at this advantage; but he thought it an opportunity rather to work in them by kindness a love of his God, who was both of such unparalleld mercy and power, seeing none almost would have let their enemies goe, coming by any means into their power. Neither was this kindness shewed without effect; for it is said, that the Syrian armies came no more into the land of Israel. Against which if the words following v. 24. seem to make, it is to be understood, that the meaning is, they came no more secretly, and by stealth, because they saw they prevailed nothing by so doing, but from thenceforth they made open warre; to this effect *Iosaphus*, the king of Syria admiring the power of God and the divinity of *Elishah*, determined with himselfe not to attempt any thing more treacherously and closely, but openly with a full army to invade Israel; and yet happily those forces who were now sent away in safety, never came more, they were by this miracle & mercy so much moved. To intimate which it is said, they added not to come any more, viz. the same armies, but others were gathered together to besiege Samaria in far greater multitudes; for which cause the words are varied. *Benhadad* gathered together all his tents, although the vulgar Latin hath it, *his whole army*; and thus *Pellican* expounds it, or that they came no more in *Elishah* his life time, or whilest that king reigned. If it be demanded, whether the prophet did well to spare them being idolaters and enemies? I answer, although idolaters of the Israelites were to be slaine, because God had peculiarly chosen them, and by many signes and wonders declared himselfe to be the only true God unto them, and expressly taught them against idolatry; for which cause *Elijah* spared neither the Prophets of *Baal*, nor the two captaines with their fifties, and afterwards the servants of *Baal* being brought together by a wife into the house of *Baal* were all by *Iehu* destroyed; Yet other nations were not to be destroyed for this, but as God appointed, viz. the Canaanites, Perezites, Ammorites, &c. who were all adjudged to destruction, and Amalekites, but upon the Syrians the like judgement was not passed, and therefore they might sometime be spared, as occasion served; as when God brought them miraculously into their hands, not for this, but another end; when for this end *Benhadad* was brought into the hands of *Ahab*, it was a great sin to spare him, as hath been shewed before. But now it was a vertue, for hereby was shewed gentleness towards enemies able to make their hearts relent, that the Israelites might live by them in the more quiet afterwards, and that their God might have honour even amongst them. Moreover the idolatry that they lived in, was out of simple ignorance, and these that came to take *Elijah*, did but as they were commanded by their Lord, whom they were to obey, which extenuated their fault, and pleaded for pity to be shewed unto them. Whereas *Sallustius* thinks, that they had such indignation at *Elishah* his thus mocking of them,

them, that they stirred up their king to the following warre, it is improbable, because their coming no more into that land is spoken of, as the issue of this their escape, and the heart of *Benhadad*, as appeareth by his whole history, was generally bent after one attempt by warre defeated, to begin another so soon as he could, so implacable was his malicious mind against Israel.

Mystically by the King of Syria warring against Israel, by treachery understand the devil closely seeking the destruction of the faithfull, by *Elisbah* godly Preachers giving them warning against his treacheries; and as the Syrian army seeking to take *Elisbah* away was confounded and made to go home again without effecting any thing, so are all the attempts of the devil to take away such Preachers frustrated; when such as he stirreth up to persecute are like *Saul*, first smitten with blindness, and then receiving their sight again are no more enemies, but rather friends of the Church, and publishers of Gods wonderfull works toward them, as he was, being made of a persecuter, a Preacher of the Christian faith. Whereas *Lyra* bringeth for example, not *Saul*, but *Anthony* the Eremite a diligent Preacher, whom the devil sought to strangle, but by the Virgin *Mary* he was chased away; it favoureth of a Fryerly legend of inventions put for truths. The army of horses and fiery chariots about *Elisbah* shewed, how the Angels of God pitch their tents about those that feare him to save them from all dangers, and this none seeth but he, whose eyes God hath opened, as *Elisbah* his servants, and he onely is to be prayed unto for this and all other things, and not Angels, or any other of the court of heaven, as *Elisbah* prayed unto him and not to the Angels, although seen neare about him.

*It came to passe after this, that the King of Syria gathered together his whole army and went up and besieged Samaria. And there was a great famine, &c.* It seemeth, that howsoever *Benhadad* was moved at the wonder which was wrought so as that he assayed not to overthrow the Israelites any more by treacheries and ambushments, because he found, that there was one amongst them, that could easily defeat all such enterprises of his, yet he hardened himselfe out of the confidence which he had in his great forces wherein he exceeded Israel, to come against them in open warre, imagining foolishly, that although their God could discover his most secret counsels, that they might take none effect and blinde the understanding of his servants sent out in the darke of the night, yet he could not helpe them in case of a long and strong siege, but that they must needs thus perish. For to the like effect almost he once before uttered himselfe, when he had bene overthrowne by *Ahab*, that he was the God of the mountaines. And however he was then overthrowne, yet since that time he prevailed againe in a pitch battell at Ramoth Gilead, and so he hoped to doe now againe in this Samaritan expedition. And truly hereby the Israelites suffered grievously, for the famine is said to have grown so great in Samaria, *That an asses head was sold for eighty pieces of silver, and the fourth part of a cab of doves dunge at five pieces.* This saith *Pellican*, was the just judgement of God upon them, that they, who set at naught the word of God, that heavenly manna and most precious food of the soule, should be enforced through necessity to pay most deare for base things and at other times despicable, for the satisfying of their hunger. By an Asses head, saith *Lyra*, some understand the whole beast, because in selling men use to say, I will have so much by the head, and I bought so many head of cattel at so much the head: others understand it onely of that part, which seemeth most probable, as *Martyr* also saith, for if the fourth part of a cab of Doves dunge were five pieces of silver, it is no great marvaile, though an Asses head were sixteene times as much, and in so great a scarcity it is not to be thought that an whole beast was sold together for food to any of the common sort, whose meat this must be supposed to have bene and not of the greater ones. A Cab, saith *Martyr*, is the sixt part of a measure containing twenty foure egges, the fourth part a measure containing sixe egges. By dung *Lyra* understandeth, not dung properly, but the garbage with the maw of the fowle containing the graines eaten by it, which commonly used to be cast all together away, as dung; but now by great mens Cookes, it was kept and sold unto the poore for food; because

The Myttery.  
*Lyra.*

Note.

*Psal.* 34.

Note.

V. 24.

V. 25.  
*Pellican.*

*Lyra.*

*P. Martyr.*

Josephus.

Chald. paraph.

Patriarchs  
travels.

V. 26.

V. 27.  
Josephus.

28, 29.

V. 30.

P. Martyr.

Lyra.

V. 30.

dung properly is fit rather to choke and to destroy the body, then to nourish it. Yet *Martyr* holdeth rather, that it was dung, because the word used in the margin cometh of דָּבָר signifying dung, and so it is used, *Isa.* 38. But he confesseth that the word used in the text cometh of חֹרֶר signifying a cave or hole contracted in it selfe, by which the Sacred History fleeing all obscurity is wont to set forth that, through which the excrements come forth, and not plainly. *Josephus* thinketh that they used Doves dung for salt, and some to maintaine their fire to make ready their meat. Amongst all which that of *Lyra* is to be preferred, neither doth it disagree from the originall word, for the history speaketh onely of food and not of sauce or fire, which their hunger permitted them not to look after so much, and they might as well have eaten dirt with the wolf as pigeons dung. For 80. pieces of silver the Chald. Paraphrase hath eight shekels, that is, of our money five pounds, accounting the peice fiftene pence, and a Cabs fourth part was a measure of a pint and halfe, so *H. B.* saying also, that in some texts for eighty, it is eight pieces of silver; the Septuagint of *Sixtus* hath it fifty, and likewise Saint *Augustine* following that translation. This is thus set forth to give us a taste of their extreme famine, seeing Asses flesh was uncleane and might not be eaten, yet now they gave deare for a little for food, which sheweth, that either this siege was in the time of famine spoken of before, or else continued long.

To shew the greatnesse of the famine there followeth another example more stupendious, a woman cryed to the King, as he went upon the wall to save her, and when he understood her meaning to be by giving her some reliefe and replied accordingly, she explained her selfe, as *Josephus* saith, that she meant not any such thing; then he asking, what she would have, she said, that there was an agreement betwixt her and another woman, that they together should eate her sonne one day and the next day that other womans, wherein she having performed her promise, the other now refused to performe hers. The King soone understood her meaning to be that he should doe her justice, but he replied nothing, onely expressing a great rage, whereinto he was hereby driven against *Elisab*, he sware to behead him that day. He went upon the wall to see, that all parts might be well defended against the enemy. He said nothing to the case propounded, because it was horrible to heare, but too hard to be judged. But why did he rage so against the innocent Prophet so soon as he heard this? *Martyr* answereth, partly because he thought that this famine was caused by him, as the drought before in his fathers time by *Elisab*, partly because he thought, that he could have kept the city from this streight, if he had would, and partly because idolatrous prophets instigated him against *Elisab*, as one that the gods would not endure, and therefore had brought the city to this extremity; and he addeth a fourth reason which is not so probable, that he exhorted the King to hold out and not to yeeld the city, promising deliverance, which he did to save the faithfull, that were there out of the enemies hands. *Lyra* resteth upon that one onely, because he delivered not the city by his prayers, which indeed he meant to doe, but yet according to the direction of God, and at the time, when he should appoint, as hereafter followeth. And it may be, that he remembring the dismisle of the Syrians by *Elisab* his meanes, was partly hereby provoked against him, because if they had bene destroyed when he hed them in Samaria, Samaria could not have now bene brought into this great streight by them.

He raged before at the woman, which cryed unto him, saying, [*Is the Lord save thee now?*]. For it is so Hebrew, being as much in effect as, The Lord confound thee; how should I save thee? and now he rageth against *Elisab* like a mad man, whereas, the cause of all this evil was in himselfe his idolatry and wickednesse, of which he should now have repented, and desired the Prophet to pray for him: *vers.* 30. He was affected with sorrow to rend his garments and to put on sackcloth, but he rent not his heart, which he should chiefly have done, *Ierl.* 2. 13. and without doing which all this was hypocrisie, being yet well used by the godly to expresse the contrition of their hearts. For the woman, that complained to him, he should have adjudged her to die for her murder, seeing she ought rather to have died her self, then



to have committed this bloody sinne. And however her crying thus to the king was accidentall, there was a divine providence in it, to make him see the issue of so foul sinning, just according to the threatning of the law, *Deut. 28.* where this judgement of a mothers eating her own childe is particularly spoken of.

But *Elishah* saith in his house, and the Elders with him, &c. ] That is, other Prophets, his disciples saith *Iosephus*, lamenting the sinnes and miseries of the times. And they are called elders, saith *Martyr*, partly because of the age of some of them, and partly for the wisdom and gravity that was in them, as in men of greatest antiquity. *Tostatus* thinketh, that the house, in which he was, was not his own, but another mans, but onely he at this time dwelt therein, because he was poor, and had left all, when he began first to follow *Elijah*. But to let this passe, as not materiall, although I do not beleieve that *Elishah* left all so, as that he had now no house of his own, seeing he was never required so to do. As he saith in his house, he perceived by the spirit, that the king had sent a man to cut off his head; meaning himself to follow immediately after to see whether it were done, and therefore he said to his company, See ye not, that the sonne of the murthurer hath sent to take away my head? calling him so, because his father murthured *Naboth*, and in heart he was already the murthurer of him, and he biddeth them to shut the door against him; that is, not with a minde to resist authority, although tyrantizing, but that whilest they kept him out by strong hand, the king might come to countermand it, being now, as he knew, touched with repentance and hastening after him, that execution might not be done; as the next words declare, Is not the noise of his Lords feet behinde him? Thus *Theodoret*. He did not this, but he threatned it, but he being by and by moved with repentance, ran unto him repressing the slaughter. And to the same effect *Iosephus*, he bade them delay the man, shutting the door against him, for the king would by and by be there, repenting him of his command. And accordingly he came with haste to save the prophet from this danger, and being come charged him, that he sought not by his prayers to save the city in the midst of so great calamities; which last passage is not according to the sacred history, wherein he is said, to have spoken these things.

Behold this evil is from the Lord, what should I expect from the Lord any more? ] And it seemeth, according to *Martyr*, that at his coming some words to this effect were first uttered by the Prophet, (O King) be not so impatient, but wait upon God; then he in replying said thus, meaning, that the Lord had made their misery as great as he could, and therefore now whatsoever he did, he would no more wait upon him, but yield to the enemy; the saying of one, that utterly despaired of help from God, and therefore not likely to have blamed the Prophet for not seeking unto him by his prayers. Yea some, as the Chaldee paraphrast, think, that the Prophet moved him to pray to the Lord; unto which he replied, this evil cometh from him, which is as great as he can lay upon me, why then should I seek any more unto him? The words indeed are so brought in, as if they were the words of the messenger, for it is said, The messenger came down unto him and said, behold this evil, &c. and so it is taken by some; but most expositours take it, as spoken by the king, both for that the messenger was not sent to speak in the kings name, but to do execution, and also because chap. 7. 1. it appeareth, that the king was come thither, seeing the prince upon whom he leaned, was there to hear, and to reply to *Elishah* prophesying of plenty. Whereas it is said, then the messenger came down to him and said, the words are thus to be distinguished; he came to *Elishah* his house, but was not suffered to enter, and then the king following him at the heels, when *Elishah* had moved him to wait upon God and seek to him, said these words, implying, that he would hold out no longer in expecting help from the Lord, who had brought him to so great a streight, but presently yield up the city, and so the Syrians should triumph over the God of Israel, and magnifie their gods above him. Then *Elishah* prophesied as followeth.

V. 32.

*Iosephus.**P. Martyr.**Abulens.*

*Theod. qu. 23. in 4. Reg. Hoc quidem non fecit sed minatus est se cum interempturum, ut qui negligenter vel sponte despiceret summam calamitatem, sed statim ductus penitentia accurrit eadem reprimens.*

*Iosephus.*

V. 33.

## CHAP. VII.

V. 1.

Note.

Iosephus.

P. Martyr.

Tostatus.

V. 3.

**B**Ut Elishah said, hear ye the word of the Lord, thus saith the Lord, to morrow by this time, a measure of fine flower shall be bought for a shekle, and two measures of barley for a shekle, in the gate of Samaria. ] Although the king had sent to behead Elishah, yet he seeing the extremity in which he was, stood not to expostulate with him about it, but accepting of his recantation, spake the greatest comfort unto him that might be. Whereby is shewed, that the Lord is so mercifull, that he graciously passeth over that which is uttered impatiently in extreame misery, and provideth notwithstanding for his people, as their necessity requireth. There could not any thing more joyfull and fully contenting have been spoken by the Prophet, then to promise plenty, and to set the very day and hour; and therefore, as Iosephus saith, the king joyced greatly when he heard it, but his impious servant on whom he leaned (which argued that he was in great grace with him, as Naaman with the king of Syria) replied scoffingly with this great blasphemy, that if the Lord should make windowes in heaven, and rain down corn, it could not be so, as if he had never read or regarded not, what was recorded touching his feeding of the Israelites with Manna in the wilderness, being 600000. forty years together, and with flesh their fill an whole moneth. Moses himself doubted, as Martyr hath it, when God promised so to do, how it could be done; but his doubting was out of admiration, as the Virgin Maries afterwards, and not out of unbelief, concluding it utterly impossible. Touching the measure which should be bought so cheap, it is *Satum* in Hebrew and Chald. and this word is also used by Iosephus, but in the Septuagint translation, *Modius*, and likewise in the vulgar Latin; but according to Ierom, a *satum* is as much as the measure called *modius* and half, because it contained 6. cabs, the *modius* but four. A cab then being 6. pints, as was partly touched before, six of them, which was a *satum*, amounted to 36. that is, four gallons and half, that is, half a gallon more then half a bushel, and comparing this with the price of doves-dung at this time, we shall finde it to be 120. times cheaper, and barley 240. which was a most admirable fall of price on such a sudden. This prince, that would not believe that it could be so, was by and by threatned, that he should see it, but not taste thereof, because he should by Gods just judgement be troden to death, as hereafter appeareth. If he shall seem not worthy so fore a punishment for not believing the Prophet, who shewed no signe to prove the truth of his prophesie; Tostatus saith well, that he did not onely not believe Elishah, but not the power of God himself, for which he was worthily so punished, and he alone believed not, as it seemeth, when the king and all the rest that heard it, by reason of their former experience, that he was a true Prophet of God, believed it.

*There were 4 lepers at the entrance of the gate, &c.* ] The meanes whereby God brought it about, that corn proved so plentiful on such a sudden, was by causing a noise of chariots and horses, and of a great army to be heard in the Syrian army, v. 6. whereupon they imagined, that the kings of the Hittites and of Egypt, were hired to help Israel, and so halted away leaving their tents full of all manner of provision; and the means whereby the Israelites besieged in Samaria came to know this, was the desperate adventure of foure lepers, who for their leprosie were not suffered to dwell within the city, but without the gate, they being at the point of perishing by famine, went to the tents of the Syrians very early in the morning, and so discovered it. The Rabbins say that these foure were Gehazi and his three sons, but without all ground. But whatsoever men they were, it seemeth, that they had hitherto received some provision out of the city, but now they began to be in extreame want, and this made them desperate. And from their living without the gate all this time of this siege, and not being cut off by the Syrians we may gather, that the camp lay a good distance from the city, neither did they fight with Israel with any other weapon but with famine. For the sound, which the Lord caused the Syrians to heare; some think that it was not in the ayre, but only in their eares, because thus the

the Samaritans should have heard it as well as they; but this followeth not, seeing God can keep some from seeing or hearing that which others heare, as appeareth by he example of *Elisab* and his servant in *Dôthan*, and of *Saul* and his company, *Act. 9.* If it be demanded what Hittites were these, who they thought came to help them, seeing they were all bondmen to the Israelites, *1 Kings 9. 20, 21.* It is to be understood that there was *Chalim* the sonne of *Iaphet*, *Gen. 10. 4.* whose posterity were called Hittites also, and the Isles inhabited; and of these *Iosephus* understandeth them, only they are written with *ח*, but the Hitrites here mentioned with *ה*. But how came it to be known to him that wrote this history, seeing none of the Israelites were there to discover it? doe not think with some; that he knew it by revelation, but that the Syrians themselves made it so publick, that all nations about could not but take notice of it.

The lepers coming to the forsaken tents, where they found nothing, but horses and asses without, and within abundance of provision and treasure went into one, and did eat and drink, and then carried out treasure and hid it in the ground, and having done so the second time, *Iosephus* saith 4 times, they feared, that if they concealed this goodnewes, it would be found to be a great sin in them, for which they should be liable to punishment. And they had indeed faith *Martyr*, done already more then they could justifie, seeing the prey belonged not unto them, but was to be at the kings disposing, and till he gave liberty to take and carry away any of it, it was theft in such, as did so. But others say, that the taking of these things was lawfull, and without all fault, being made so by the justice of warre, and their own necessity. But why then did they hide them? It is said they did this, as not thinking the Syrians to be fled quite away: but this is contrary to the course of the history, seeing if they had thought so, they could not have come to tell the king, that they were gone. Moreover it had been a great fault in them, when all the city was in such extremity for want of food, to delay longer the bringing unto them this joyfull newes. Here it may seem strange, that in flying away they should leave their horses, and that when they were fled a good way off, and perceived none to follow them, that they returned not to their tents again. But the same God which sent the sound at the first, could make it continue and pursue them many miles homeward, and the terrour stricken into them to transport them so farre, as not once to think upon their beasts to carry them, or not to dare to stay to bridle them. The news of the Syrians flight being come to the king, he suspecting that it was done in policy, sent out two horse men to see whether they were really fled away or not. In consulting about it *v. 13.* it is said, *let them take five of the horses which remain.* And, *They took therefore two chariots of horses.* *Kimhi* saith, *some of the five which remained;* by two chariots of horses *Iunius* understandeth, [*duos equos vestarios*] two road-horses, serving to carry men upon the way. Others better [*currus equestrum, i. equos curules*] of the Kings chariot-horses. *Iosephus*, to make both these sayings the better to agree, hath it thus; *Let two horsemen be sent out, &c.* And two horsemen were sent saith the Septuagint, as the meaning is. And following them unto Jordan, they saw garments and vessels strowed in the way. They cast away their garments, that they might run the lighter; by vessels some understand their armour and instruments of warre, and some, precious vessels of silver and gold: but seeing the word *כלים* signifieth either, it is rather to be conceived, that instruments of warre are here meant, because if their halts were such, that they would not stay to take their horses, much lesse would they take any luggage, but their weapons onely, and growing more and more faint-hearted, they would no longer bear the very burthen of them, but trusting rather to their heels, cast them away.

Newes being brought to the king, the people went soon out with him to the prey, and the corn which they found there in wonderfull great abundance being brought to sell to the citizens (who stayed behinde; that were no souldiers) in the gate of the city, the unbelieving prince, was by the King appointed to keep good order amongst them, that they might not in coming over hastily throng and bear down one another. But whilst he attended upon this office, having first seen some

corn

V. 8.

P. Martyr.

Sallianus.

V. 14.  
Junius.

V. 15.

V. 16.



Note.

Josephus.

P. Martyr.

corn sold so, as was prophesied, he himself was born down and troden to death And so none of the Lords word fell to the ground, but was all fulfilled, that we might not be unbelieving, but believing in things, which have not so sudden accomplishment, for all promises shall likewise take effect in the time set by God. *Josephus*, whom also *Martyr* followeth, saith, that he was set to keep the people from coming out too hastily, when they went to take the prey, which cannot be, because so his treading to death had bin before that any corn had bin sold, or he had seen the cheapnesse prophesied of. And the selling of it at such a price is first spoken of and then his death; plainly intimating, that it was not in the going out to take the prey that this happened, but after the taking, the souldiers returned to sell it at the gate of the city. And after they had begun to sell so to some, the report going throughout the city, such multitudes came thronging to buy, that he who was set to keep them back, was troden down by the violence of the comers, hunger, which brought them being impatient of any stay. And this judgement is thought by some to have come upon him rather than any other, that his sinne in his former oppressions of the people, of which it is not unlikely but that he was guilty, might have a futable punishment in his being pressed to death under their feet. But I passe this over as probable onely, forasmuch as kings favourites who are wicked, are commonly found to be oppressours of the people. The punishment fited well with his sin howsoever, in that he, who slighted so much the power of God, trampling the honour thereof, as it were, under his feet, was so slighted by the multitude in his great and high place, as that they stuck not to tread him to death under their feet. A like death *Martyr* noteth, that *Constantine* the last suffered in the gate of Constantinople, when the Grecian army pressed into the city and took it. Whereas *Salianus* conjectureth, that this prince might be set over the gate, lest any enemies lurking about should enter into it, being empty of people; it is altogether improbable, for both they were now secure in respect of enemies, and all the people went not out to take the prey, but the souldiers onely, else what need had they to have bought? Touching this huge quantity of corn and treasure, it is not amisse conjectured by some, that the Syrians came to be thus well stored, by pillaging and foraging the countrey about during the time, that they lay in siege, but now by the power of God, they were forced to his high honour, to leave it there again with advantage, and to flee shamefully away. Yet, as all expositours note, the subjects of that king were so hardened in their wickednesse through a custome of sinning, as that no reformation from idolatry, or thanksgiving to God, followed for this great deliverance, which made the Lord to meditate upon another sweeping judgement by the Assyrians, and to bring it afterwards, chap. 17. when by many corrections following after this, they were not yet amended.

Lyra.

*Lyra* makes a good morall of this, from the beginning to tell of the 4 lepers, saying, these lepers set forth preachers, who teach well, but live ill, because the leproy of sin breaks out upon them, however they tell good tidings; the tents of the Syrians full of riches left to the men of Samaria, the noise of armies only being heard, the nations full of all treasure, coming under the power of the Church, onely by the sound of the Apokles preaching; the unbelieving prince, such as continue in their infidelity under the preaching of the Word, who shall finally be troden in the wine-press of Gods wrath for ever.

## CHAP. VIII.

**H**ere it is commemorated how *Elisbah* foretold to the Shunamite, of whom see, Chap. 4. a famine of seven yeares, warning her therefore to depart out of the land. For it is not to be conceived, that he now foretold it after the siege of Samaria, seeing not long after this it ended, and she returned home againe, as is here shewed. The foretelling of this then was about the time of his raising her son to life, seeing that within a while after a famine is said to have beene in those parts, Chap.

*Chap. 4. 38.* Wherefore by *Ianius* it is rendered, *Elishah had spoken to the women, &c.* But to what yeare of *Ioram* to referre the beginning or ending of it, is uncertaine. But most probably it being begun before the Syrian army came and infested the countrey, it was continued and increased by their long lying there and taking away and destroying their corne and provision, till at last it grew most extreme. And here *Martyr* well noteth, that whereas the famine threatened by *Elijah* was but three yeares and an halfe, this was twice as long; so that judgements being removed, and sinne still continuing, they are aggravated and sent againe in a much more grievous manner. But see the thankfulness of *Elishah* to her, that had bene hospitable to him. He not onely obtained a sonne for her, and restored it to life, but thinking that he could never doe enough for her, who had shewed such kindnesse to him, he giveth her in particular warning of, the danger to come, that she might provide for her selfe elsewhere. And such ought to be our thankfulness to our benefactors, and will be, if we be the servants of God as *Elishah* was, in way of recompence to doe them all the good that we can. But why did he not rather advertise her husband, who was the head? *Ans.* It is most probable, that she was now a widow, for her husband is said long before to have been an old man: or he being now aged and decayed committed all his worldly businesse to her manning being religious and discreet. And she went and dwelt in the land of the Philistines seven yeares. *David Kimbi*, to shew the great danger, that she and hers escaped by departing out the land of Israel aggravateth the misery of the famished in Israel in those yeares beyond all credit, as if the first yeare all their provision being spent, they had the second yeare lived upon the slender fruits, which the first yeare brought forth, and the third yeare upon the creatures, which were cleane, the fourth upon the uncleane, as asses, horses, camels, &c. the fift upon creeping things, the sixt upon the flesh of their children, and the seventh upon the flesh of their owne armes, as *Tostatus* recites, and confutes it. Yet *Martyr* saith, that some thinke this to have been the famine of which *Iosel* speaketh, *Chap. 11.* which if it were it was most grievous. By her removing into Palestine it seemeth, that other countreyes about were not punished at this time with famine also. It was a particular judgement upon this land for the wickednes thereof, and whether Iudah were thus also afflicted or no is uncertain; yet it seemeth, that it was, because otherwise she would probably have removed thither rather, unlesse the state of that countrey was such, as that they had there no more but what might suffice themselves. The countrey of Palestine and Egypt are noted to have bene very fruitfull, yea at the times, when Canaan laboured with famine in the dayes of *Abraham* and *Isaac*, who likewise in the case of necessity removed thither, and therefore this womans going thither to sojourne ought not to be called in question, how she could, being godly, goe to live in an idolatrous countrey, for *Elishah* also went and lived in Syria, *vers. 7.* and then the King of Syria sent unto him in his sickness, and if *Elijah* also went and lived in Sarepta, and *Moses* many yeares in Midian, for necessity hath no law, as the Proverbe is.

She being returned at the end of seven yeares, came to desire justice of the King, and to have her house and land restored unto her, which it seemeth, were taken away and possessed by some other in her absence, and this the King both granteth and that restitution should be made of all the fruits of her ground since the time of her departing; which sheweth, that even in this time of the famine the land of Israel was not altogether unfruitfull, as neither when that sore famine was in *Jacobs* time, *Gen. 43.* for he sent to *Ioseph* then some of the fruits of the land, *vers. 11. viz.* honey, nuts and almonds, &c. The man, whom he appointed to see this done, was an eunuch; for such attended much upon Kings in those dayes, and specially upon Queenes, as we may see in the history of *Iezabel*, 2 King. 9. 32. and of *Ahasuerus* in the booke of *Hester*. Yet it may be noted, that the custome of making, and of keeping eunuchs came from the heathen, neither did any godly King ever keepe any: but this is the first, as I remember, of the Kings of Israel, that are said to have had one.

Now it is noted, that at the time of her crying to the King, he was talking with *Gehazi*,

Furnius.

P. Martyr.

Note.

Note.

David Kimbi.

V. 3. 4.

*Gebazi*, and asking him of the miracles of *Elifhab* his Master. From whence some gather, as was noted before, that this history is misplaced, and ought to come in before the healing of *Naaman*, Chap. 5. because after that *Gebazi* was a leper, he was separated from the company of other men, and so the King could not have this communication with him. But it is answered, that lepers were not so separated, but that others might come and talke with them, and therefore this argument is too weake to prove any thing. Moreover, it being at the end of seven yeares of famine that *Ioram* had this talke with *Gebazi* and he being smitten most probably at the beginning of it with the leprosie, it cannot be, that they had this communication together, before he was a leper. Lastly, *Iorams* inquiry seemeth to have been made, when *Elifhab* now growing towards his end had done working of miracles, and was absent in Syria, as *Martyr* noteth, because he would have him tell of all the great things, that *Elifhab* had done, as speaking of one, that had even now finished his course.

P. Martyr.

V. 7.

After this *Elifhab* went to *Damascus*, and *Benhadad* being sick, is was told him, &c. *Martyr* yieldeth two reasons why *Elifhab* went thither, 1 that he might declare unto *Hazael*, that he should be King of Syria, which indeed, was long before given in charge to *Elijah*, and *Elifhab* most probably by his direction given him before he was taken away now went to doe it; 2 to avoid the danger of the great famine, which still continued. And herein *Sallianus* also agreeth, making it the first yeare of the famine, when he went thither. The first of which reasons I willingly embrace, but because it is said expressly to have been done after these things, that is, after the siege broken up and the great scarcity turned into plenty, I cannot think that the famine was any cause of his going thither. Whereas *Sallianus* saith, that howsoever there was plenty in Samaria, yet the countrey might still labour with want: I answer, *Elifhab* dwelt in Samaria, and therefore he had not need to have departed out of the kingdome, although there were scarcity still in other parts, but how it can be, that other parts were in want now, I cannot see; Samaria the chiefest city of the kingdome being so full, that from thence they might be supplied in all other places. If it be demanded, how *Elifhab* fulfilled that, which was given in charge to *Elijah*, seeing he was bidden to anoint *Hazael* King; it may be, that he did, although it be not mentioned: for in *Chronico Hebraeorum*, it is said, that he anointed him. If not, his declaring to him, that he should be King, was, as an anointing of him to this office.

Chron. Heb.

Iosephus.

Touching the sickness of *Benhadad* at this time, *Iosephus* saith, that it came by extremam sorrow for his host's late shamefull flight, when none pursued them to his so great dammage, and ignominy. He also thereby conceived that God was against him, and so he should never prosper in any of his undertakings, which aggravated his griefe without measure. Touching the prophets going into an enemies country, so lately foiled by his meanes, and before maligned for discovering his consultations to the king of Israel, it is to be understood, that he was directed thither by God, and therefore feared no danger, there were more with him then against him, as was shewed him at Dothan. And for the Syrians, their hearts could not but be wonne towards him by his kindnesse shewed them in Samaria in delivering them from the danger of death, the king also being now sick and needing his help, it was no time to offer him any discourtesie, but gladly to receive him, being a man whom he knew to be so gracious with the highest Majesty, and of whose power he had experience in his servant *Naaman*.

V. 8, 9.

*Benhadad* being certified of the prophets coming to *Damascus*, sent *Hazael* to him with a present of all the good things of *Damascus*, the load of 40 camels to enquire of him, whether he should not recover his health again, meaning doubtlesse by this great kingly gift to win his favor so far as to pray for him. Whereby we may see in what honour and estimation *Elifhab* was even amongst the Syrians. The king presumed not to send for him, for king *Ahaziah* doing so for *Elijah*, had his messengers destroyed by fire; yea 3 kings before humbled themselves in their streight to come unto him, being warned most probably by that example, and now the king of Syria sendeth a most honourable Embassadour to him, calling himselfe his

scp,



son, *thy sonne Benhadad*. By all the good things of Damascus understand some of all, and the very best. But whether the prophet took this present or no, is uncertain; and most conjecture, that he did not, because he refused *Naamans*, and if wee receive that Septuagint translation called *Complutensis & Regia*. *Hazael stood before him and set the gifts to him, untill hee was ashamed* ] he did certainly refuse it.

*Hazael* having done his message, *Elisba* answered, tell him, in living thou shalt live, yet the Lord hath shewed me, that dying, he shall dye. Hebr. it is in the text, *אֵלִישָׁה* say unto him, in living, thou shalt not live, and the Lord hath shewed me, &c. but in the margin it is *אֵלִישָׁה* to him, and so it runneth in all expositions except in that of *Iunius*, who hath it, *say not, in living, thou shalt live* ] giving this for the meaning, although this disease be not unto death, yet thou shalt not recover out of it, but certainly dye. But whereas *אֵלִישָׁה* in the margine is taken in, and *אֵלִישָׁה* in the text left out, take wee them in both, and the sense will be plain. The king sends to enquire, whether he should recover, *Elisba* answereth, say to him no; indeed thou mightest live, notwithstanding this sicknesse, but by some other meanes, thou shalt dye, and not recover; or leaving *אֵלִישָׁה* in the margine out, *say no*, thou shalt live, &c. *David Kimhi* saith, that the prophet in his answer respected two divers things, and therefore his words are divers, first respecting the disease, he said that he should live, because he should not dye of that. 2. Respecting the evill means, that he should use to make him away, he said, that he should dye, speaking the one to be delivered by way of answer to his enquiry, and the other to prevent the calling in question of the truth of his prophesie, which otherwise might have been questioned, when the king died so soon after.

But others, which *Martyr* most approveth, say that the imperative is put for the future tense, as in many other places; particularly, *Gen. 20. 7.* and *Prov. 3. 4.* *Say*, that is, *thou shalt say*, or maist say, if thou wilt, unto him, thou shalt live, for I both know, that he shall not dye of this sicknesse, and that thou wouldst willingly speak pleasing things unto him, but the Lord hath shewed me, that before he recovereth, he shall certainly dye by some other meanes. Other expositions of some, which he also mentioneth, are not worth the naming, as that he would not have the truth plainly told him, least being stricken therewith, he should presently dye, and so the prophet be endangered by his subjects for the great love that they bare unto him, or that he meant that he should live eternally, as being one that was converted to the true God, but this is both to presume upon that which is improbable, and to make him to equivocate, from which he abhorred. Of all these expositions I preferre that of *Iunius*, and so the prophet neither bad him, nor permitted him to speak otherwise, then as the event should prove, although as the same *Iunius* hath it, he no lesse truly reported his answer, *v. 14.* then he dealt faithfully with his master, when as he strangled him and stopt his breath the next day; and upon this *Eyra* finally resteth, saying that the Prophet told him that he should not live, so that *Hazael* manifestly lyed in returning his answer.

*And he set his countenance, and set it till he was ashamed, and the man of God wept* ] thus it is in Hebr. being rendred word for word. How the Septuagint have it hath been shewed before, and in the Septuagint Franckfort, *he set the gifts to him, till they were corrupted and he was ashamed*. The vulgar Latin, *He stood with him and was troubled even to the suffusion of his countenance*. Iun. *Quamvis contineret vulum suum & componeret dudum flevit tandem vir dei*. Here because it is not said, who did thus? although *Iunius* hath it expressly the man of God, and *Tostatus* and *Vasablon* expound it of him, some refer it to *Hazael*, as the Septuagint and *Iosephus*, and that I take it, more rightly, both because when it is spoken what the man of God did, he is expressly named, and something was spoken, wherewith *Hazael* might be affected, when he was told, that his master should surely dye, it being then hap pily in his minde, which he did soon put in practice; but he would now feign sorrow at the hearing of it, and set and offered him the gift howsoever, to expresse which another word is used after the first setting spoken of, and he continued thus to do, till he was ashamed; as thinking, that the man of God knew that he did it not seri-

V. 9.

V. 10.  
*Iunius.**Kimhi.**P. Martyr**Lyra.*

V. 11.

V. 13.  
Fulfilled 2 K<sup>in</sup>.  
10. 32.

P. Martyr.

1 Sam. 24. 15.

Lyra.

V. 14, 15.

P. Martyr.

Pagninus.  
Folsephus.  
Chald. Paraph.

Note.

ously, but feignedly, having other things in his minde tending to treachery against his master, and cruelty against his brethren, the Israelites. Then *Elishah* wept for-  
somuch as he saw into the inhumane malice of his heart against the people of God. And *Hazael* in submissive words asking the reason, he said, that he should break down the strong holds of the children of Israel, slay their yong men with the sword, dash out the infants brains, and rip up women with childe. Of which when he thought strange, saying, am I a dog? he answered, the Lord hath shewed me; that thou shalt be king of Syria. And upon this it is likely, that he began to meditate the death of his master. If it be demanded, how *Elishah* may be justified in telling him thus, which was a way to set him on to practice this treason against his king? *Martyr* saith well, that prophets must declare what God hath committed unto them, although the wicked turn it into an occasion of rebellion, as did *Jeroboam* before, that the word of God, which is to salvation to some, might turn to their just damnation. For that prophesying of such things, doth not necessarily put men on ambitiously to seek them, appeareth in the example of *David*, who being anointed King by *Samuel*, was yet most averse from practising any thing against king *Saul*. These words of *Hazael*, *What, am I thy servant a dog?* &c. are by some drawn to another sense, being read thus without any distinction, *What am I thy servant a contemptible dog for power, that I should do these great things?* and the Prophet answers accordingly, *Thou shalt be King of Syria*, and then thou shalt have power. This had bin probable indeed, if he had said [a dead dog] as *David* sometime to *Saul*, but because it is the nature of a dog to rend and tear without respect, it is better to take it as spoken in regard of savage cruelty, as abhorring then there from, but he answered, that he should be King of Syria, and so he would change his mynde, as many men do; according to that proverb, *honores mutant mores*. *Lyra* joyneth both these expositions together. I am not so potent that I can, or so cruell that I would do thus. And indeed this was such horrible cruelty, that no heart could think upon it without relenting, and therefore *Elishah* fore-seeing it by the spirit, could not but weep, as *Jeremiah* after wards for the miseries of his people present, and Christ for their miseries, which he foresaw should come.

*Hazael* returning to his master told him, that he should live, but the next day he took a thick cloth, and having dipped it in water spread it upon his face, and he died. This, saith *Martyr* some expound, he did as done in good will to cool him, being extremely hot with a feaver, but whilest the cloth was too hard pressed, his breath was stopped; but it is commonly & best taken for a voluntary act under a colour of cooling, to hasten his end. And he being his great friend, could not so much as be suspected as guilty of his death, when he had done thus; because neither could the King cry out, neither did any fear appear upon his dead body after wards. The cloth laid upon his face, is rendred by *Pagninus*, *pannum a pilis caprarum*, or goats hair; by *Iosaphus*, a wet net; the vulgar Latin hath it [stragulum] a blanket; the Chaldee paraphrast, *aperimentum vilesum*; whatsoever it were, it was a treacherous part in him, neither did the prophesie of *Elishah* bear him out in so doing, because although he told him that he should be King, yet he told him not when, neither did he prescribe him such means to come to the kingdome. He was in shew an obedient servant and friend, but indeed did bear a treacherous minde against his master, for his kingdomes sake. As *Martyr* noteth it to be the case of many princes, which maketh their estate miserable, their nearest friends and those, in whom they trust most, proving their most dangerous enemies to their destruction; so *Claudius Caesar* had his bane given him by his wife *Agrippina* in a poisoned bullet, that her sonne *Nero* might the sooner come to the Empire; and *Livia*, the wife of *Octavian Augustus* was his death, when hee lay grievously sick, that hee might not alter his will, whereby he had given the Empire to *Tiberius*, her sonne by another husband, and give it to a grandchild that he had then by his daughter. To conclude the history of *Benhadad*, *Benjamin* the Jew saith, that in *Damascus* there was a most rare building, which they said, was the pallace of king *Benhadad*, called *Gumagh Damascus*, that is, the *Mosche* of *Damascus*, which had a wall of glasse built by art Magick, in which were so many holes, as there be dayes in the year, for the Sonne to shine into  
one

each day, so that hereby the day of the moneth and year might be known; within the houses were also bathes of gold and silver, and in them a great tub like a throne, of the same matter, in which two or three might sit and bath themselves. And *Iosephus* saith, that *Benhadad* and *Hazaël* were worshipped by the Syrians as gods, because they so much enlarged the kingdom, and beautified the city with many Temples and other fair buildings.

To leave now again the history of the Kings of Israel, and to bring on that of the Kings of Iudah, *v. 16.* *The fifth year of Ioram the sonne of Ahab and of Iehoshaphat, Ioram the sonne of Iehoshaphat reigned, &c.* ] It is said before, *2 King. 1. 17.* that *Ioram* began to reign over Israel, the second year of *Ioram* the sonne of *Iehoshaphat*, how then could he begin the fifth of *Ioram* of Israel, when as in his fifth year he had been seven years king, according to that Chronology? But I have been large already in reconciling this difference, upon *2 King. 1. 17.* resting in fine upon this, that there by the second year of *Ioram* of Iudah, is meant the second year of his fathers making him his consort in the kingdom, here he having been a titular king together with his father 7. years, beginneth to have all the government committed to him, the old king thenceforth meddling no more with matter of government, but giving himself to prepare for his death, and therefore it is said, *the fifth year of Ioram king of Israel, and of Iehoshaphat*; that is, in his life-time, although he departed out of this life soon after. Here it is to be noted, that in the *regie Biblie*, both Latin and Greek, these words [*and of Iehoshaphat king of Iudah*] are wanting, and although they be in the Hebrew, and Chaldee, and *Græc. Sixti*, yet *Tostatus* rejecteth them as redundant, and *Varabius* thinketh they are to be read with a parenthesis, and *Iehoshaphat king of Iudah* subintellige (*was dead*) but this is forced: Some to make the sense perfect understand these words, and *the fifth of Iehoshaphat*, although it were much more, saying, that here his time is counted from the time of his deliverance in the warre against the Syrians, *2 Chron. 20.* but this is both an unheard of way of counting, and needlesse, seeing it may be sufficiently supplied with these words at large, *in the dayes of Iehoshaphat*. *Martyr* conjectureth, that when he went with *Ahab* to battle at Ramoth Gilead, he made *Ioram* his sonne King, and from that time a new account of his reign is to begin, it being now the fifth year, as of *Ioram* of Israel, therefore the fifth is onely once named for them both, it being the fifth of *Iehoshaphat* reigning together with his sonne. And from this time of *Iorams* reigning alone, must his eight years be counted, that there may be an agreement with the time of his death, the 12. year of *Ioram* of Israel, *vers. 25.* when *Ochoziah* his sonne succeeded him, and yet neither will it agree so, unless the fifth year of *Ioram* of Israel be counted one, and his twelfth another of these eight parts of years being put for years, which is not unusuall.

*2 Chron. 21. 1.* *Ioram* is said to have reigned in *Iehoshaphats* stead after his death, not before, and *v. 5.* beginning at this time, he is said to have been 32. years old, when he began to reign, and to have reigned eight years. And if he began his reign whilst his father lived, how is it said, that he reigned in his stead he being dead? and if after his death he were but 32. and reigned eight years, how can it be that he was 32. his father yet living, and that he reigned no more then 8. years? *Ans.* *Ioram* is said at three severall times to have reigned, or to have been King. First, when his father made him King together with himself, of which that is to be understood, *2 King. 1. 17.* Secondly, when waxing old, and desirous to disburthen himself of worldly employment, he committed all the government of the kingdom to him, of which that *2 King. 8. 16.* is to be understood, and happily *vers. 3.* of this chapter. Thirdly, when his father being dead he reigned as sole King, of which *2 King. 22. 51.* and this *2 Chron. 21. 1.* And from hence his years of reigning are to be reckoned, and of his age when he began, and this most probably was within the compass of the same year, that his father committed all the government to him, as *David* had done before to his sonne *Solomon*, that seeing him in his full kingly authority before his death, and that which might satisfie his other six sonnes being at the same time conferred upon him, according to *v. 3.* there might be none occasion of contention amongst them, although it fell out otherwise, as is by and by shewed, *v. 4.* For the



2 Ch. 21. 4.

the kingdome being delivered to *Ioram*, and great gifts of gold and silver, and pensions, and fenced cities in Iudah to his other six sonnes, wherein they might sit as presidents, he most cruelly slew them all, being impatient of any honours conferred upon them, as derogatory to his royall dignity, soon after the death of his father; and also some Princes that he might have the whole power of collating their dignities upon whom he pleased.

Tradit. Hebr.

In Tradit. Hebr. it is said, that he slew his brethren because they were godly, and insisted in the steps of their good father, from which he was most averse; as being wholly addicted to the wayes of the house of *Ahab*; and if so, most probably the Princes slain also were their special friends, and like affected to them for matter of religion. And for this it seemeth to make, which followeth, *v. 6. He walked in the wayes of the kings of Israel, &c.* And it is not improbable, that he was put on this wickednesse, as not thinking himselfe secure in the kingdome, whilest they lived, or any that might revenge their death, as he might fear, that they being slain, these Princes would doe. But why are the Princes called [*Princes of Israel*] when as he reigned not over Israel, but Iudah? *Ans.* by the same reason that *Iehosh. 6* sons are said Hebr.

Lyra.

to be the sons of *Iehosh.* king of Israel, *v. 2.* The word Israel is not here put for the kingdome of the 10 tribes, but for the whole state of *Jacobs* children called Israel, and thus he is said to be king of Israel synecdochically, because he was king of part of Israel, and accordingly these are called Princes of Israel, because of Iudah, a tribe of Israel; and that the chiefe and most principall. *Lyra* saith, that he slew his brethren, because he feared least that he being cast out for his wickednesse, any of them should bee made king in his stead, and to get the goods and possessions which their father gave them; and some Princes, because they disliked his evil doings. But before he did these things, it is said, that he strengthened himselfe in his kingdome, that is, by gifts obliging many unto him, that he might the more securely thus tyrannize. And it is further added, that he walked in the wayes of the kings of Israel, as the house of *Ahab* did, for hee had his daughter to wife. Vnto his cruelty like that of the Turks, laying the foundation of his kingdome in the shedding of his brothers blood, he added idolatry, or because he was an idolater he was thus cruell, this being a signe for the most part unseparable from idolaters; for the devil, whom such serve, delights in blood, as being himselfe a murderer from the beginning. And the primary cause of all this is noted to have been his unequall yoking in marriage with the daughter of *Ahab*, *Athalia*, as it appeareth, that her name was *ch. 31. 2.* But only she is there said to be the daughter of *Amri*, the father of *Ahab*; but she might be called daughter either of the one, or of the other if she were, the daughter of *Ahab*, seeing Grand-fathers doe commonly call their sonnes daughters, their daughters. And it may be conceived, that she was called first daughter of *Ahab*, then of *Amri* his father to denote the deep ingrafting of idolatrous precepts within her breast, as taking them from them both, who were Arch idolaters, and most unreckonable.

P. Martyr.

For I doe not like that way of reconciling this which *Martyr* mentioneth, that *Amri* being her father, she was very young when he dyed, and so for her being brought up with *Ahab* her brother, she is said to be his daughter; for never yet was any woman said to be daughter to her brother for her education with him. By this marriage of *Ioram* with *Athalia*, *Iehoshaphat* is said to have contracted affinity with *Ahab*, 2 Chron. 18. 1. He was a wife and godly king indeed, but herein he did neither wisely nor godly. He thought to enjoy the more certain peace with the kings of Israel by this meanes, and hoped to draw them from idolatry to the true God, but it fell out clean contrary, his house was hereby perverted to idolatry, and consequently his race well nigh extinct; and for this cause happily he is not named (as making himselfe guilty hereby) with the blamelesse kings, *David*, *Hezekiah*, and *Josiah*, who are said not to have sinned, that is, by idolatry, or being any way necessary to the promoting of it, *Ecc. 49. 5.* whereas he was, his house not onely being by this means corrupted, but his kingdome. Let no Prince therefore in any politick respect marry so for fear of marring all, 2 Cor. 6. 16. But the Lord would not destroy the house of *David* for the covenant, which he had made with him, 2 Kings 8. 19. Hee would not destroy Iudah for *Dauids* sake, as he had promised him, to the same effect.

V. 7.

Of

Of this promise, see 2 Sam. 7. and it is said, *that he might give him a light, and his children for ever.*] By light kingly glory being meant, which maketh a family to shine, and this, howsoever it ended about the time of the coming of Shiloh, that is, of Christ, according to the prophesie of *Jacob, Gen. 49. 10.* in respect of a worldly kingdome, yet it shineth by the light of a spirituall reigning in Christ, who was of the seed of *David* now much more and so shall continue for ever and ever: And this is added, as implying, that for the wickednesse of *Ioram* he and his were worthy to be cut off, that none of that race might reigne any more; so much doth the Lord abominate idolaters and murderers, and so much is his wrath stirred up against them.

*In his dayes Edom rebelled, and would not be subject any more to Iudah, &c.*] As he had bene ever since *Dauids* time, untill the end of *Iehosaphats* reign, 1 King. 22. 48. 2 King. 3. 9. thus God began to lessen his dominion for his sinnes by cutting off Edom from him; and although he fought with all his might to recover it, and by setting upon them in the night slew many, yet Edom would no more be brought under, but they set up a King of their owne, and *Lyba*, a city of Iudah also neare unto them fell away at the same time, and as some thinke came under the King of Edom, as joyning with the Edomites in their rebellion. And that his sinnes were the cause of this it appeares, for it is added, *vers. 10. For he left the Lord God of his fathers, and built high places in the cities of Iudah, and made Iudah to transgresse.* The words, whereby *Iorams* expedition against the Edomites is set forth are somewhat obscure, *therefore Ioram passed into Seir*, a city in Edom, and not the mount Seir, because it is written with *ר* whereas the mount is written with *מ* and all his chariots with him. *And when he had risen up in the night and smitten Edom, which had compassed him and the Princes of the chariots, the people fled to their tents.* *Pellican* therefore expounds them thus. The army of Edom rising in the night smote the Princes of the chariots in *Iorams* army, and the people of Iudah with their King *Ioram* fled to their tents, leaving the worke undone, neither was it ever attempted any more; because *Libnah*, a noble city of Iudah and nigh unto Edom joyned with them also. But he confesseth, that the Hebrews expound it otherwise, and so to expound it is more agreeable to the Hebrew text, if it be not through the negligence of some corrupted, which far be it for us to imagine. The true sense is that given by *Martyr*, that *Ioram* with his chariots being come to Edom, the Edomites came and compassed about his army; but he arising in the night brake through their forces slaying many of them, and returning home again, and then they returned to their tents; this warre for the recovery of Edom being thus soone ended with out effect, after one skirmish onely. And the prophesie of *Isaac, Gen. 27. 42.* that *Esaue* should breake off his yoke was now fulfilled. And it was a just judgement of God against *Ioram*, that his defection from God should be punished with the Edomites defection from his obedience, and his breaking of covenant with God with their breaking covenant with him. *Lyra* hath another exposition, which hee makes here *viz.* that *Ioram* had many Edomites with him, that were valiant men, and served him in his warres, whose revolt he now fearing arose up in the night and slew them.

*But there were letters brought unto him from Elijah the prophet, saying, &c.*] *Elijah* being long before this received up into heaven, *ch. 2.* how could he now write unto *Ioram*, to reprove and threaten him for his wickednesse? *Answ.* I doe not thinke with the Hebrewes, that these letters were written by *Elijah* after his taking up, and miraculously presented to *Ioram* although *Lyra* holds the same: Nor with *Pellican* that they might be written and sent by him yet living, the relation hereof being misplaced: for *Iehosaphat* was dead, before that his sonne *Ioram* thus fell away from God, & that *Elijah* was taken out of this world, whilst *Iehosaphat* yet lived and ruled appeareth, 2 King. 3. where *Elisabab*, who had not the spirit of working miracles, till after the rapture of his Master, is said to have supplied the armies miraculously with water for *Iehosaphats* sake there present. I hold then with them, that say, these letters then might be written before by *Elijah*, foreseeing by the spirit, that *Ioram* would doe so wickedly and left with *Elisabab* to be sent

V. 8.

Josh. 15.  
Pellican.  
Lyra.

V. 10.

V. 11.

p. Martyr.

unto him, when he should see his time; because *Elishab* his part, as it seemeth, was to helpe and to doe miraculously for the distressed, but not to threaten judgments, or severely to proceed against any, that part being assigned to *Elijah* his predecessour, and accordingly acted by him. And it is the more probable, that he committed this businesse to *Elishab*, because he certainly left another to him, which he was to doe after his death, *viz.* the declaring to *Hazael*, that he should be King of Syria. To yield to any sending of letters out of another world is to yield to that which is strange, yea contrary to the Sacred Scriptures, which deny all dealing in this kinde in the parable of *Dives* and *Lazarus*.

V. 13.

V. 14.

V. 15.

In these letters the idolatry of *Ioram* is upbraided unto him and his going after the Kings of Israel; and not after *Iehoshaphat* and *Asha*; and he is threatened therefore and for killing his brethren better then himselfe, that God would strike him with a great stroak; him, his children, his wives and people, and all his substance; and that he should be stricken with a lothsome disease in his belly, untill his guts should come out. This threatening of him for killing his brethren seemeth to *Lyra* to be a good argument that this epistle was written after the rapture of *Elijah*, because they were slaine after and not before. But it must be remembred which hath beene already said, that *Elijah* wrote thus out of his prophetical spirit, whereby he foresaw this. Some thinke, that they were the letters of another *Elijah* and not of *Elijah* the Tishbite. The event proved this epistle a true prophesie, and it could not be long after the coming of it to his hands, for he lay two yeares after that he was smitten in his bowels, and his reigne was but of eight yeares. Most probably he was one yeare in making friends, that might stick to him; the second he adventured to slay his brethren, and some Princes; the third he built high places and forced men to idolatry; the fourth the Edomites and *Lybnah* rebelled and he went against them and returned doing nothing; the fift he being no whit moved hereby to repent had these letters sent unto him; and the sixt the Philistines and Arabians that were borderers upon the Ethiopians came and wasted Iudah, and tooke away all his substance, and his sonnes, and wives, onely *Iohabaz* remained, who was the youngest: and lastly, in the seventh yeare at the beginning his most dolorous sickness began whereof he died most miserably; and unto all this was added moreover a dishonour in his buriall, the people made no burning for him, as they had done for his ancestours, neither did they bury him in the sepulchre of the Kings, but only in the city of *David* in some common burying place, as thinking him unworthy and too base for his wickednesse to have that honour done to his dead corps so marked by Gods hand as most vile, whilest he lived. Of the rite of burning sweet odours to Kings departed, see before, 2 Chron. 16. 14. in the history of *Asha* his grandfather. Here is to be noted, that whereas *vers.* 17. the Arabians are said to have taken away his sonnes and wives, it is to be understood, by killing them: for Chap. 22. 1. they are said to have killed all his sonnes, but the youngest, and *Iosephus* saith, that they slew his wives also. A just judgement of God, that he, who so cruelly slew his brethren should have his sons slaine; and he that took their goods which their father had given them, should have his substance taken all away, and come soone after himselfe to a more miserable end, then his children. Upon what occasion the Arabians came thus against *Ioram* it is not said, but onely that God stirred them up; yet it is most probable, that the Edomites instigated them hereunto, that the King of Iudah being by these meanes weakened, he might the lesse infest them for their revolting from his obedience. For that *Ioram* had an army abroad at that time to waste the Edomites, although he could not againe reduce them to his obedience, is intimated, Chap. 22. 1. where it is said, that the Arabian robbers slew the Kings sons, when they rushed into the tents.

V. 20.

2 Chron. 22. 1.

*Ioram* being dead, the inhabitants of Ierusalem made *Abaziah* his youngest son King in his stead, for all his elder sonnes were slaine, 2 Kings 8. 25, it is said only that *Abaziah* his youngest son reigned in his stead. But in both places the name is divers from that. 2 Chron. 21. 17. where his youngest is called *Iehohaz*, but the same man is also called *Azariah*, 2 Chron. 22. 6. so that it seemeth he had 3 names, *Abaziah* was of 42 yeares when he began to reign, 2 Kings 8. He was 22. and indeed how could



could he be more, seeing his father *Ioram* was but 40 when he dyed, for he was 32. when he began his reign, and reigned but 8 yeares as kings, and *Chronicles* doe both consent. Some Hebrewes say, that *Chronicles* reckon from the beginning of *Amri*, whose daughter *Ashtalia* is here said to be his mother, for so the years agree; *Amri* 6. *Abab* 22. *Ahaziah* his sonne 2. *Ioram* his brother 12. But because this is too much forced, other Hebrewes say, that 20 yeares of his fathers reign are concealed, and that he is said to have reigned 8 for 28, because that from the time of his troubles he made *Ahaziah* his son consort with him in the kingdome, and when he had reigned with his father 20 yeares he dyed, and then the men of Ierusalem confirmed the kingdome unto him anew, after which hee reigned but one yeare. And thus it is true, which is said, 2 *Kings* 8. He was 22 when hee began to reign, that is together with his father, and reigned one yeare only alone, and it is also true, which is here said, he was 42 when he began to reign alone. And this *Martyr* preferreth as most probable, and *Lyra* following *Ierom*, and proving it by the like in *Saul*, unto whose reign only 2 yeares are counted, when as he reigned manifestly more, as hath bin shewed upon 1 *Sam.* 13. 1. even 18. but he is said to have reigned two, because he reigned well so long, & no longer. So *Ioram* is said to have reigned 8 yeares, because so long he reigned well, or innocently as *Ierom* saith, but then he slew his brethren, & from hence forward wickedly, his kingdom also declining 20 yeares, which cause that time is not reckoned to him, but to intimate so much time more of his reign, and that his son *Ahaziah* reigned all or part of it together with him, he is said to have bin 42 when he began to reign, lest going upon the number of 22. when he is said, 2 *Kings* 8. to have begun his reign, 20 whole yeares should be cut off from the Chronology, and so an error be committed in reckoning the time by reason of the number there put, when as it is meant, that from the beginning of his reign with his father, he was 22. and then all the time that his father lived after this being passed over in silence, he is said to have reigned one yeare, that is, alone. And this is held by most, *Vatablus*, *Tostatus*, *Azorius*, *Gordon*, &c. And this is certainly the best way of clearing this doubt. Whereas it is objected, so *Ioram* must not have begun his reign at 32, but at 12. or else to have lived not 40, as is commonly counted, but 60. it may be granted that he lived so long, seeing it is not set down, how long he lived.

But whereas *Ierom* is brought affirming *Ioram* to have lived but 40. and *Iosephus* likewise, and all the time both of *Ioram* the father, and *Ahaziah* the son, is included within the reign of *Ioram* of Israel, and the time of his reign was but twelve yeares, 2 *King.* 8. 16. 25. I must needs confesse, that I cannot see what may be answered. Wherefore some have found out another way, saying, that a transposition is to be made of the words thus. When *Ahaziah* began to reign, his mothers name was *Ahaziah* the daughter of *Amri*, he was of 42. yeares, that is, *Amri*, or so many yeares passed from the time of his beginning to reign, till now, as hath been before accounted. But seeing there is no warrant thus to transpose the yeares, which are plainly spoken of one, as meant of another, a king of another kingdome, who was also dead long before, this is not to be admitted. Nothing then remaineth to be said, but that this place hath been erroneously copied out, and ought to be corrected by 2 *King.* 8. as in the Septuagint translation it is, where it is said, as 2 *King.* 8. so 2 *Chron.* 22. *Ahaziah* was 22. yeares old when he began to reign. And yet this is no disparagement to the holy Scripture, seeing some translation is right, and the text 2 *King.* 8. and pregnant reason is a sufficient ground to evince the truth. Whereas the time of *Ahaziah* his beginning to reign, is set forth not onely by his age, but 2 *King.* 8. 25. by the twelfth year of *Ioram* king of Israel, but *ch.* 9. 29. by his eleventh year. *Martyr* saith, that the twelfth was so little begun, that it is not spoken of in the second place, but the eleventh, which was then complete. But if the twelfth were begun, it could not be said in the eleventh with any colour of truth. *Lyra* therefore and others better, he began to reign alone, his father being dead, in the twelfth year; but that we might know, that when his father lay languishing of his last sickness, and grew by reason thereof unfit to govern, that the kingdome was not without a governour, for he made his sonne king together with him, a yeare before.

*Heb. Chron. c. 17*

*P. Martyr.  
Lyra.  
Hieron. Hebr.  
1 Sam. 13. 1.*

*Vatablus.  
Azor. Gordon.  
Sa.*

*P. Martyr.*

*Lyra.*

before his death, that is inserted of his beginning to reign in the 11. of *Ioram* of Israel. Neither can any reason otherwise be conceived why after his death mention should be again made of his beginning to reign in a divers year, *ch. 9. 29.* but to intimate somewhat before omitted, *viz.* that besides the one year of his reign before spoken of, he reigned another whilst his father lived, as was the manner of divers other kings, and of *Ioram* his father, who reigned together with *Iehoshaphat* his father, as hath been already shewed, upon *2 King. 8. 16.*

V. 3, 4.

*Abaziah* being made King, was as wicked as his father for matter of idolatry, for he followed *Ahab*, as his mother enforced him, and they of the house of *Ahab*, are said to have been his counsellors, thus to bring him to destruction; and he is said to have walked in their counsels. *2 King. 8. 27.* all this is comprised in fewer words; *He walked in the ways of Ahab's house, and did that which was evil before the Lord, for he was the son in law of Ahab.* His mother provided him a wife of *Ahab's* house, and thus he was so strongly carried on, as if he had been enforced to that wickedness, partly by his mothers command, and partly by his wives importunity. Thus idolatry brought in by marrying with idolaters, was so rooted, that it could not be rooted out without rooting up the corrupted stock, for a warning to all generations to come, to take heed of such unequal yoking.

V. 5, 6.

How destruction came from hence unto him, the next words declare, *vers. 5.* He went with *Ioram* king of Israel to warre against *Hazael* at Ramoth Gilead, where *Ioram* was wounded by the Syrians, and so returned to Iezreel to be healed, then *Abaziah* followed to visite him. And this is noted to have been by the will of God against *Abaziah*: For *Iehu* coming at the same time against *Ioram*, he went out with him, and to his brethren upon whom *Iehu* first lighted being slain, he was found out and slain also. This briefly here run over, the purpose of the writer of the Chronicles, being to prosecute only the history of the kings of Iudah fully,

V. 7, 8.

V. 9.

is with all the circumstances set forth, *2 King. 9.* *Iosephus* saith, that *Iorams* army was still at Ramoth Gilead under *Iehu* as Generall, and that *Abaziah* coming to visit him, left his forces there also. Which came to passe by a singular providence, that *Iehu* with the lesse opposition, might execute the judgements of God upon them both together, as he did *2 King. 9.* The space between Ramoth Gilead and Iezreel, was 24. miles according to *H. Buns.*

*Iosephus.*

Patriarchs travels.

## CHAP. IX.

V. 1.

**T**hen *Elisab* sent one of the sonnes of the Prophets to anoint *Iehu* king of Israel at Ramoth Gilead, which sheweth it to be true, that was noted out of *Iosephus* before, *viz.* that *Iehu* was left as Generall or chief captain over *Iorams* forces at Ramoth Gilead against the Syrians. And this *Iehu* is further said to be the son of *Iehoshaphat* the sonne of *Nimsi*, and because the Prophet is bidden to go into Ramoth Gilead, *v. 2.* and bring *Iehu* not into a tent, but into an inner chamber, *Martyr* conjectureth, that Ramoth Gilead was taken by the Israelites, and that *Ioram* left his army there, thinking, when he should be whole of his wounds, to return and pursue the Syrians further, which is not improbable. Yes, *Iosephus* plainly affirmeth it, and the words *v. 15.* do further confirm the same. The Prophet sent to anoint *Iehu* is thought by some to be *Ionah*, whom *Elisab* raised from the dead, *viz.* the widows son of Sareptah, who afterwards prophesied against Niniveh: but the holy Scripture saith onely in generall, one of the sonnes of the Prophets, therefore to passe over mens conjectures, not determining who he was by name, we read that he is bidden to gird up his loyns, that he might make the more haste, because now there was such an opportunity for *Iehu* to execute Gods judgements, as he should hardly have another time, *Iorams* forces being abroad and he disabled by his wounds, and *Abaziah*, who was now one of *Ahab's* family by marriage, and as wicked as he, in the same city together with *Ioram*, and that the city Iezreel appointed for the place, where this execution should be done. And he is bidden take

P. Martyr.

Chron. Hebr.  
c. 18.  
Epiphan.  
Hicronym.

a CRUZE

a cruse of oyl for the anointing of *Iehu*, which was a thing given in charge before to *Elijah*, but he onely took order with *Elifhab*, that it should be done, whereby we may gather, that the Lord enjoined him not to do it in person, but to provide to have it done. And whereas *Elifhab* did it not himself neither, but sent another to do it, some think, that because he was old and could not travell with such speed, he sent a younger man; others, that he sent one unknown, that the thing might be the more secretly done, which could not have been by so famous a Prophet as *Elijah*. And I think, that not one, but both of these considerations might move him thus to do, or haply the spirit of God directed him to send and not to go. For his taking of a cruse of oyl with him, it was done, that the intended businesse might be kept the more secret; wherefore it is generally held, that he took common oyl, and none of the holy oyl kept in the Sanctuary, for this neither the haste would permit him to fetch, nor could he doe it without diminishing the matter: and a cruse not an horne, as to anoint *David* and *Solomon*; was taken to intimate, that the kingdom should not alwayes continue in his family, as in *David*; and the like vessel was used for *Saul* before for the same mysticall end. But seeing no King of Israel, but *David*'s posterity onely was annointed King, since *Saul*, why was *Iehu* annointed? *Ans.* Because he had an harder taske by God imposed upon him, then any of his predecessors, who were appointed by God to reigne over Israel, viz. to execute his judgements upon *Ahabs* posterity, as is expressed, *vers.* 7, 8. that he might be the more encouraged unto it, and not feare any thing, when he had received authority, as it were, from God by this means so to doe, and a signe of assurance, that he should be enabled from above. And *Elifhab* telleth him, that he should finde *Iehu* in the midst of his brethren, that is, sitting amongst other Captains in counsell, and biddeth him call him forth and carry him into an inner chamber, and there annoint him King and then flee away, all which he did accordingly; and this was so done, that none might know of it, till afterwards, lest if it had been rumoured abroad, some means should have been used to make the execution the more difficult. And because it was dangerous for any man to doe this, whilest *Ioram* lived, he immediately opened the doore and fled, not tarrying to heare, what *Iehu* would say.

Thus the Prophets of God sometimes put their lives in hazard in doing their office to which they were appointed, and some suffered death therefore: but no servant of God must paffe for that, but courageously doe the duty commanded him, yet when there is danger, and it may be, we learne by this example to be secret and wary in the performance of it. And here we see what authority the Prophets of God had even in disposing of kingdoms, for which the Lord sometime said to such, *I have set thee over kingdoms and nations to plant and root up.* For this Prophet as Gods instrument, now puld downe *Ioram* and set up *Iehu*, and *Abijah* before, *Ieroboam*; and *Samuel*, *David*; yet none pretending himselfe to be the man of God, and his vicar may now of the motion of his owne minde presume to doe the like, as the Pope hath done, because every soule is subject to the higher powers, and the greatest Prophet, that ever was, never did this, but by the expresse command of God: when this Prophet came where *Iehu* was, he found him sitting amongst the Captaines and contrary to the manner of inferior persons, when they are to speake to Princes, he awaited not his rising, but called him forth, being haply in serious consultation about the warre, and *Iehu* came forth unto him, knowing him doubtlesse to be a Prophet, and supposing him to be sent by *Elifhab*; whom even the greatest revered for his great power. He told him that he had a message to doe unto him, which he could not, but presently conceive to be from the Lord, and therefore leaving the businesse in hand, of what great weight soever, he came forth to heare it, which shewed some piety towards God to have beene in him, although it was soone overthrowne, by his vaine glory.

When the Prophet had annointed him in secret as he was appointed, he told him, that he should smite the house of *Ahab* his Master, because it was the will of God, who made him King, that he should thus doe: for that he had shed the blood of his Prophets and other servants by his wife *Iezabel*, upon whom it should now be

P. Martyr.  
Theoderes.

Note.

V. 3.

V. 6.

V. 7.

V. 8.



be revenged, and he added more according to that, 1 King. 21. 21, 22, 23. where the words are already expounded. These words indeed are not mentioned in this chap. before, when *Elishah* gave him his charge, but it is to be thought that they were spoken being onely for brevities sake there passed over in silence. And when he had said thus, *he opened the doore and fled*, for he had before shut in, when he brought *Iehu* into the chamber, that none might see, what he did, and now he flyeth, lest any neare unto *Ababs* family or of his friends should know of it, and finding him slay him.

V. 11.

D. Kimbi.  
P. Martyr.

*Then Iehu went in to the servants of his Lord, and they said, Is it peace? Wherefore came this mad fellow to thee? &c.* ] They called him mad fellow, because the Prophets sometimes, when they were moved by the Spirit of God, did as if they were besides themselves: in imitation whereof it was common with thole that spake by an evil spirit at the time of their propheties uttering, to be cast into a fury, so *Kimbi*. But *Martyr* denieth this, and saith, that was proper to such as spake by an evil spirit; but they which spake by the Spirit of God understood well, what they said. Onely idolaters, such as these were, who loved them not, counted and called them fooles and mad men, because they declaimed against their wickednesse, and contemned the profits, pleasures and honours of this world, which they so much esteemed. So the kinsmen of our Lord sometime thought him to be besides himselfe, and *Festus* said to *Paul*, that much learning had made him mad.

Pellican.  
Lyra.  
Scholast. hist.

Thus also *Pellican* and *Hugo Card.* and *Lyra*, and because they oft times spake things that seemed strange to other men. *Comestor*, they called him so, because they counted the sonnes of the prophets mad men, or because he ranne away like a mad man, so soon as he had spoken. I think with *Kimbi*, that because the prophets when they spake by the spirit were sometimes in shew like men distracted through the spirit coming upon them, the prophane called them mad fellows, when as indeed they were not distracted, but well understood what they prophesied, as appeareth by their writing out of their propheties sometimes, and because it is said, 1 Cor. 14. the spirit of the prophets, is subject to the prophets. But that there was a shew of distraction appeareth by that which was said of *Saul*, 1 Sam. 19. 22, 23. Hee cast off his clotbes when the spirit came upon him, and did after the manner of the prophets being naked all that day, and night v. 24. so that the prophets sometimes were as in an extatic, when they prophesied, and so behaved themselves.

Pellican.

P. Martyr.  
Lyra.  
Junius.  
V. 12.

*Iehu answered, yee know the man and his speech.* ] Some take this as spoken interrogatively, *Doe yee know the man and the truth of his speech*, and whether he may bee believed? so *Pellican* taking it, as spoken doubtfully by *Iehu*, and likewise *Hugo Card.* but *Martyr*, and *Lyra*; and *Iunius*, without an interrogation expound it, yee know by his habit that he is a prophet, and therefore what he said, to be by way of prophesying, or doing me a message from the Lord. Then they answering, it is false, and urging him to tell them what he said, he told them all, and they immediately, their hearts being moved by the highest, hastened and set him up for king. For it must needs be acknowledged the wonderfull work of God, when as they but even now prejudged what he had said, as false, and yet presently believed it, and did accordingly. *Iosephus* and some that follow him, expound it thus; I see yee know the man and what talke he had with me, for he spake madly unto me indeed, then they urging him to tell more particularly what he said, as if they would make no other account of it, then as of words coming from a dis tempered brain, he declared the whole matter unto them, and God immediately wrought herewith so, that they hasted to confirm it. And this seemeth to come nearest to the true meaning, but the reader may without error follow this, or that of *Lyra*. Whereas they replied, it is false, when *Iehu* said, yee know the man, &c. some understand it as meant, that they knew him not, nor his talke, and therefore desired to have it related unto them; but I rest in the former, as more agreeable to their calling him mad fellow, and making most for the glory of God in changing their minds so suddenly.

Iosephus.  
Comestor.

V. 13.

Iosephus.

*Then they hastened and put every man his garment under his feet, and sounded the trumpet, and said, Iehu is king.* ] The vulgar Latin, *they packe every one his garment under his foot in the likeness of a Tribunal*, and *Iosephus* saith, that they made of them a throne,

throne, and set Iehu thereon. Hebr. it is, *on the height of degrees*] that is, upon a place, unto which, as unto a throne it is ascended by degrees, to declare him to be king, as God had appointed; they set him upon a place somewhat elevated for want of a throne, and covered it with their garments, as with carpets for the greater state. The word used, saith *Maryr*, signifieth either a stone, or a bone, whereupon some understand it meant of a diall of stone, in which degrees are to note the hours of the day, as the Chald. paraphrast; others, as of ivory made of the Elephants tooth, imagining a seat of such matter to have been there, upon which the judge was wont to sit; for putting their garments under him, it seemeth to have been done amongst the Iewes in way of most highly honouring, *Math. 21. 7.*

*So Iehu conspired against Ioram.*] That is, he with the other Captains, and the army at Ramoth Gilead agreed together, binding themselves most probably by oath against Ioram to root out him and all his race, that Iehu might reign in his stead, which is not properly called a conspiring, because God had expressly appointed it so to be done. *Hazael*, who was likewise anointed king of Syria, cannot be counted for the manner of his aspiring to the kingdom better then a traytour, because he was not bidden to destroy *Benbadad*, but did it out of his ambition putting him on with hast to get that crown, but Iehu was willed to do: thus against *Ahab's* race. But Ioram had kept Ramoth Gilead with all Israel from *Asabel*, &c. Iunius [had set a custody at Ramoth, &c. the vulgar Latin had beseged] the word *שָׁמַר* here used, may be taken either for keeping or besieging, saith *Sallianus*, for so it is used, 2 Sam. 11. but untruly, for the word there used is, *רָאָה*, neither is *שָׁמַר* put for any thing else, but keeping. But how can he be said to have kept it, when as it was in the hands of the Syrians. *Ans.* *Iosephus* saith, that Iehu with the army had taken it, and so by him he kept it, untill himselfe should come thither again. And of the cities being in the possession of Ioram's men, it hath been spoken a little before. And a repetition is here made, saith *Maryr*, of Ioram's going from hence to Iezreel to be healed of his wounds, that it might be understood, what an opportunity Iehu and the captains at Ramoth now had to set up a new king, which they could not have done, if he had been there, unless he had been first killed, and this was needfull to be remembered, that it might appeare, what was the ground of Iehu his speech here following. *If it be your will, let none escape out to tell it in Iezreel.*] If yee mean that I shall be king, provide that it be kept from Ioram's knowledge in Iezreel, least he save himselfe by flying away. Hereupon saith *Iosephus*, all the wayes were beset, that none might goe out. Then Iehu going up into his chariot, hastened towards Iezreel; not alone, for a company is said by and by to have gone with him, being doubtlesse a band of souldiers from Ramoth. And here again it is repeated, that Ioram lay sick there, and *Abaziah* was come thither to him, that the over-ruling power of God might be marked, which brought them both together to one place to be with the more facility joyned together in destruction, as they had been joyned together in sinne. Then the watchman stood upon the tower in Iezreel, &c. of a watchman set upon on high also in *Dauids* time to espye and give notice of such, as came towards the city in time of warre, see 2 Sam. 18. 24. This telleth to some of the kings house that he saw a company coming, which the king hearing, biddeth an horseman to goe out and meet them, and aske whether it were peace, which he did, and was answered, what hast thou to doe with peace, get thee behind me, and so he returned not. Then a second horseman was sent out in like manner, who returning not neither, the watchman told that his march that was the leader, was like the marching of Iehu, for he marched furiously. Hereupon Ioram commands to bring forth his chariot, and went out to meet him, and *Abaziah* with him, and found him in the field of *Naboth* the Iezreelite, and asking him, *is it peace Iehu?* he answered, *what peace? the whoredomes of thy mother Iezabel, &c.* Iehoram then perceiving, that he sought his destruction, turned and fled back again, but Iehu shot an arrow through his body and slew him, &c. Thus it was verified which is said, *Pf. 127. Except the Lord watch the city, the watchman watcheth in vain.* King Ioram was by this means brought the sooner to his death, neither shall any watching or warding, profit the wicked, when the time is come of Gods judgements for their

Eng. tr. On the top of the stairs

P. Maryr.

V. 14.  
Coniuratio est  
multorum simul  
iurantium &  
pactum aliquod  
iureiurand.  
roborantium.  
To status.

Iosephus.

V. 15.  
P. Maryr.

V. 16.

V. 17.

V. 19.

V. 20.

V. 21.

V. 22.

V. 23.

Note.

Josephus.

their finnes. *Iosephus* differing somewhat from the Scripture, relates it thus; *Ioram* bad, that an horseman should be sent out and aske who it was that came, then hee approaching, asked what was done in the army? for the king desired to know; but *Iehu* bad him not to be sollicitous about that, but turn and come behind him with the rest of the company. Hee would not suffer him to return, that the king might know nothing, till he came at him, but hee suddenly surpris'd. The Chald. paraph. rendreth these words, *he marcheth furiously, he leadeth quietly, Iosephus he marcheth slowly, and with a well ordered troop*] but the same word *נלח* is here used, which was used before by the Captaines when they asked, wherefore came this mad fellow to thee? It is best therefore rendred furiously or madly. The king understanding, that it was *Iehu*, hastened with the other king to meet him for honours sake, as some suppose, he being his chiefe captain; and now thought by him to come with good newes from the army, which because he would tell himselfe, and would not be prevented by any other, hee thought that hee would not suffer any of the messengers to returne, but would have them follow after him.

Lyra.

And it is to be noted, how the divine providence carried him to the very place, where execution was to be done, to the field of *Naboth* the Iezreelite. Touching *Iehu* his answer, when he asked, whether it were peace, *The Whoredoms and witchcrafts of thy mother Iezabel, &c.* By both these *Lyra* understandeth her idolatries, for idolatry is spirituall fornication, and commonly called whoredom and adultery; because the Church is unto God, as his Spouse, and therefore as when a mans wife goeth after another man, she is an whore and adulteresse; so when any, that should worship the true God onely, follow after idols, they are adulterers and adulteresses. And witchcraft spirituall it is, because it intoxicateth as witchcraft, so that idolaters are hereby carried headlong as by an evil spirit to their destruction.

Josephus.  
P. Martyr.

*Iosephus* understandeth whoredoms properly, *Martyr* both spirituall and corporall whoredome, because they commonly goe together. But why is not *Iorams* owne wickednesse objected to him, but his mothers? *Answ.* She was the head thereof, and the first bringer of the worship of *Baal* into Israel, and now, by her and her daughter *Athaliahs* meanes, Iudah was corrupted therewith. Moreover it was his part being King, not to have suffered her to goe on in her idolatry, as *Asa* suffered not his Mother *Maachab*. For by thus doing he made it his owne, and was worthy with her to be destroyed: which was *Iehu* his meaning, when he objected these things unto him, and asked, What hast thou to doe with peace? Note then, that where idolatry and whoredoms are common, the State cannot be quiet, but the sword and slaughter must needs follow; therefore the way to have peace is to purge the land from these evils, as all good Kings have done.

Nota.

*He turned his hand and fled:*] That is, he bade him, that guided his chariot horses to turne them and flee away. When *Iehu* tooke his bowe to shoot, it is said, [*That he filled his hand with his bowe*] by an Hebraisme: *Then Iehu bad Bidchar his Captain take and cast him into a part of Naboths field;* recounting the prophesie, whereby it was thus appointed. *Bidchar* in Hebrew is called *בִּדְכָר* which cometh of a word signifying three, because, as also *Iosephus* hath it, the third part of his army was committed unto him, he was then Captaine of the third part. But how did the prophesie touch *Iehoram*, when as *Naboth* was not put to death by him, but by his father, and it was *Abah* his father, that was threatened, that the dogs should lick his blood there, 1 King. 21. 19. For the meaning of those words see my exposition there. But the Lord then threatened not *Abah* alone but his sonnes, v. 21. and upon his humiliation said, that he would not bring this evill in his but in his sonnes dayes, v. 29. wherefore *Iehu* taking all the prophesie together maketh this construction of it, *I will reward thee in this field, for the blood of Naboth and the blood of his sonnes:* in which words he intimated that, which was no where before expressed, that *Naboths* sonnes were slaine also, that *Abah* might obtaine his vineyard; unless with some we shall understand their blood to be spoken of, because when their meanes were taken away, their blood was, as it were, shed; but I rather think, that they were slaine also, as I partly touched before upon 2 King. 21. because

V. 25.

V. 26.

D. Kimbi.



because many, that have no lands or goods, live upon their hands. In that place then this heinous wickednesse was revenged now, *Abab* being here punished in his wicked fornic. And in that he had cast his body there, it is intimated, that another part of the prophesie was now fulfilled also, viz. by his bodys lying unburied to be eaten up of birds, 1 *King*. 21. 24. And in speaking of the prophesie against *Abab* he called it a burden laid upon him, because it is to beare an heavy burden to suffer such punishments. And in uttering the prophesie he saith, *I see, saith the Lord, the blood of Naboth yesterday, &c.* To note, that blood unjustly shed is alwayes before the eyes of the Lord, how long soever before, as if it had beene but yesterday, till it be thoroughly revenged; so *Pellican*. But indeed these words uttered by the Prophet then, serve rather to set forth the time of *Elijah* his threatening of him to have beene the day after that murder committed.

When *Joram* was slaine, *Ahaziah* the King of Iudah fled by the way of the garden house and *Iehu* pursued him, and said, Smite him also in his chariot in the going up to Gur which is by Ibleam, then he fled to Megiddo and died there, 2 *Chron*. 22. 9. it is said, That *Iehu* seeking for *Ahazia* found him lurking in Samaria, and when he was brought unto him, slew him. Here seemeth to be a contradiction, but it is by *Lyra* thus expounded, *Ahaziah* fled by the way of the garden house; and although *Iehu* bade kill him in the going up to Gur, he came first to Samaria, and there sought to hide himselfe, but by those of *Iehu* his company being found out, he was brought unto him to the place before named and being deadly wounded haply with an arrow, as *Joram* had been, he fled to Megiddo and there died of this wound. Thus, but more briefly *Lyra*, but more largely set forth, for the more full clearing of the doubt. Another more improbably saith, that he caused his wounds to be dressed at Megiddo according to *Iosephus* and then fled to Samaria being fourteene miles off, from whence being found, he was brought back to Megiddo againe and there slaine by the command of *Iehu*. For the Sacred history speaketh not of his being slaine at Megiddo, but dying there of the wounds formerly received; nor of his fleeing any whither after that he came to Megiddo. *Martyr* followeth *Lyra*, but onely he saith, that *Ahaziah* was wounded at the commandment of *Iehu* in Iezreel, and then fleeing to Megiddo he died there. *Salianus* most unreasonably saith, that he lay hid in Megiddo, seeking to make this exposition good by taking Samaria the chiefe city of the Kingdome for the Kingdome of Israel, within which Megiddo was. Thus also *Iunius*, in Samaria, that is, in the Kingdome of Israel for which the Metropolis is put Synecdochically. But seeing Samaria is no where thus taken, I passe this over, as a groundlesse invention, and conclude, that he fled by the Kings garden in Iezreel near *Naboths* field, where *Iehu* bade smite him, but the pursuers could not then reach him, he having gotten so much ground, whilest *Joram* was taken out of his chariot and cast into the field of *Naboth*, that he got into Samaria seeking to be hidden there, but they coming soone after, found him out and brought him to *Iehu* about Iezreel, and then he shot him also, and not doubting, but that his wound was deadly suffered him to flee to Megiddo foure miles off, and there he died. Megiddo was a towne in Manasseh; *Iosb*. 17. 11. *Iosephus* saith, That having received this wound he left his Chariot and fled on horseback. Now for the justifying of this exposition it is to be noted, that he saith, 2 *King*. 9. 27. *Iehu* bade smite him; but these words, and they smote him, are not in the Hebrew, but onely supplied by the Vulg. Lat. and *Iunius*, and in some Septuagint; and so to say with the Chronologer, that after this bidding he went and hid himselfe in Samaria, is not contradictory to the Kings, but onely a declaring by way of supplement of that which is here wanting, that he was not smitten so soone as he bade smite him, but some time after being brought back from Samaria to which place he had first escaped, to *Iehu* to be slaine. Then he gave him a deadly wound with an arrow, as *Iosephus* also saith expressly, whereof he died at Megiddo, whither he fled thus wounded, and therefore it is said there, that not they, but he slew him.

If it be demanded, whether did not *Iehu* goe beyond his commission, which was onely to smite the house of *Abab*, in smiting *Ahaziah*, who was none of his

Si

linage

*Pellican.*  
*Nere.*

V. 27.

*Lyra.*

H.B. *Patri-*  
*arches travels,*

*P. Martyr.*

*Iosephus.*

linage also? It is generally answered by expositours, that *Iehu* did herein no more, then God willed: for to shew this, 2 *Chron.* 22. 7. it is said, It was the will of God, that *Ahaziah* came to visite *Ioram*, and went out with him against *Iehu*, that he might destroy the house of *Ahab*. God brought them both together into *Iehu* his hands, the one as a naturall member of his house, and the other being made so by marriage, 2 *King.* 8. 27. and because he came of *Athaliah* his daughter, and therefore in slaying him also he did no more, then was required, viz. destroy *Ahabs* house.

V. 38.

*Ahaziah* being slain had more honour done to him, then *Ioram*, for he was carried to Ierusalem and buried there in the sepulchres of his fathers, but 2 *Chron.* 22. 9. this was onely for *Iehosaphass* sake, of whom he descended. For that which followeth, *vers.* 29. *Ahaziah* reigned the eleventh year of *Ioram*, &c. It hath bene already expounded upon, 2 *King.* 8. 26: the seeming contradiction being reconciled. And the Spirit of God in repeating the same thing twice, viz. that he reigned but one yeare, would have us note, what a short time he reigned for his wickednesse, wherein he exceeded even his wicked father *Ioram*, as *Iosephus* saith, and we may easily gather, if we compare their histories. Righteousnesse prolongeth a Kings life in glory, but wickednesse cutteth it off betimes.

Note.

V. 30.

*Iosephus.*  
*Tostatus.*  
*Vasabius.*

And *Iehu* came to Iezreel, then *Iezabel* painted her face and tyred her head, &c.] To what end she thus did, *Iosephus* setteth forth, saying, that she stood in the tower in her royall attire, that appearing in the Majesty of a Queen, she might the more move *Iehu*, as *Tostatus* and *Vasabius*, and haply she thought that whatsoever she should say, *Iehu* would not dishonour himself so much, as to embrew his hands in the blood of a woman. Wherefore she cast out this reproach against him, *had Zimri peace that slew his master?* for he himself indeed perished, within seven days after that he had thus gotten the crown, so she hoped, that *Iehu* should do, she having many more sonnes, of which she made account, that some one would be presently set up, and be revenged upon *Iehu*, for the death of her sonne *Ioram*. Thus she made a treacherous *Zimri* of *Iehu*, who was anointed of the Lord to do this execution.

1 *King.* 16. 10.

V. 32.

But she soon paid dear for this and all other her wickednesses: for *Iehu* lookt up and said, *who is on my side?* and immediatly two or three Eunuks lookt out at the window, and he commanded them to cast her down, which they did, and so she died, and was troden under the horses feet. A miserable and desperate end, but such as she was well worthy of, for causing innocent *Naboth* to be stoned to death, and for persecuting and killing up the Prophets of God. For it is to be noted, that being in apparent danger, she sought not to hide her self, neither had any remorse for her sinnes before she died, but went on in her pride and vanity, thinking to daunt and to outface the executioner of Gods judgements upon her now in presence, an example to all the wicked blood-thirsty enemies of the truth, wherein they may see their own destiny, viz. that continuing to fill up their sinnes unto the end, they shall then suddenly be horribly destroyed by such means as they least feared; as she by her own attendants. But they herein shewed their false hearts to her their Lady and mistresse, for which cause such are rightly called by a certain Emperour, *serices nula*. It is strange to see, what an exposition, *Lyra* saith, the Hebrews make upon this place, contrary to all our Doctors, and yet by him also favoured, that *Iezabel* painted her face, &c. to allure *Iehu* to love her, and where-as her words seem to make against this, *Had Zimri peace that slew his master?* He wresteth them strangely, rendring them thus, *can there be peace?* there making an interrogation point, and then adding *Amri slew his master*, leaving it to be supplied, and yet reigned many years in peace, understanding her demand, *can there be peace?* as a wish that there might be so to him. But the text speaketh not of *Amri*, but of *Zimri*, neither did *Amri* slay his master, but the murderer of his master, and *Iezabel* being now an old woman, it had been absurd for her to think of alluring any man to love, by thus trimming up her self, but rather to deride her, as *Maro* reasoneth.

Note.

Lyra.

P. Martyr.

V. 34.

*Iehu* then went in to take his repast, and when he had so done, he bade some about

about him to visite that cursed woman and to bury her, because she was a kings daughter. He thought haply, that he should be the more maligned by other kings about, and specially by the kings of the Sidonians, of whom she came, if he should suffer her corps to lye unburied. If it be said, by the same reason he should have taken order for the buriall of *Ioram*, it is answered, he caused him to be cast out to fulfill a prophesie, and although there was the like prophesie touching *Iezabel*, yet he might for the present forget it; but when he heard, that the dogs had eaten her up, he soon called it to minde, and repeated the words thereof; that the dogges should eat her up, and that she should be as dung upon the earth, neither should any man say, *this is Iezabel*, meaning, when he should passe by her sepulchre, as is common to say of great persons, for she had no sepulchre or monument, whereby to be remembered, and so it was verified in her, which is said *Prov. 10. 7. The memory of the wicked shall rot.*

By *Iezabel* we may with *Hugo* allegorically understand this world, which being most vile, sheweth yet a painted face, to allure to the love of her, but all the pomp and pride of this world will not uphold it, but when the time of judgement cometh, it shall all be ruined and consumed, and all that are drawn by the glory thereof together. *Martyr* by *Iezabel* understandeth the Pope of Rome, who painteth and setteth forth himself as a vice-god upon earth, when as he is full of fornications and witchcrafts, by his idolatries and powerfull illusions bewitching mens mindes with the love of him. But when the time of his judgement cometh, all his glory shall suddenly be overthrowen, he shall be cruelly destroyed, and become as base as the dung upon the earth, even to those that have honoured him, which is according to the revelation, where he is likened to a great whore, that cometh finally to destruction upon the sudden. Yea, any great seducer to things idolatrous may be understood by her, as *Rev. 2. 20.* those that seduced some in the Church of *Thiatira* to eat things offered to idols.

Touching painting of faces, *Martyr* here taketh occasion to inveigh against it, as being censured by *Cyprian*, *Chrysostome*, *Augustine*, and the rest of the fathers, and as coming from pride and fleshly lust, it being hereby sought to allure men, and a changing of the naturall face into an artificiall, but indeed not to the bettering, but marring thereof; alledging *Cyprian*, saying, that the devill taught the daughters of men to make themselves seem faire thus, to allure the sonnes of God to their destruction. He that desireth to read more at large of it, may look into his disputes hereupon, 2 King. 9.

V. 35, 36, 37.

Hugo Cardin.  
The Allegory.

P. Martyr.

## CHAP. X.

**N**OW *Ahab* had 70. sonnes in Samaria (that is, of his own, and the sonnes of his sonnes and daughters) and he wrote letters to the Princes of Israel, and the Elders in Samaria, who brought them up, &c. ] That is, saith *Iunius*, to such princes, as *Ioram* had sent to Samaria with his children, to keep there with them, and to tutour them in the houses of the Elders, who were as Aldermen in that city, when he went out to war against the Syrians. Although I cannot see, but that we may well grant, a longer time of their abode in that City, as being the chief City of the kingdome, that amongst the great ones, there they might have noble education. But to let this passe, *Iehu* having slaine *Ioram*, the chiefe of *Ahabs* family, it remained now that he should cast about, how to cut off all the rest, and to this end he offers the Samaritans and Princes of Israel residing there for the cause before said, if they would, to set up one of their masters sons for king, and to fight for him, telling them, that they had means so to do. *chariots and horses, a defended city, and armes.* Which some interpret, as spoken ironically, seeing the chariots and armes were now in his own power, he being generall of the whole army at Ramoth Gilead, others as spoken seriously for the great strength of Samaria, and because most probably, although a great army was then in another place, yet Samaria was not left without sufficient strength, there being so much

V. 1.

Iunius.

V. 3.

Lyn.  
P. Martyr.



of the blood royall there, and other princes with them. It ſeemeth to me, that he was not ſerious, becauſe if there had been ſuch ſtrength, he would not have delayed the time by writing, but immediately have haſtened thither with his army to deſtroy *Ahab's* poſteritie, leſt forces being gathered together for their defence, that work might have proved difficult and tedious. He wrote then thus unto them, as conjecturing, that it would fall out as it did, that they apprehending his great power, having the command of an whole army ready prepared, and their own inability to reſiſt him, would preſently yield unto his will.

V. 5.  
V. 6.  
V. 7.  
V. 8.  
V. 9.

V. 10.  
P. Martyr.

*Iehu* having received answer to his letters, that they were all his ſervants, and would doe whatſoever he commanded, wrote again that they ſhould bring him the next day by that time, all the heads of their maſters ſonnes, which was done accordingly, they being all inſtantly ſlain. Then *Iehu* bad that they ſhould be laid by the gate upon two heaps till the morning, whereby it ſeemeth that they were brought thither late in the evening, wherefore he deferred his going out to ſee them, till the morning, and then coming to the gate, he ſaid to all the people whom hee moſt probably appointed to be there, together with the men that came from Samaria, *ye are juſt, I have conſpired againſt my maſter and ſlain him, but who ſlew all theſe?* Thus juſtifying himſelfe by their fact, who had now ſhed much more of the royall blood then hee, and the more to juſtifie both himſelfe and them, he applyeth the propheſie of *Elijah* againſt *Ahab's* houſe as now fulfilled, ſaying; *know ye now that nothing of the word of the Lord ſhall fall to the ground, &c.* P. Martyr notwithſtanding this propheſie, chargeth the Princes of Samaria with too much timorousneſſe, perfidiouſneſſe and parricide, becauſe they did not firſt entreat for the ſparing of their lives, who were committed to their care and cuſtody; but to ſave their own lives and eſtates, at the command of *Iehu* committed this great murder, ſaying, that although this was to be done, ſeeing God had decreed it, yet they not knowing that it was committed to *Iehu* to ſee this execution done, neither firſt conſulting with any prophet about it, but being carried with a baſe fear of looſing their own lives, may juſtly be condemned therefore. But for ſo much as their king was now dead, and *Iehu* was known to be king, and moſt probably known to be ſet up to cut off the wicked houſe of *Ahab*, yea happily he intimated ſo much in his letters unto them, although it be not expreſſed; I think rather that they ſinned not herein, but did according to their duty to God, whoſe will they would not reſiſt, and to the new king, to whom they yielded ſo ready ſubjection, according to Gods law. There may ſeem indeed to have been much puſillanimity in them, becauſe they were moved to yield by this conſideration, that two kings could not ſtand before him, and therefore they concluded, that they ſhould be much leſſe able to make head againſt him, but it was an higher power that moved them thus unaniouſly to ſubmit unto *Iehu*, whom he had ſet up, and therefore though they feared, and without any reſiſtance obeyed his command, it is not to be marvelled at, as too much timorousneſſe.

Rom. 13. 1.

Nota.

Thus the word of God alwayes takes effect, and all the wicked thereby threatened, are at the length puniſhed moſt ſeverely. Neither is it cruelty in the executioners that being hereby ſet a work, kill and ſlay them; but zeale and juſtice, ſeeing it is moſt juſt for any man to doe whatſoever God willet to be done, his will being the rule of juſtice.

V. 11.

Lyra.

P. Martyr.

*And Iehu ſlew all that remained of the houſe of Ahab, and his nobles, his acquaintance, and Priests.* They were all a company of idolaters, and although they came not of *Ahab*, yet they were of his houſehold, and ſo were included in the name of his houſe, which *Iehu* was bidden utterly to deſtroy. Some by the Priests here ſpoken of, underſtand thoſe mentioned, v. 24. holding this of his ſlaying his Priests here to be ſpoken by anticipation, it being meant, that he did it not now, but ſoon after, the manner whereof followeth, v. 20. 27. &c. But others better by theſe Priests underſtand the kings Chaplains in his houſe: for *Iezabel* is ſaid before to have had 400. that ate bread at her table, and therefore it is not to be doubted, but that her ſonne had ſome, whom he kept in his houſe. By the word *nota*, ſignifying acquaintance, *Theodoras* underſtandeth his prophets, who took upon them to fore-

tell

tell things to come, wherefore he readeth it *γινώσκων* *knowers*. But the word קִדְרָן signifieth rather men known unto him, as conversing dayly with him when he had thus cut off the house of *Abah* in Iezreel, he went to Samaria, and upon the way thither, he met with the brethren of *Abaziah* at *Betbekedi* of the *shepherds* according to *Iunius*, that is, the house of binding sheep to be shorne, unless it had the name from that which was done there at this time, *viz.* the slaughter of the 42 brethren of king *Abaziah* here, because kings are shepherds of the people. But this is farre fetcht, seeing although kings be sometimes so called, yet not without further explication, and their brethren are not so called, neither were they bound here, but slaine; and it was now the known name of the place, and not afterwards upon this occasion so called. They being asked, did not only tell who they were, but that they went to salute the children of the king and Queen. Here it may first be doubted, how these can be said to be the brethren of *Abaziah*, seeing he was the youngest, and that he was made king, because the Arabians had slain all his elder brethren? 2 *Chron.* 22. 1. *Sol.* By brethren, kinsmen also were understood amongst the Hebrewes, and these are called *v.* 8. sonnes of the kinsmen of *Abaziah*, ministering unto him, and Princes of Iudah. Secondly, whether *Iehu* did well in killing these who were none of *Abahs* house? *Sol.* God himselfe justifieth him, *v.* 30. and therefore he did undoubtedly, that which was right herein. For although they were not of *Abahs* house, yet there was great familiarity betwixt these and them, they were birds of a feather, and joyned to *Abahs* house in idolatry, for which by the law of God, they ought to be put to death. Thirdly, whether they were going to visit the children of *Ioram* and *Iezabel*, because if *Iehu* met them in his going to Samaria, they were come past the place where they lived; I doe not think with some, that they were travelling to Iezreel, supposing them to be there, for betwixt great persons so linked together in love, there is often certain intelligence, that they may not mistake the place, but as they came from Ierusalem towards Samaria, he might meet them, where the way from Iezreel met with theirs. Fourthly, why were they so foolish to put themselves into so great danger meerly upon complement at this time? *Sol.* They were doubtlesse ignorant, that the kings children were slain, or *Ioram* or *Abaziah*, which also their free acknowledging, for what end they came, argueth; so also *Iosephus* and *Tostatus*, though some think otherwise, and that they lurked at this place to hide themselves, having heard before this, how things went. But the place, where they lived being farre South and Samaria Northward, they might well be ignorant of that, which had been so lately done, as *Lyra* reasoneth. Fifthly, why 2 *Chron.* 22. 8. these are said to be slain, and then *Abaziah*, whereas he was slain before? 2 *King.* 9. 27. and these some dayes after, *ch.* 10. 12. *Sol.* The history being so fully, according to all the circumstances, set forth in the *Kings*, the *Chronicles* do onely set forth somewhat of it briefly, not respecting so much the order, as the thing done, with some particulars before omitted. And therefore because nothing was spoken before of the slaying of *Abaziah* by *Iehu*, it is finally set down, though out of place, because *Iehu* was now going to Samaria, where he is said to have been found hiding himself, of which see before *ch.* 9. 27.

Then going forward he found *Ionadab* the sonne of *Rechab*, &c. ] *Rechab* came of *Iethro* the father in law of *Moses*, other wise called the Cyncean, from the place where he dwelt, and *Rechabs* father is said to be *Chamoth*, who it seemeth, came of *Heber*, which of old seperated himself from his own nation to go and dwell with the *Manassites*, when they went and dwelt in the mountainous parts of Iudah, and this *Iethro* was also called *Hobab*. He was a most godly man, and full of zeal for God and against idols, and led a most strict life, and enjoined the like to all his children, as we may see *Ier.* 35. And for this cause he was had in great honour among the people, wherefore *Iehu* seeing him upon the way, thought it would be a great grace unto him to take him along with him, and for this cause after salutations he caused him to come up into his chariot to ride with him to Samaria, saying, *come with me and thou shalt see my zeal for the Lord.*

*Iosephus* saith, that he was his old acquaintance, and now told him, what he had done at Iezreel against *Abahs* house for idolatry, and if so, then *Iehu* was well disposed

V. 12.

*Iunius.*

V. 13.

*Iosephus.*  
*Tostatus.**Lyra.*

V. 15.

1 *Chron.* 2. 55.*Iudg.* 4. 11.*Iudg.* 1. 16.*Iosephus.*

posed before, seeing otherwise he would not have been linked in friendship with such a man. But there seemed by this his saying, to be some tinge of hypocrisie in him, because he would have his zeal seen by men, which appeared more afterwards, when having put downe the idolatry of Baalism, he fell to that of *Irebonims* calves, v. 29.

V. 17.

V. 18.

V. 19.

V. 20.

V. 21.

P. Martyr.

Augustine.

Lyra.

Hugo Cardin.

Pellican.

Toftatus.

Ephes. 4. 25.

When *Iehu* was come to Samaria, he smote all that remained more unto *Ahab*, that is, all that were any way allied unto him, and whom he had used, as his instruments to advance idolatry, thus doing there, as he had done before in *Iezreel*. And having by this means made the kingdome sure, all enemies being cut off, that might hinder his peaceable enjoying thereof, he calleth the people together, and by a stratagem making a shew, as if he would set up the worship of *Baal*, gathereth all the worshippers of *Baal* together in the house of *Baal*, and there causeth them to be slain. If it be demanded here, whether *Iehu* sinned not in this dissembling? *Martyr* answereth, that he did, because he lied to the encouraging of the Baalites to sin, who haply for fear would otherwise have left their idolatry many of them, and by this his dissimulation he grieved and gave occasion to many good men to think hardly of him, as destroying the house of *Ahab* for none other cause, but to get his kingdome. And what is said by others in justifying *Iehu* he taketh away: as that it was but an officious lye, that he made it soon appear with what minde he did this, and God knew the goodnesse of his intent, to which he answereth, that to make an act good, not onely the intention must be good, but the thing lawfull, and that sin may be committed as well in a shorter as in a longer time, and that although it were but an officious lye, it was a sinne, which he illustrateth by the practice of some against the Priscillianists in Saint *Augustines* time, who were a Sect that could not be discovered, that they might be punished accordingly. For when any of them were taken and examined, they would deny all their tenets, wherefore some Christians, who stood for the truth, feigning themselves to be Priscillianists also, had in private all which they held, declared unto them, whereby they were discovered. But this fact of theirs *Augustine* condemneth, lib. de mendacio ad Conseruino. Neither was this of *Iehu* an officious lye, that is, tending to good to some, and to no hurt to any, because, as hath bene already shewed, this tended to evil to divers. *Lyra* also saith, that this lying was not commendable in *Iehu*, but onely his fervent zeale to destroy idolatry, and to finde out idolaters appeared, for an example to all Christian Kings. And *H. Cardin.* agreeth with *Martyr*, saying, why should we seeke to excuse him from lying, when as he sinned so fouly by Idolatry? Yet *Pellican* calleth it a godly deceit, wherewith it was just with God, that they should be deceived to their destruction, who had deceitfully drawne others to their damnable superstition. And *Toftatus* saith, that *Iehu* spake ironically, as *Elisabab* did, when he bade the Baalites to take a sacrifice to offer to *Baal*, and to call upon him, and when they were calling, to cry aloud, for surely he is a God. And this is not so much to be laboured about to justifie *Iehu*, as other godly Princes, who have by all means sought to finde out and to punish idolaters, as *Constantine*, the father of *Constantine* the Great, who being a Christian in heart, made an Edict, that all, who were Christians should lose their places, because he would not be served by any such in his warres; but when all sincere Christians had hereupon forsaken his tents, they were recalled againe, and the other put out.

It is true, to lye or to dissemble is a sinne, so likewise it is a sin to kill, but when any are by God adjudged to death, as all idolaters in Israel were, as the Magistrate may kill them, and root them out of the land, so he may use any subtle meates, to circumvent and finde them out, which to others it is unlawfull for to doe, but they must be dealt truly and plainly withall, as being fellow members, and not lyed unto. Otherwise *Ieshuab* to winne *Ay* might not have used that dissimulation to make a shew of fleeing away to draw them into the danger of an ambushment; nor the children of Israel have borrowed jewels of gold and silver of the Egyptians, making a shew hereby, as if they meant to restore them againe within a few dayes, when they never meant it. To take usury also is a sin, but of *Cananites* who were appointed to destruction, it might be taken, although not of their brethren.

To



T<sup>o</sup> turne to *Iehu*, the Lords approbation is sufficient to beare him out, as in killinge kinsmen of *Abaziah*, as was said before, so in this his dissimulation also. For erit, he praiseth him, and having done that, which was right in his sight, although otherwise a wicked Idolater, and promiseth him a reward therefore, v. 30. And the Lord even seemed to worke with this dissembling by insatuating the servants of *Baal* to beleeve that which he had said, when as they both saw *Ionadab*, a zealous against such as they were and their religion, with him in great familiarity, and brought, as a spectatour of his doings, and could not but heare of the daughter of *Baals* priests in *Iezreel*, and of their King *Ioram*, and his Mother *Iezabel* for her advancing of the worship of *Baal*, called whoredoms and witchcrafts. Contrariwise the faithfull, who had their understanding, considering these things could not, but conceive, that what he said, was in policy, to deceive the *Baalites*, and rejoyce thus to see him plotting their destruction instead of being offended at it.

The servants of *Baal*, who were now invited to the sacrifice are generally thought to be his Priests onely, because they had vestments brought out to be worn in sacrificing: For the devil is Gods ape, for so much as Gods servants, the Priests served him in peculiar garments, the devil would have his to serve him likewise. But I cannot see, how the temple of *Baal*, which certainly was very great in so great and populous a city, should be full from one end to the other of Priests onely, seeing it might containe, as the temple of *Dagon* in *Sampsons* time, not hundreds, but certaine thousands. It is to be conceived then, that the vestments brought out were onely for the Priests, which assisted in sacrificing, who onely are meant by all the servants of *Baal*, viz. who served at his altar, but many more came in and so the house was filled. Now to bring these together into one slaughter-house, no such ready way in the world could have beene devised as this. For the servants of *Baal* hearing of the destruction of their great patrons could not but feare and hide themselves in divers places, so that otherwise it would have beene hard to finde them out, and would have required a long time, but by this policy they were soone brought all together to suffer death, as they were well worthy. If it shall seeme strange, that *Iehu* should suffer them, untill that they had finished their sacrifice: *Martyr* saith well, that most probably he delayed the execution till this time, because haply there came still more and more; and it may also be thought that he stayed, till the sacrifice ended, that he might take them at their coming out, and lay their punishment upon them, when they had fully acted their sinne. For his going in with *Ionadab* and bidding them see, that there were none of the servants of the Lord amongst them, but the servants of *Baal* onely, herein he would seeme to them, as if he had a care, that their sacrifice might not be defiled by the presence of any, that were enemies to *Baal* and derided his worship, for even the heathen used to cry out, when they went to their sacrificing, *Procul, procul este prophani*: but secretly he meant, to provide, that whilst the *Baalites* were destroyed, none of the servants of the Lord should perish together with them; for which cause some thinke, that all the *Baalites* had vestments put upon them, whereby they might be knowne. The servants of *Baal* being all slaine, their dead corpses were not buried but cast out to lye rotting as dung upon the earth for their greater, debasement, seeing to be buried was alwayes counted an honour.

Then they went to the city of the house of *Baal*, and brought out the images and burnt them, and they brake downe his image and house and made it a jakes to this day.] Which was all done to shew the greatest detestation of idolatry, that might be; and to purge the land so of *Baalsme*, that it might never be set up againe in *Israel*. For when *Constantine* the Great put downe idolatry in his Empire, he onely shut up idols temples, but for so much as they stood still, *Julian* easily opened them and set up idolatry againe. Wherefore *Theodosius* to prevent this for time to come, demolished them. And it may be noted, that the idolatry of *Baal* was never practised in *Israel* more: *Iehu* and his successors indeed even to the *Babylonian* captivity, chap. 17. idolized with the golden calves after the manner of *Ieroboam*, but from this of *Baal* they were free alwaies after this execution.

P. Martyr.

V. 25.

V. 26.

V. 27.

Note.

Where-

Wherefore to purge this land from Popish idolatry it had beene neede, at the first, although not to demolish temples to this wickednesse abused, because they were not at the first built, but purely to serve God in, yet to bring forth and burne the images, crosses and vestments, to breake downe the altars, and burne the masse bookes, &c. abused to superstition, a new table and liturgy being printed instead thereof. For because it was not thus done, this idolatry continueth this day, and of late there was great danger of its overspreading this whole Non againe, but that it hath pleased God out of his infinite goodnesse beyond our expectation to turne it away. And he, who hath done this, inspire the great court of Parliament, that by doing now, what hath beene formerly neglected, they with Iehu put this Baal quite out of this our Israel never to returne for the corrupting of it any more.

P. Martyr.

J. Junius.

Vatablus.

J. Iosephus.

Touching temples built for idolatry, Martyr maketh mention of two that were converted into churches for the use of Christians: one the temple of *Pantheon* at Rome, the other of *Mars* at Florence, adding that there were also many more used in like manner: wherefore he urgeth not to the demolishing of temples, but of images and Papists ornaments, as the safest way for those, that embrace and professe the truth. For these words, *vers. 25. To the city of the house of Baal* ] *Iunius* hath, *They went into the house of Baal in every city*. Respecting rather the meaning, then the words, which are so both in the Hebrew, Septuagint, and Vulgar Latine, and *Vatablus*, who yet expounds them, that is, into every city, where there was an house of *Baal*. Some by this city understand the house of *Baal* it selfe, that was like a city for spaciousnesse; some a little city by Samaria, wherein was an house of *Baal*; but *Iosephus*, Samaria, called the city of the house of *Baal*, because it was famous or rather infamous for the magnificent house of *Baal* built there by *Ahab* and *Iezabel*. They that stand for other cities in Israel meant by this city ground partly upon the words here following, *Thus Iehu destroyed Baal out of Israel*, and not out of Samaria onely, and partly upon a conjecture, that *Iezabel* being so earnest in promoting the worship of *Baal* would not content her selfe to have one temple onely for his service in Samaria, but also in all the chiefe cities of the Kingdome. But for as much as the Text speaketh but of one house, and there is nothing here said, whereby we can gather, that they did these things in any other city besides Samaria, to which *Iehu* and his men were come, I take it to be plaine, that Samaria is meant by the city, out of the gates whereof they having gone to cast out the dead bodies of *Baals* servitours, they now entered againe and fetched out the Images and burnt them, and finally destroyed the house it selfe. And if *Baal* had but one house in Israel and that stood in Samaria, as we read, 1 King. 16. 32. it might well be said when that was destroyed, and *Baal* was there rooted out, that he was destroyed out of Israel. And that being but a conjecture, whereby it is conceived, that many more houses were built in other places to the honour of *Baal* doth thus easily fall to the ground. But I will not here passe over the note of *Martyr*, that aptly *Baals* house was turned into lakes: for both בְּאֵימָר by which name idols are called, signifieth dung, and from hence, as from a great lakes came a stinke infecting the whole city, viz. the stinke of idolatry and superstition.

P. Martyr.  
Note.

V. 29.  
V. 30.

But *Iehu* departed not from the sinnes of *Ieroboam*, &c. ] *Therefore the Lord said to Iehu, because thou hast done that which was right in mine eyes, &c.* ] The first words here are inserted by a prolepsis, and not to shew, that God made *Iehu* a promise that his children should reign unto the fourth generation, when he sinned like *Ieroboam*. For it is most probable, that at this time *Iehu* sinned not so, but after that he was settled in his kingdome, onely the sacred historian having spoken so much hitherto of his well doing, could not longer forbear to shew, what a wicked heart and ungratefull to God, that had thus advanced him, he had all this while within him. The words of v. 30. then have reference to those going before the 29. God made him this promise for the zeal which he had shewed in thoroughly executing his will against *Ahab* and *Baalisme*, brought in by *Ahab* to the offending him in so high a degree. For God respecteth the good done by any, although his heart be not right, as he did before *Ahabs* repentance in sack-cloth and ashes, so now *Iehu* his doing

doing of these executions, as he willed, because he would have, even the wicked and reprobate, have all encouragements to do well, and to see, that it is not a fruitlesse labour to execute his will, that thus comfort and relaxation might be to his servants, and they not being moved by this his goodnesse to set their hearts upon the right, might at the last day of reckoning be without excuse, and likewise all others of the same stampe by their example. *Tostatus* holdeth, that God said thus to *Iehu*, when he was a worshipper of the calves, not by way of encouragement but of cheeking, meaning that they should have reigned ever, but now onely the fourth generation: but this is a presumption without ground which the words cannot bear: for it is not said, because he had done ill, but all which was in the Lords heart, &c. so that it was plainly a reward promised for this, not a cutting of any short threatened for his sinne.

But it is to be noted, that whereas *David*, whose heart was upright was promised the throne to him and his for ever: *Iehu* whose heart was not so, had a promise onely to the fourth generation, a temporary reward for a temporary doing of good. But it may be demanded, how *Iehu* his doing good could please God, if it came from an evill heart, seeing that *without faith it is impossible to please him*. yea whatsoever is not of faith, is sin. I will not here answer with some, that the thing, which he did being good pleased him, but not as it came from him that had this evil and unbelieving heart; for if it had not pleased coming from him, he should never have beene so approved by God and rewarded: but without faith a man cannot so please God as to be saved or to enjoy his favour to the advancing of him to his everlasting kingdome, as those faithfull persons there spoken of, although he may please him so farre, as to be graced with temporary honour and blessing, that God may not seeme to be endebted to any man and not come out of it. If it be said, then God is in some sort pleased with sinne; I answer, It is called sin, which is not of faith, not because it is every way sinfull, for it may be morally good, and then the act is in it selfe not evil or sinfull but good; onely it is styled sinne because for want of faith and sincerity in the doer corruption is contracted, which shall be punished eternally, although God liketh so well, that the thing is done that he rewardeth it temporally. The Prophet, by whom the Lord spake this to *Iehu*, is thought by *Rab. Solomon* to be *Ionah*, who had anointed him: but by *Tostatus Elishabab*. And *Lyra* noteth a proportion betwene *Amri* and *Iehu* in their reigning untill the fourth generation. For so likewise his sonnes, *Ahab*, *Athazias*, and *Joash* reigned after him: but the proportion holdeth not, because *Iehu* had foure that reigned after him, *Amri* but three onely, neither continued the kingdome in his race so long for any good act done, as by *Iehu*, or upon any promise made therefore. To let this observation go then as frivolous, we may rather note what a great grace *Iehu* had herein done unto him, seeing no race, since the division of the kingdome reigned so long as his, untill the end of it at the Babylonian captivity. And here it may seeme strange, that *Iehu* should be so addicted unto the golden calves, as to be a worshipper of them, when he had put downe *Baal*: for what was there more in one idol to draw him to it then in another? *Answe.* He had beene bred and brought up in this idolatry, as being the Religion of Israel ever since it began to be a kingdome in *Ieroboams* time, and therefore although he observed the Lord to execute his will in that, for which he was made King, and haply to worship him also, as the words, *vers. 31.* doe intimate, *He regarded not to walke in the wayes of the Lord with all his heart.* He could not give over the worshipping of these calves also, for that he was bred up in this superstition appeareth in that it is said, *He turned not from the sinne of Ieroboam* as if it had beene said, Notwithstanding the great favour by the Lord done for him and promised to him and his as he had beene before, he continued a worshipper of *Ieroboams* calves still. To note which probably the same thing is said both before the approbation given him by the Lord and after, although it be first spoken by a prolepsis, as hath beene said, *Iehu* not doing so then. For although he had formerly sinned so, as he was blindly led, yet it is likely at the time, when he was executing the will of God, and making the kingdome sure, he for a time restrained himselfe, but it being still in his heart he left it not altogether to his

Note.

Heb. 11. 6.

R. Solomon,  
Tostatus.  
Lyra.

V. 31.



his dying day. And it is not to be doubted, but that he was much moved by the consideration of his kingdome being generally for this Religion, so that if he should quite forsake it, he feared, that the people would be stirred up against him, and some going to Ierusalem to worship, would draw others to the endangering of all Israel to returne to the obedience of all the house of *David* againe, which of old was *Ieroboams* feare, when he first set up these gods. And it could not but increase his feare, because he had slaine the King of Iudah; and therefore if his power had beene so increased, that succeeded him, he should have beene sure to have beene cruelly destroyed. But what needed he to have feared, when he had Gods promise? certainly he needed not, neither would he, if he had had a true faith, but for want of faith both he and some other Kings better then he have done like unbelievers, for which they have beene reprov'd and punished. So that we had need to get a firme faith to have power to forgoe our evil customes, and to goe against the stream of the multitude, and to be safe from being moved by carnall policies against that which piety and conscience require.

Note.

V. 32.

2 King. 8. 13.

V. 33.

*From that time God began to cut off from Israel, and Hazael smote them in every coast of Israel.* After *Iehu* his sinne, here followeth his punishment in his people by *Hazael* King of Syria, whom God appointed to be King by the ministry of *Elisbah*; and now is fulfilled what was then prophesied, although his cruelty towards the Israelites be not here particularly expressed, but thence to be learned, nothing being here said, but that he smote them, there that he should overthrow their strong holds, slay their young men, kill their children, and rip up their women with childe. And this was done in all the most fruitfull parts of the land, where the Reubenites, Gadites, and halfe tribe of Manasse dwelt. It was indeed a punishment threatened for Baalisme and putting downe the worship of the true God of which *Elijah* complained, whereupon he was bidden to anoint *Iehu* King of Israel, *Hazael* of Syria, and *Elisbah* Prophet in his stead, threatening to destroy by the sword of one, what was not by the sword of the other destroyed. But the worshipping of the calves being idolatry as well as it, and growing now to be an inveterate evil, both it and Baalisme, of which they never repented, (for no sinne is thoroughly repented, when the like abomination is still lived in) were punished together, and great was the misery of this kingdome.

V. 34, 35.

And this is all which in the sacred history is recorded touching *Iehu*, who reigned 28. years, and then he dying, *Iehohabaz* his sonne reigned in his stead. He did nothing of worth, after that he fell to the worshipping of the golden calves, his valour said to be written of in the book of the Kings of Israel was before, not after, for then he had no courage to defend his coasts from the Syrians, but lost both Ramoth Gilead lately recovered, and all the rich countrey beyond Iordan, where the Reubenites, Gadites, and half tribe of Manasse dwelt. For that not onely the people in those parts were now smitten, but that Israel was truncated, part of the kingdome being taken away and brought under the Syrian, appeareth, because *Ieroboam* is said about 60. years after, to have recovered the border of Israel from the entring in of Hamath, 2 King. 14. 25. so that it seemeth all this while to have been held by them. Wherefore let Kings keep all idolatry out of their kingdomes as bringing ruine thereunto, and not some onely, as *Iehu* did, having thus also the spirit of courage turned into pusillanimity, and his glory into shame.

Note.

## CHAP. XI.

V. 1.

**V**hen *Athaliah* (the mother of *Ahaziah* King of Iudah) saw that her sonne was dead (as being slain by *Iehu* in Israel) she (to shew of what kinde she came, for she was *Iezabels* daughter, who was both most earnest in promoting Baalisme, and of a domineering spirit) rose up and slew all the Kings seed, her own grandchildren, thus through an ambitious desire of reigning extinguishing in her self all sparks of naturall affection. And she was carried on to this tragick fact, as

Martyr

*Martyr* noteth, that by her authority *Baal* and his worship might be upheld in *Iudah*, although exterminated out of her father *Ahabs* kingdome of *Israel* by *Iehu*. For such is the fury of idolaters, that they passe not for embruing their hands in the blood of any for the promoting of their idolatry, and therefore she fearing, that the people would take one of the royall seed and make him King, which might be prejudiciall to her superstition, she hasteneth and cutteth them all off that she could come by. And it is not to be doubted, but that she made this destruction of the blood royall, as well out a desire of revenge upon that seed, which she thought should be favoured as coming of *David* and *Iehoshaphat*, of whom she would not leave one alive, as *Iehu* had got of her fathers house, as out of an ambitious desire of reigning. But what had she to do to reign, although all had been dead, she was an *alienigena*, descended from the daughter of the *Sidonian* King, and not wholly *Israelitish*, and a woman, and so incapable of the kingdome, seeing by his law God provided, that no stranger, but one of their brethren should reign over his people? But she most probably having the administration of her sonnes kingdome in his absence, had now power in her hands to set up her self, the just judgement of God working with her designs for the punishment of *Iudah* for their idolatry, to which they were drawn by her means. Yet whilest she tyrannized thus, behold the providence of God, according to his word unto *David*, preserved a light of his seed, one sucking childe called *Ioas*.

*Iosabeah* sister to *Ahaziah*, wife to *Iehoiadah* the high Priest, stole him away from the midst of the slain, &c.] And so this royall stock, now greatly in danger of being quite cut off, continued even untill the coming of *Christ*, who is King and reigneth for ever. This *Iosabeah* is called *Iosabab*, 2 *Chron.* 22. 11. and whereas here she is said to have taken him away and his nurse in the bed-chamber, there, she hid him and his nurse in the bed chamber, when the rest were slain. His nurse then, it seemeth kept him out of the sight of the executioners, till this was done, and so she was taken away with him to nurse, and to bring him up in secret, none knowing of it, as *Iosephus* saith, but she and *Iehoiadah*, who is said to be her husband. About the place where they were kept, all are not of an opinion, for some think, that it was one of the lodging-chambers one some side of the temple, for there were many, and *R. Solomon* that it was a room above the most holy place, wherein the sacred vestments and vessels, and treasure were kept. *P. Martyr*, that he was caried first into the one, and then for more safety to the other, to which I cannot subscribe, because one place onely, where he remained hidden six years, is spoken of, and *R. Solomon* is confuted by the text, wherein it is said to be a bed-chamber, and not a treasury. It was then a room amongst those, which the high-priest had peculiarly to himself on one side of the temple, which was very secret, and so fit for this purpose, and *Ioas* being here by the care of his Aunt preserved sixe years, whilest *Athaliah* reigned, in the seventh was brought forth and shewed to certain with whom *Iehoiadah* made a covenant, that they should joyn together to set up him for King, viz. to centurions, captains, and other officers, whom he sent for to this end to come to him to the house of the Lord.

In the *Chronicles* centurions onely are mentioned, who are also named, and they are said to have gathered together the Levites all over *Iudah*, and all the chief of their fathers houses. These centurions *Martyr* thinketh to have been a kin to the Levites, and such as were well known to *Iehoiada* to be faithfull, to whom therefore he might safely communicate this matter. But I cannot think with him, that he had at the first made some Levites acquainted with this matter, that in time to come they might testifie, that this was the kings son, and not supposititious; for his testimony being of that high place and credit, was sufficient for this amongst all the faithfull, especially his wife and the nurse who was known at the Court, being agents herein also, neither indeed was it safe, till this time to discover it to any.

But why was he now brought forth, not sooner nor later? He answereth, for two causes. First, least *Athaliah* continuing longer, should be more confirmed in the kingdome, and prevaile to appoint a successeur and doe more hurt in setting up and spreading *Baalistime* into more places. Secondly, because *Ioas* now growing past

P. Martyr.

Note.

Deut. 17.

V. 2.

2 Chron. 22. 11.

Iosephus.

R. Solomon.  
P. Martyr.V. 3.  
V. 4.

2 Chron. 23. 1, 2.

P. Martyr.

past a child ought in reason not to be kept as a child still in obscurity, but be made known, that henceforth he might live like one of royal dignity. I think that he stayed till this time and no longer, because he doubted whether the people would be so inclinable to accept of him for their king being an infant, but so soon as he thought him fit to be shewed unto them, he brought him forth, and happily he delayed it, till now that the people being weary of her tyrannicall government, might be the more ready to receive him.

Moreover touching this *Ioas*, there are faith *Martyr*, who think him to be of the posterity of *Nathan* another of *Dauids* sonnes, and not the sonne of *Abaziah*, although called so, because he succeeded him in the kingdome, who strengthen this their opinion from hence, that *Athaliah* would never have been so unnaturall, as to seek to slay the child of her own sonne, who living and reigning, she might have exercised the power of a regent at her pleasure, but for so much as *Abaziah* her sonne and late king had no naturall sonne, and by this means the kingdome was in danger to be translated to another stock, she thought it necessary to provide for the safety of her selfe, and favourites of her religion, by rooting all others out, that might bee brought in to reigne, and so to put her down, and her great God *Baal* withall. And to this he confesseth, that he most enclineth, but I must needs confesse that I see no such force in this reason to move me so to do. For she was of an haughty and ambitious spirit, & therefore would not be satisfied now with a ruling power under another, though never so near unto her; but would rule as Queen her selfe alone, like unto *Semiramis* the mother of *Ninus*, who put her sonne into a womans habit, that she might reign, and *Irene* the mother of *Constantinus Copron*: who put out her own sonnes eyes to make him incapable of the Empire, that she might enjoy it. And he is so plainly said to be the sonne of *Abaziah*, v. 2. and when he was shewed, it is said, he shewed them not the kings kinsman, but the kings sonne, that he cannot possibly be any other, besides the consideration of her, by whose care he was saved giveth no litle light into this matter, shee was sister to *Abaziah*, in whom naturall affection wrought to preserve her brothers sonne, and being of the same family, she might well have opportunity so to doe, but not a little one of another family.

By their gathering together of the Levites, it seemeth that they were in these corrupt times most observant of the ordinances of God above others, but because the chiefe strength of the kingdome lay in the heads of the families, they were called together also to goe about this great work to set up a new king, who had right, and to put down a bloody Queen which had none.

V. 5.

And he said unto them, the third part of you shall be of them that enter upon the Sabbath, and shall ward the kings house, &c.] That this is to be understood of the Levites appeareth, because they are spoken of that enter in upon the Sabbath, and v. 8, they which goe out upon the Sabbath. For they were by *David* numbered and distributed into 24 courses, of which each course served about the temple a week, and then the Priest of that course with his troop of Levites going out, he of the next course with his troop came in. Now there were of the Levites, 38000. whereof 24000. served at their times in the house of the Lord, besides 4000 door-keepers, and 4000 singers, who attended there by turnes, also, only 6000 were dispersed over the land for judges. They that came in then were the course coming to serve at the temple, and they that went out the course, which had served the week before, and each of these, if they held, as in *Dauids* time, were 1500 and upward. By this then we are to understand, that *Iehoiadab* stayed that course of Priests and Levites, which had served the week before, and now went out to help to defend the king, and as he used them that came in in three companies, one to ward about the kings house to withstand any that should be sent out by *Athaliah*, against the king, one to keep the gate Sur. 2 Chron. 23. 5. The chiefe gate, which was the largest faith *Iunius*, and stood Eastward, and it was called Sur, faith *Martyr*, from declining, as the word signifieth, because the door-keepers standing before it made the unclean to decline from coming in that way, as the most common, and one the gate behind the guard, which carried shields, 2 Chron. 23. 4. *Ianitores luminum*, according

1 Chron. 24.  
1 Chron. 23. 2.

*Iunius.*  
*P. Martyr.*



ding to the Vulgar lat. *in the gates*; but another gate in particular, saith *Innius*, is hereby meant, which stood South. As he distributed this course of the commers in, I say, into three companies and placed them thus, five hundred in a company, so he divided the goers out into two, whom he set to guard about the King on both sides, for which *Innius* calleth them *Laterales custodiae*. The Chronicles make it more plaine, that these were Priests and Levites, and whereas nothing is here said of the rest of the men, that were present, there they are appointed to be in the courts of the Lords house, and the Priests onely and Levites, who were holy might enter in and be about the King, that is, those Priests and Levites, who were last distributed into two companies, and if any others entered, they must be slaine, as not coming in the way of good will, but to seek the young Kings destruction. Moreover *Iehoiadah* put weapons in the hands of the Centurions, speares and shields, which were in the house of the Lord, and bade the Levites hold weapons in their hands also; and when he had made the guard strong in all places about, he brought forth the King and crowned and anointed him, 2 King. 11. 12. 2 Chron. 23. 11. *Iehoiadah and his sonnes anointed him and cryed out, God save the King.*

2 Chron. 23. 4, 5

V. 6.

V. 9.

V. 7.

1.

Here many doubts occurre, as first, whether *Iehoiadah* being a subject did rightly to conspire against the Queen, who then reigned? although he might have withstood her taking the government upon her at the first, yet it seemeth, that being in the throne it was not lawfull for any subject to pluck her out, because all must be subject to the higher powers?

*Ans.* She was an usurper and the true King abode in his custody, & therefore how long soever she reigned, that obliged not the subjects of that kingdome any more unto her, but they might without all scruple proceed against her, as an enemy to the true King and State, especially he that was by his place the second man in the kingdome, and to see the doing of right to the King, who suffered wrong all this time. They that live under a King, who hath unlawfully attained to the Crowne, and possesseth it are not by this example justified, that conspire against him being private persons, and not having right unto it, or lead by these, that have, or by such Peeres of the kingdome as stand for the right of another unable to helpe himselfe. For to such it may be said, He that smiteth with the sword shall perish by the sword, because he doth this, when it is not committed unto him.

Secondly, whether Priests and Levites might beare armes, as he appointed these to doe, sith the word is the sword of the Clergy, and Prophets pull downe, root up, and plant not by the materiall sword, but the spirituall, viz. prophesying?

*Ans.* It was no new thing for men of this tribe to take arms no more then of any other, for both *Moses* commanded them to goe every one with his sword in his hand, and to slay such, as committed idolatry with the golden calves, and when an army was sent against the Midianites *Phinees* the Priest went as capitaine over it, and this tribe made an army, when they marched in the wilderness, as well as any other. And well they might, because, as hath beene already shewed, many of them were set over civill affaires, and their service being so seldome required about the temple, viz. not above twice in a yeare, they might easily be spared, at sometimes to doe this service to the common wealth, namely, when great necessity required it. But other wise I doe not thinke, that they were employed as souldiers, because they did also read and instruct the people in the Synagogues in all parts every Sabbath day.

Exod. 32.

If the question be of Ministers under the New Testament: whether they may be required to doe likewise? I answer, that our Lord seemeth to take all armes from us, when he forbiddeth his Disciples to take a staffe with them; and our ministry is a kinde of warfare for God, whose souldier *Timothy* is called, which must not be entangled with secular affaires, yea, a Bishop must be no striker, but must give himselfe wholly to meditation, reading, and preaching, except extraordinary necessity requireth the drawing of his sword; as to resist cheeves and robbers, or enemies setting upon him, or the place, where he liveth; in which case it is no good citizens part to sit still, but to resist to the uttermost of his power.

1 Tim. 3.

Thirdly, Whether the temple were not polluted by giving order to have bloud

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shed there? *Ans.* It is requisite, that the place dedicated to the worship of God should as much as may bee be spared from shedding blood therein; but the Lord himselfe biddeth to pluck wilfull murderers from his Altar and to slay them, and inspired *Solomon*, who caused *Iozab* to be slain there, did by his fact sufficiently justifie this of *Iehoiadab*, but of this enough hath been said before upon that touching *Iozab*; and yet indeed by his military preparation there was no blood finally shed there, for *Athaliah* was carried forth and slain.

V. 12.

P. Martyr.

To returne therefore to the Kings coronation, here are three things said to have been done unto him about his inauguration. Fir<sup>st</sup>, a diadem or crown was set upon his head. Secondly, the testament was put into his hands. Thirdly, he was anointed, although some for (the testament have) the ornaments, as *Martyr* saith, and rendereth it, howsoever in commenting upon it he preferreth, this reading, the testament: and indeed, it is to be preferred, although the word may also signifie an ornament, and both *Pagninus* and *Vatablus* take it so. For *Deut.* 17: 19. it is commanded, that the King should have the book of the testimony by him, and read therein all the dayes of his life; neither do we read in any place of other royall ornaments besides the crowne, and of putting this book into his hands, according to the Vulgar lat. there was now good reason, because it had been in the dayes of his grandmother, father, and grandfather so much neglected. The crowne set upon his head glittering with gold and precious stones served to shew his kingly dignity, that he might be honoured the more: the book of the testimony, the care, that he should have to maintaine the worship of God, and to beat down idolatry so much condemned in this book; and the anointing, other kingly endowments of wisdom, fortitude, and justice.

V. 14.  
Vulg. lat. stand-  
ing upon his  
tribunall.  
*Iosephus*.

V. 15.

V. 16.

Note.

These things being done, acclamations were made, [*God save the king*] and trumpets sounded, and there was clapping of hands for joy. Whereupon *Athaliah* hearing the noise came forth, into the temple, and seeing what was done, and the King standing by his pillar, rent her clothes and cried *Treason, Treason*; and if *Iosephus* may be credited, bade them take the new King and slay him, and the people contrariwise cryed out, God save King *Iozab*, and let *Athaliah* dye. But *Iehoiadab* bade the have her forth out of the house of the Lord, that she might be slain, which was immediatly done, & in the way of the horses entrance into the King house she was slain, no man, that we read of, seeking to rescue her, whereby we see the miserable condition of tyrants, they may have mens bodies and lives subject unto them, but their hearts they can never have, that they who are in Regall dignity may feare to tyrannize or unjustly to usurpe. As the mother *Iezabel* came to a base end for her tyranny before being trodden under the horses feet; so most probably did her daughter for the like cause, because it was in the way of the horses, that she fell. Which was so called, saith *Lyra*, because the Nobles about the Court might come riding thus farre, but then alighting they went on foot to the temple. Wherefore *Iosephus* is not to be heard, when he saith, that she was carried downe to the brook *Cidron*, and slain there.

Lyra.

Toucheing her rending of her clothes, she did that in detestation of the fact, and out of extreame sorrow, it being a ceremony in use not only amongst the Israelites, but the heathen also, as *Martyr* noteth out of *Suetonius*, who saith, that *Iulius Caesar* made an oration unto the people with his clothes rent when civill wars were began, the tribunes of the people being violated, & compelled to depart out of the city.

P. Martyr.

V. 17.

Then *Iehoiada* made a Covenant between the Lord and the King, and the people: &c. and between the King and the people. Things being so much out of order, the wise Priest thought it necessary now that he had made *Iozab* king, to direct him and the people to make a Covenant with the Lord to root idolatry out of the land, and to restore and maintain the worship of God pure according to his word, and to joyne the people and king again together as one in doing this to direct him to make a covenant with them to rule them in justice and equity, and them to make a Covenant with him, to obey and serve him as their King and Lord. Neither was this done without effect, for immediately they went about that, which their Covenant tyed them to, viz. to destroy the temple of *Baal* and the idols therein, and slew

V. 17.

Matthan

*Matthan* the Priest before his altars. And thus doing, they had godly *Aſa* going before them, who coming after idolatrous *Abijam*, and *Rehoboam* together with the people, made a covenant with the Lord, and did mightily beat down idolatry. Oh that as the house of Commons hath entred into ſuch a Covenant, ſo the King and Lords would bee pleaſed to doe likewiſe, that all the people and not ſome only might follow them, and ſo together joyn their forces to root out popiſh ſuperſtition, which of late hath been ſo much magnified amongſt us. *And the Priest ſet governours over the houſe of the Lord.* 2 Chron. 23. 18. *And Iehoiadah ſet preſtewreſhips in the houſe of the Lord, which were committed to the Priests, the Levites, whom David had diſtributed, &c.* It may ſeem by this in the kings, that ſome Captains with their bands were ſet to ward about the temple, that the Priests might ſecurely in thoſe tumultuos times doe their office therein, as ſome underſtand it, but the *Chronicles* maketh it plain, that nothing elſe is meant hereby, but that he appointed the 24 courſes of Priests firſt inſtituted by *David* to ſerve in the Temple, as formerly they had done, and *verſ. 19.* the porters to keep out the uncleane.

After this the Centurions and the guard, and all the people conducted the King to his palace, and ſet him upon the throne. But all that went before touching the deſtruction of *Baals* houſe, and the ſetting again of the Priests in their courſes could not be ſuddenly done, but required ſome dayes for the doing thereof, wherefore it muſt be conceived either that the king was conducted to his houſe before all this was done; yea they being but begun only, as ſome hold, or that he remained certain dayes after his coronation ſtill in the temple, happily where he had been kept before till they were done, and then this company repairing to him again, conducted him to his houſe with great joy, which is the more probable, both becauſe according to this order, his carrying to his houſe is ſet forth, and becauſe it is ſaid, *Iehoiadah took the Centurions, Captains, &c.* as implying his calling them thither again, after the buſineſſes before ſpoken of ended. *And now the city had quiet,* they had an unquiet life before under a tyrannicall Queen, who together with her husband, as *Iosephus* ſaith, built a Temple unto *Baal* and ſet up his worſhip, which doubtleſſ: was the occaſion of many quarrels betwixt the Baalites and the ſervants of the Lord, but now there was an end put unto them all, neither did any riſe up to revenge the death of *Athaliah*, and ſo they enjoyed great quietneſſe and peace.

*Rabanus* upon *Athaliah* maketh this Allegory; ſhee ſeeking to deſtroy all the ſeed of *David*, ſetteth forth the ſynagogue of the Jewes ſeeking to deſtroy Chriſt and Chriſtianity, for as *Athaliah*, ſo ſhe reigned, whiſt the Temple and ceremonies of the law ſtood. But *Iehoſhabeb* ſetting forth the Church, kept *Ioas* cloſe and ſo preſerved him in an inward place of the Temple, in like manner the Church preſerved the faith and love of Chriſt in the hearts of the elect by preaching him, untill that the ſynagogue *Athaliah* being deſtroyed in the time of *Titus* and *Veſpaſian* the city of God had quiet and no trouble from thenceforth any more by it.

2 Chron. 15. 12.

Lxx.

V. 19.

V. 20.

The Allegory.  
Rabanus.

## CHAP. XII.

**I** Oas was ſeven yeares old when he began to reign. In the ſeventh year of *Iehn* he was made King and reigned 40. yeares, &c.] The kingdome of Iudah being much diſordered by *Athaliah*, cometh now by the divine providence to be under a child; from whom in humane reaſon, what could be expected for the amending of their condition. But it pleaſeth God, by weak means oftentimes to do wonderfully for the magnifying of his own power and mercy, and ſo he did at this time, *Ioas* by the good inſtructions of *Iehoiadah* the high-prieſt, did well, and was accordingly rewarded with a long reign, whereas his father and grandfather that were wicked, reigned but a ſhort time. His mothers name alſo was *Sebia* of *Beerſhebah*, which was one border of the kingdome of Iudah, that we might know, that ſhe was not alienigena, but rightly bred as his fathers mother was not, which turned to his ruine.

T t 2

But

V. 1, 2.

V. 3.



But this good high-priest lived not alwayes with him, as is after wards shewed, and then he did evill.

V. 4.

*But the people still sacrificed in the high-places.* ] That is, as hath been before shewed, upon such mountains, as whereupon their holy fore-fathers had anciently sacrificed, but it was unto the true God and not unto idols, and therefore yet tolerated, as it had formerly been by godly *Asa*, the great grandfather of this King, of which see more there.

1 King. 15. 14.

V. 5.

Lyra.  
Exod. 30. 12.

Wolfius supplens  
Martyris com-  
ment.

*And Iom said unto the Priests, all the money of the Saints, the money of him that passeth, the money of souls, and the money of him that willingly offereth, the Priests shall take to themselves, and repair the ruines, &c.* ] The vulgar Latin, to make it more plain, *The money of the saints, which is brought into the house of the Lord by those that passe, which is offered for a price of the soul, &c.* Here *Lyra* reckoneth but two sorts of money; first, that of the half shekles, which all were appointed to pay when they were numbred by the poll from 20. years old and upward. Secondly, voluntarily given by such as were more wealthy. *Wolfius* besides these two, nameth a third, viz. the money vowed by any for the preservation of their lives in danger. But forso much as the same is said to be paid for the life or soul, which is paid by those that passe under this reckoning, for it is said, he shall give for the redemption of his life, that there be no plague amongst you, and this shall be given by every one that passeth to the numbred; it is plain, that the money of every ones life, and the money of him that passeth, is all one, and if we make a third sort of money here appointed to be gathered, it must be founded upon these words, *the money of the saints*, but hereby nothing else seemeth to be understood, but the money of the holy things, as the word [*sacellorum*] signifieth, as well as saints, and so the first words set down only the genus, or the money in general to be taken, and the next the two sorts, redemption money being about 10. d. and money voluntarily given, as we read was afterwards done, when Christ sitting over against the treasury, rich men cast in much, and the poor widow her two mites.

2 Chron. 24. 5.

The Priests are bidden by the King to go through all the cities of Judah, to gather moneys for this end from year to year, but the meaning is, the redemption moneys, and what any would voluntarily give, as in this place. For when all from 20. years old and upward, had paid it once, others still attaining to the age of twenty, were to pay it the next year, and others the year following, &c. unlesse we shall think with *Junius* that the work of repairing the temple, at this time lasting more years, it was gathered of all over again from year to year, as in a case extraordinary it might sometime be done, seeing it is said unto *Moses*, *When thou numbrest the people, &c.* so that it seemeth when ever they were numbred, these moneys were to be taken, yea as I have shewed upon that place, this numbring was from year to year, for the maintenance of divers things pertaining to the service of the temple, although *Junius* thinketh other wise, and now most probably whilst the temple was in repairing, the service being intermitted, about which these moneys had been formerly bestowed, they were taken for the use of reparation. Whereas 2 King. 12. 6. it is said, that they should take these moneys of their acquaintance, but here that they should go out to gather money in all cities, it is most probable, that as the Priests dwelt in divers parts of the land, so they that dwelt nearest to some cities, where they were most acquainted, should go thither to gather it, and others to their neighbour cities. But it is to be noted, that before this 2 Chron. 24. 4 it is said, that *Jeboiadab* took him two wives, and this surely was not till he was of riper years, as may also be gathered by the age of his son *Amaziah*, who was 25. when he began to reign, therefore born, when he had been King fifteen, that is, anno 22. of his age, most probably then he took him not these wives till he was 20. or 21. years old, about the 14. year of his reign, and after this, he took order for repairing the house of the Lord, and yet it is said that it remained undone till Anno 23. of his reign, v. 7. If any man aske why *Jeboiadab* so godly a man took not order with the young king, about this so holy a work sooner? It may be conceived, that the decay was not yet grown so great, or at the least that the people not thinking it yet necessary to repaire, were unwilling to contribute unto it, or *Jeboiadab* being very

Junius in Exod.  
30. 12.

2 Chron. 24. 4.

very old, for he dyed at 130. and therefore was 90 when *Ioaſh* was made king, thought not upon all things that were needfull to be done, or if hee thought upon this, he feared the peoples unwillingneſſe, although it proved otherwiſe, and ſo delayed the time, at length yet as *Iosephus* ſaith, moving the king to provide, that this work might be done.

What this decay was is not here expreſſed, only it is called *the breach of the houſe*, or *the place or places broken through*, as the word *ברק* ſignifieth. But 2 Chron. 24. 7. it is ſaid, *Athaliah being moſt wicked, her ſons brake into the houſe of God, and took away all the conſecrated things of the houſe of the Lord, to adorn Baal. The vulgar Latin, deſtroyed the houſe of the Lord.* Whereupon *Ierom* according to the tradition of the Hebrewes, they deſtroyed it either by carrying out of it the ornaments, or as they ſay, becauſe when *Athaliah* endeavoured to bring idolatry into it, there was an earthquake renting it, and the Chald. calleth it the ſciſſure or cleft place of the houſe. This of the Hebrewes I paſſe over as an imagination of the Rabbins, becauſe it is not ſpoken of in the ſacred hiſtory. But we may well gather that ſome violence was done to the Temple in the time of ſuch impious rulers, whereby breaches were made in the walls thereof, although the deſtroying of it was not attempted, and ſuch a great rupture; and where ever elſe any decay was through antiquity for the Temple had now ſtood 155 yeares according to the Hebrews greater Chronicle, and as may eaſily be computed, or by any other means, the kings meaning was, ſhould now be made up, and if there came in mony enough, that ſuch ornaments as were taken away, ſhould be repaired again, as is partly ſhewed, that it was done v. 1. *Iunius* calleth the breach of the houſe, *Labes domus*. The Priests having the care of this reparation committed to them, were negligent in gathering the money, becauſe no benefit ſhould thereby redound unto them, or the people delayed to pay it, as not being willing to commit it to their truſt, or having gathered it in part as it ſeemeth, v. 7. where they are bidden to reſtore it, they neglected to ſet upon the work: wherefore the king calleth for *Iehoiadab*, anno 23. of his reign, challenging him for this neglect, and forbidding the prieſts thenceforth to gather any more money. For he had commanded, that this work ſhould be done with ſpeed, 2 Chron. 24. 4. and v. 5. in challenging them for that they made no more haſte, he ſaith, *that they might bring from Iudah and Ieruſalem the gathering of Moſes the ſervant of the Lord, and of the congregation of Iſrael to the tabernacle, &c.* pointing at the firſt ordaining of this numbring money, of which it hath been already ſpoken, and hereby it is implied, that it was an annuall revenue of the tabernacle. To return to their neglect, the king for this would have them to meddle no further in this matter, and chid with *Iehoiadab* about it. Whereby becauſe it appeareth, that the king had power over the high-prieſt (which the Pope can by no means endure now) *Toſtatus* ſaith, that then the prieſts and laity were all alike ſubject to the king, but under the new Teſtament, the prieſts dignity received infinite encrease, ſo that he can both remit finnes, and make the holy body of Chriſt. But this is a meer deluſion, witneſſe *St. Paul*, who chargeth every ſoul to be ſubject to the higher powers, even under the new Teſtament, *Rom. 13. 1.*

Then *Iehoiadab* the Prieſt took a cheſt, and having bored an hole therein, ſet it on the right ſide of the altar, where men entred into the houſe of the Lord, &c.] 2 Chron. 24. 8. Therefore the King commanding, they made a cheſt ſix, and ſet it in the gate of the Lords houſe without. Whereas *Iehoiadab* is ſaid to have prepared and ſet this cheſt, 2 King. 12. 9. it is to be underſtood by the kings appointment, then proclamation was made that they ſhould bring the gathering of *Moſes* appointed in the deſerts. Then all the Princes and people brought and caſt in rejoycing, untill they had finiſhed. That is, they who were employed about this, repair the whole work belonging to it. For the placing of the cheſt, it was ſet in a place, to come into which a man muſt go through the prieſts court, whereinto it was not lawfull for the people to enter, for it ſtood by the door of the houſe, therefore the offerers did not put in the money with their own hands, but giving it to the prieſts and levites to put it in, to ſhew which, it is ſaid 2 King. 12. 9. that the prieſts who kept the door, put all the money that was brought to the houſe of the Lord there. And this was a means wiſely

Iosephus.

2 Chron. 24. 7.

Hieron. tradit.  
Hebr.

Iunius.

V. 7.

V. 9.

Wolphius.

V. 10.

V. 11, 12.

2 Chron. 24. 11.

V. 16.

V. 13, 14.

Wolphius.  
Rabanus.

V. 16.

Sallianus.

Pellican.  
An Allegory.2 Chron. 24. 14.  
15, 16.

devised to draw the people to a willing offering, when they were thus assured that their moneys should certainly be employed, as was intended, as also the setting of keepers, and placing of the chest near the altar, that men might be encouraged to it, as to an offering made unto God, as *Wolphius* noteth.

And when they saw, that there was much money, the Kings and high Priests scribes came up, &c. ] After that money in abundance was brought in, now they fall to the disposing of it, giving it into the hands of such as were appointed to oversee the work, and they herewith hired carpenters and masons, &c. 2 Chron. 24. 11. this is more fully set forth thus, they emptied the chest and set it again in his place, and so they did from day to day, till they had gathered money in abundance. That is, from time to time, so oft as they perceived that any good summe was put in. And v. 12. this the King and *Iehoiadab* gave into the hands of the overseers of the worke, who hired therewith carpenters, &c. and thus the work went on, till it was all finished, v. 13. somewhat being added, 2 King. 12. 16. in way of commending the fidelity of those that were chosen to take care of this work, they called them not to account, for they were faithfull ] v. 134. before this we are given to understand, that neither basons, psalteries, trumpets, or other vessels of gold or silver, were made of this money, but that it was given wholly to reparaire the house withall, v. 14. But 2 Chron. 24. 14. it is said, that of the money which remained when the reparations were finished, Instruments both of gold and silver were made, for ministration in the house of the Lord. To reconcile which it is to be held, that the meaning of the Kings is nothing else, but that these monies were not given to the overseers of the work in part to make any such vessels or instruments, but onely to reparaire the house, yet there being much money remaining still, faith that of Chron. the fidelity of the overseers was such, that they brought it to the king and the high Priest, who caused these instruments to be made therewith. So then by the care of the overseers appointed no such vessels were made according to Kings, but by the care of the King and Priest, they were of the superabounding money brought back unto them, according to Chron. so also *Wolphius* rejecteth that of *Rabanus*, who faith that the money whereof these instruments were made, was the money voluntarily given, and not the redemption money, which went wholly for reparations.

Finally because other monies by the law of God were also to be paid for attonement, and consequently the safety of the offerers soule, viz. for trespasses and sinnes, which went to the Priests maintenance, it is shewed, that such equity was now used, that this belonging to the Priests of right went to them, neither was any part thereof taken for the foresaid uses. What money this was, see *Levis*. 5. 15, 16. even the price of any mans fraud in keeping back part of the holy things, and a fift part more added hereunto. *Sallianus* addeth, that in case that he who was to offer was asare off, he sent money to the Priests to buy all things for the sacrifice, and what was spared out of this, when all things were brought, went to the Priests, which is not improbable; for difference between trespasses and sinnes, *Testatus* faith those were omissions, these commissions, see before upon *Levis*. 5.

*Pellican* maketh the negligence used about repairing the Temple, a figure of the neglect to reform abuses in the spirituall Temple, that is, the Church; for as breaches made the Temple ruinous, so corruptions put the Church of God in great danger of ruine, and yet in seeking to purge these out, great negligence is commonly used. And he noteth, that *Iehoiadab* was the onely priest, that ever took care about repairing the Temple, but he should have said, till the time of *Indas Macchabens*.

All things being prepared about the Temple, as was aforesaid, sacrifices were there constantly offered unto God all the dayes of *Iehoiadab*, 2 Chron. 24. 14, 15, 16. but then he being very aged, viz. 130 yeares dyed, and was honourably buried for his good deserts in the sepulchers of the kings of Iudah. And the princes of Iudah after this comming flatteringly to *Ioash* with most lowly reverence so wrought upon him, who had alwayes hitherto shewed himselfe a most godly king, that they drew him to idolatry, to wor ship idols in groves, leaving the house of the Lord, to the provoking of his fierce wrath against Iudah and Ierusalem, v. 17, 18.

The



v. 17, 18. The good demerits of *Iehoiadab* are thus expressed in the text. *For the good, which he did in Israel towards God, and towards his house.* That is, in *Iudah*, and not in the kingdome of the ten tribes, with which he had nothing to do [towards God] faith *Ierom* in beating down idolatry, and (to his house) in repairing it. For this also God blessed him with long life beyond any, that went before him since *Iacobs* time, who was of the same age, when he went down into *Egypt*. And his so honourable a buriall, is to be ascribed to the piety of *Ioas*, to whom he was as a father, as long as he lived, and therefore was by him accordingly honoured both in life and death.

Hieronym.

After the death of *Iehoiadab* the court-sycophants, whose hearts had been all this time towards the idolatry formerly practised by his father and grandfather and grandmother, in all humility move him, that this religion might be set up again; in the text no more is expressed, but that the *Princes of Iudah* came before *Ioas* worshipping him, to whom he hearkened, and so they left the house of the Lord and worshipped groves and idols. Whereupon *Lyra* following *R. Solomon* faith, that they perswaded *Ioas* to accept of divine honour, and to this he yielded, because one idolatry easily draweth on another, they soon added hereunto idolatry with groves and other idols also. And he feigneth, that they drew an argument from his living in the temple six years, where none, but the priests must come upon pain of death, yet he continued there so long without any hurt, which proved him to be more than a man, a god, and this is followed by *Hugo Cardinalis* and *Pelliam*. But the ground of this opinion is too weak, viz. their bowing of themselves to him, which is no more then *Bathsheba* and *Nathan* the prophet did to *David*, or then is commonly done to any king. Whereas it is said, that he hearkened unto them, it is a forcing of the words to strein them to this, that he was willing and agreed, that worship should be given to him as to a god, neither was the like ever done to any king of the Jews before or after. However the heathen Emperour *Caius Caligula* presumed to set himself so up. Neither is it probable, that God would any time have tolerated it in him, being so well instructed, as he was, but presently have stricken him with some miserable death, as he afterwards did *Herod*. The words of the text indeed are so brief, that hereby it becometh questionable, whether they moved *Ioas* to turn idolater with them, or only to give them leave to serve such gods, as they had formerly done, because nothing else is said, but that they came and bowed unto him, and he hearkened to them, & that then they forsook the house of God, &c. But what they requested is not expressed, nor that they made any request at all unto him, but left to be gathered. So that from this Scripture we can rightly gather no more, but that they leaving him free, if he pleased to go on in serving the Lord in his house, as he had been by *Iehoiadab* taught, desired, that they might have liberty, as in times past they had, to set up in other places such worship as was used in other nations, which were most flourishing. And this being granted, they did so, but that the king did thus also, it is not said. Yet *Iosephus* faith, that both king and people did it. But no more can hence be certainly affirmed, but that he tolerated idolatry in his kingdome, being drawn by their flattery, who durst not move him herein all the dayes of *Iehoiadab* his life, but now he being dead, moved for it and prevailed. Yet because he degenerated so farre, that he commanded *Zechariah*, a most godly priest, and sonne of *Iehoiadab* to be slain, when he reprov'd him, as is by and by shewed, it is most probable that he turned idolater also together with them, seeing this is peculiar to idolaters to be cruell and bloody, by the instigation of that murderer the devill, whom they serve. We may note hence, first, what need we have alwayes to pray, that wee may be upheld in the truth, seeing *Ioas* being godly so long, yet now destitute of his old tutour, fell so foully. 2. that it is of great avail to commit youth to good tutours & governours. Thirdly, that there is not a more pestilent way of corrupting princes or others, then flattery, that by shewing an hatred alwayes of such, we may keep out of their danger. Fourthly, that to tolerate a false religion, is the very way for kings to overthrow themselves and their kingdomes, although they embrace it not themselves, as the sequel here declareth.

Lyra.  
R. Solomon.

Ait. 12.

Iosephus.

Note.

2 Chron. 24.  
V. 19.

*He sent unto them his prophets, who protested unto them, but they would not hear them,*

them,

them, &c. God being so greatly provoked, yet judged them not immediately, but first admonisheth them to turn from his great wickedness, and it is said not a prophet, as if he had sent one onely, but prophets, that is, many one after another, who exaggerated this sinne unto them, and threatned them with judgements, if they did not, laying before them doubtlesse the examples of other wicked kings and people, as of *Ieroboam*, *Baashab*, and *Ahab*, for thus prophets used to deale in the like case. He deferred therefore long to bring his judgements upon them, out of his accustomed goodness, seeing it is not to be supposed, that these prophets were sent altogether; but first one, and then another, afterwards a third, that when by no means they would be reclaimed, their censure how severe soever, might follow the more justly. But they were so farre from being moved by these admonitions, and this long patience, that they went on in their wickedness, without regarding what the prophets said. And they perswaded the king most probably, that he being greater then they all, needed not to regard them, but doe what he pleased, notwithstanding their admonitions and protestations, as other kings of the heathen did.

V. 18.

Caietan.

Tostatus.

Genebrard.

Iosephus.

Lyranus.

Junius.

2 Chron. 18. 1.

1 Chron. 11. 8.

Then Hazeal king of Syria fought against Gath and took it, and then set his face to goe to Ierusalem. For here most rightly commeth in the history of the kings again not sooner, as *Cajetan* would have it, when he saith that this warre happened before the death of *Iehoiadab*, for punishments follow sins, and go not before them, nor latter, as *Tostatus*, and *Genebrard*, and *Iosephus*, would have it, when they say, that *Zachary* had first impugned their idolatry, and was slaine; so making but one only coming of the Syrians against Ierusalem, for they came manifestly twice. First taking a bribe without doing further hurt, and then this shaking off the rod over them, as it were not working, at the end of another year, when they had raged against holy *Zachary* to the shedding of his innocent blood, with a few, killing and slaying many, and all the princes of the people, &c. Thus also *Iunius*. Touching Gath, it was a city of the Philistines subdued by *David*, & ever since that time till this held by the kings of Iudah, for *Reboboam* is said to have repaired it, and *Iosephus* writeh of it, as being now under the king of Iudah. Hazeal therefore in beginning his warre, here fought against *Ioash*, and prevailing went on to the chief city of the kingdome, Ierusalem, thinking to take that also. But *Ioash* fearing it took all the sacred things, which *Iehosaphat*, *Ioram*, and *Ahaziah* had consecrated, and his own sacred things, and all the gold, &c. It may seem strange that *Ioram* & *Ahaziah* being idolaters should consecrate any thing to the house of God, but it is to be conceived, that they did it in the beginning of their reigns, before they declared themselves, according to the accustomed manner of the kings of Iudah their predecessors, that their reigns might be the more auspicious. Whereas it hath bin already said, that the temple was before spoyled of all the ornaments which were carried into the house of *Baal*, so that it may seem there were now no pretious things therein remaining, it is to be conceived, that when *Iehoiadab* caused the house of *Baal* to be destroyed, he first took and brought these ornaments out, and being sanctified, restored them to the house of God again, but now the temple being forsaken, and grove frequented, it was just with God to give these pretious things into the hands of the heathen, and so the king of Syria departed from Ierusalem home againe for that time. For his other coming against *Ioash*, as this is wholly omitted in the *Chronicles*, so is that here, there being only a reference made to the book of the *Chronicles* of the kings of Iudah, for the rest of the acts of *Ioash* in this place. Wherefore we must now again look to 2 Chron. 24. 20, 21, 22, 23.

V. 20.

Moreover when the spirit of the Lord comming upon Zachariah the sonne of *Iehoiadab* he from an higher place threatned them with Gods judgements for their foule sinnes, they conspiring against him, stoned him in the court of the Lords house by the kings command, who remembered not the kindnesse of *Iehoiadab* his father towards him. Therefore at the end of the year certaine bands of the Syrians coming up, destroyed the Princes, &c. When this holy man saw that the judgement before going made the King and his Princes no whit the better, he according to his place, as the spirit moved him, inveighed most earnestly against them, and threatned a greater judgement to come upon them by the Syrians, at what time they should

should have no help from the Lord. For some hold that he was high Priest after his father, as *Tostatus* and *Wolphius*, *Pellican*, &c. But in the Hebrew Chronology *Pedaiah* is said to be high Priest now, and *Zachariah* a priest and a prophet, *Genebrard* followeth this Chronology, *Iosephus* calleth him that was high-priest now, *Pbidaas*. And because the Scripture saith nothing of *Zachariah* his being high-priest after his father, we may well follow the Hebrew Chronology, holding that *Ichoiadaab* had another elder son, who succeeded him in this office. And if *Zachary* were not high-priest, yet he was a priest and a prophet, and so a sacred person, who should have been revered, and the rather, because he was the sonne of so well-deserving a father. But such is the madnesse of idolaters being opposed in their idolatry, that all respect of persons being laid aside, they breath out nothing but slaughter and bloodshed, against those, that tell them the truth, and so did *Ioa* and the princes of Iudah against *Zachary*, and not onely against him, but as may be gathered from *vers. 25*. against his other sonnes also, for it is said, *his servants conspired against him for the slaughters of the sonnes of Ichoiadaab*. Vnlesse with some wee hold, that the plurall number is put for the singular, which is not unusuall in the holy Scriptures, as where *Sarah* speaketh of her giving children suck, when she had but one, and of the theeves crucified with Christ, it is said, that they railed upon him, when onely one did so. Therefore the vulgar Latin rendreth it by the singular number, and *Iosephus* also, yet *Ierom* saith, that *Zachary* was slain together with his sonnes, and that not improbably, although he onely be first spoken of, seeing it is said like wise of *Naboth* at the first, but after wards by *Iehu* his sonnes are spoken of, as slain also. Our Lord reciting this parricide saith, *Zachariah the sonne of Barachiah, whom ye slew between the temple and the altar*. *Iunius* and *Hugo Cardinalis*, *Lyra*, and others say, that the same man had two names, as many more have had, or that he was called *Barachiah* commonly by the people, *the blessed of the Lord*, as the word signifieth, because he enjoyed the blessing of so long a life, farre beyond others, and was a blessed instrument of so much good, to restore the decaying estate of that kingdome and church. But why the murdering of this man is instanced in next to the murdering of *Abel*, when as it was 800. years before the time that Christ spake thus, and in that space they had murdered many more prophets? is a question. *Iunius* resolveth it by saying, that *Zachary* dying called for revenge, as *Abel*'s blood had first done, for he said, *the Lord shall see and require it*, 2 Chron. 24. 22. and the like is not said of any other martyr. Wherefore our Lord threatening revenge, nominateth two examples alike, and passeth over all others, leaving all the righteous blood also shed from *Zachary* till his time, to be understood hereby. What other opinions there are touching *Zachary* the father of *John Baptiste* meant there, or *Zachary* one of the small prophets, see my comment upon that place. *Genebrard* relateth a tradition of the Iews, that his blood continued bubling up, untill the time of *Nebuchadnezzar*, as calling for revenge still, so long after. And out of *Epiphanius*, that after this blood-shed the answers of God ceased, because the temple was hereby polluted. Whether this were so or no is uncertain, because many wonders are invented and passe for old traditions, but this murder indeed was most heinous, as the sacred history noteth, saying, the King remembred not that kinde: *scilicet, which Ichoiadaab his father had shewed towards him*. For he saved a venomous serpent from destruction, to be the death of his most dear and godly sonne, which was the highest degree of ingratitude, and a childe of the family, where he had been tenderly brought up, which was most unnatural, his father and mother also adventuring their lives to save him, that gave out this bloody command, which was unpareld tyranny, and that for nothing but zeal for God, and against most abominable idolatry, and obedience to his spirit moving him, which was a very presumptuous fighting against God himself, and therefore if he did miraculously a long time after shew his displeasure against it, he did but thus brand it to deter all men from the like ever after.

Therefore at the end of the year, certain forces of the Syrians coming up against him, invaded Iudab, &c. v. 24. And although these forces were but few, yet the Lord delivered multitudes into their hands, &c. so they executed judgements upon Ioa. After so horrible a sin, judgement was not long deferred, the king of Syria himself came not,

*Tostatus.*  
*Wolphius.*  
*Chron. Hebr.*  
*Genebrard.*  
*Iosephus.*

*Iunius.*  
*Barabius.*

*Hieron. tradit.*  
*Heb. in 2 Chr.*

*Matth. 23. 35.*  
*Iunius.*  
*Hugo Cardin.*

*Iunius.*

*Genebrard.*

2 Chron. 24. 23.



not, for it is thought by some, that *Hazael* was now dead, and a new king set up in Syria, who not regarding the great price not long before paid to his predecessor by the king of Iudah for his peace, entered his kingdom with some forces to spoil and destroy those, whom the Syrians commonly counted their deadly enemies, as they did them. And it seemeth, that he was extraordinarily stirred up by God, who hated so much the abominable wickedness of *Ioas*, because otherwise he should have done like a desperate man, to send out fewer against many more, unless it shall be thought that he presumed upon the valour of his men, and the cowardice of *Ioas*, who had formerly without making resistance compounded with very great treasure with *Hazael*. However, the hand of God was certainly in it, as the words of the history do imply. *Therefore the forces of the Syrians came up, &c. viz.* Because when he consented to idolatry he dealt so tyrannically with *Zachary* reproving it, and *God delivered great multitudes into their hands being fewer*. Thus fulfilling that which is threatened in the law against transgressors, *Levit. 26. 37. ye shall have no force to stand against your enemies*. For their invading of Iudah and Ierusalem, it is most probable that it was done in this order, first their coming being heard of, the king gathered a mighty army and went out to fight against them, but the Syrians having slain many of them, and put the rest to flight, went on to Ierusalem, and having slain the Princes and done what they would to the king, most probably wounded him incurably, they took the spoils of the Princes and sent it away to their king in Damascus; the vulgar Latin hath it *[in regem ignominioso exercere judicia]*, that is, saith *Ierom*, they used him basely, or slaying his sonnes before his face, they upbraided him by his wickedness committed against *Zachariah*. Whatsoever the judgement was, it seemeth that he was evill entreated by them in that they left him grievously sick and full of pain and torment by reason thereof. For it is said, *they left him in most grievous diseases, v. 25.* *Vatablus* thinketh, that by their executing judgements upon him is meant that they punished him diversly, and it is most likely, that hereof he fell thus sick. *Lyra*, that they wounded him with divers wounds, which were not mortall, and so left him languishing. And it is to be noted, that having him and his city in their power, they neither slew him outright, nor took possession of the city, nor carried him away to be ransomed; for in this the singular providence of God appeared, who would have him reserved after much misery endured in his body, for his foule falling into the abominable sin of idolatry, to be slain by his own servants, who ought to have revered him, for his shamefull murdering of *Zachariah*, whom he ought to have revered for his fathers sake, to whom he had been more obliged, then any of his servants to him. For so it followeth, *2 Chron. 24. 25. His own servants conspired against him for the murder of the sonnes of Iehoiadab, and in his bed slew him; and they buried him in the city of David, but not in the sepulchers of the kings.* *v. 26.* They that conspired were *Zabad* the sonne of *Shimathab* an Ammonitise, and *Iehoshabad* the sonne of *Shimrithab* a Moabitise. *2 Kings 12. 21.* he is said to have been slain by his servants in the house of *Millo*, of which, see *1 Kings 11. 26.* it was a building reared up by *Solomon* upon a prerupt place, which he filled up, *which goeth down to Silla*, where the house stood which *Solomon* built for *Pharaohs* daughter, when he had levelled the ground. *Iunius* understandeth *Silla* appellatively, as signifying an heap of earth, and not as a proper name. It was then in his own house, that he was slain. And of his murderers one is said to be *Iosachar* the sonne of *Simeath*, the other *Iehoshabad*, the sonne of *Somer*, so that it seemeth, that the first had two names, and the mothers of them both likewise.

*Iosephus* saith, that they were a kinne to *Zachariah*, who thus revenged his blood-shed. But wee may rather with *Wolphius* observe the futableness of the judgement with the sin of *Ioas*. One of his murderers was an Ammonite by the mothers side, the other a Moabite descended from two nations, that came of *Lot*, whom *Abraham* had saved from destruction out of the enemies hands, whereinto he fell in Sodom; but as they ungratefully sought the destruction of the Hebrewes, the children of *Abraham*, so did *Ioas* against the children of *Iehoiadab*, to whom he was obliged for preserving his life, when he was in danger to loose it, and there-

fore

Hieron.

Vatablus.

Lyra.

1 Chron. 24. 25.  
26.

2 Kings 12. 21.

Iunius.

Iosephus.

Wolphius.

fore it was just with God, that he should now perish by the hands of some of these nations, and those most probably his slaves, born of women, that were enthralled unto him. He was as an Ammonite in condition, and therefore an Ammonite was made his executioner; *lib. trad. Hebr.* saith, that this is set down to denote the wickedness of the Iewes, they would not take revenge upon *Ioas* for that foule murder, therefore men of another nation were stirred up to doe it. But seeing they were murderers for this, it is to be held, that their malice stirring them up, God permitted it for the blood of *Zacharias*.

And they buried him with his fathers in the city of David. ] which least it should be understood of the sepulchers of the kings, the *Chronicles* saith, that it was not there, as he was unworthy of it, so he had not that honour; the high Priest who acted a kings part better in restoring and well upholding all things, had this honour, but the king thought unworthy to lye near him, whom he so much wronged in his posterity, was buried lesse honourably in some other inferiour burying place. If any shall marvell that his sonne would suffer it, most probably his body was so corrupted with his disease, that it was not to be buried with any solemnity, and therefore not amongst the kings; and the hand of God so grievously upon him, shewed him to be so hatefull unto him, that men durst not thus honour him, so it was verified in him, pride went before, with which he swelled through the flatterie of the Princes, to as that he thought he might doe what he listed, as having all power, and dishonour followed after. And *Amaziah* his sonne reigned in his stead. ] From hence some gather, that the tradition before spoken of, is not true, viz. that the Syrians slew his sonnes, determining this to be one of the judgements which they executed upon him; for if this had been so, saith *Lyra*, he should not now have had a sonne to reign after him, and therefore he saith that book of the Hebrew questions wherein this is contained, is none of *Ieroms*, as also appeareth by the stile; and because in *lib. de illustr. viri*, where *Ierom* reciteth all the books by him written, hee mentioneth the book *de Hebr. quest.* upon *Genesis*, but not any any other. Wherefore he concludeth, that it was written by some Iew, who mingled together things true and feined. In which his censure touching that book, although I deny not, but it may be just; yet his argument against that particular touching *Ioas* his children is not good. For some might then be slain, and yet one escape by a singular providence to reign after him, that the promise made unto *David* might stand. There was great perill of cutting off all his posterity before, when *Ioas* was preserved; which yet the faithfull not knowing, were tryed 6 yeares together, whether they would continue to believe it, even all the time that he was hidden, and now again the like danger was renewed by the Syrians, touching whom being masters of Ierusalem and of the king, it may be wondered that they destroyed not all his sonnes. And no lesse illustrious was the divine providence once before both these in preserving *Abaziah*, when all the rest of *Iehorams* children were taken away by the Philistines, that in him *David*'s line might be continued, so that God in judgement remembreth mercy, and how greatly soever provoked, will never falsifie his word, to the comfort of the faithfull. But his sonnes and the burthen imposed upon him, and his founding of the house of God, behold they are written in the book of the Kings, and then followeth. *Amaziah* his sonne reigned in his stead. For the place where these things are written, *Iunius* referreth us to 2 Kings 12. but there is no mention made of his sonnes, nor in any Canonickall Scripture, but only in general, 2 Chron. 24. 3. that he begat sonnes and daughters, and of his building the Temple decayed is lesse said, then in *Chronicles*, and although the treasure which he sent to the king of Syria to depart from him be there spoken of, yet nothing is said of a burthen of tribute imposed upon him. Wherefore it is most probable, that not 2 Kings is meant, but some other book, wherein the histories of the Kings were more largely written, which was not Canonickall Scripture, and so as many other writings of the Iewes perished in the many mutations, which befell them.

V. 25.

Lyra.

2 Chron. 21. 17.  
Nota.

2 Chron. 24. 27.

Juniu.

## CHAP. XIII.

V. 1.

V. 2.

V. 3.

V. 4. 5.

Lyra.

Jusinus.  
Wolpinus.Tostatus.  
Chap. 14. 27.

Josephus.

V. 6.

V. 7.

Nota.

[*In the 23. of Ioasb King of Iudah, Iehohaz the sonne of Iehu began to reigne, &c.*] This King as his father had begun to him, went on in the sin of Ieroboam, worshipping the golden calves, and the Lord accordingly went on to punish him and his people, by Hazael the king of Syria, and his sonne Benhadad after him, who did so waste and destroy the people of Israel, that, as it is said v. 7. they left him not above 50. horsemen, 10. chariots, and 10000. footmen. But when Iehohaz was brought thus low, he sought to the Lord, who heard him, and gave them a saviour, &c. who this saviour was, because it is not expressed, Lyra saith, that R. Solomon conjectureth, that Ioasb his sonne is meant, of whom it is said, v. 25. that he smote the Syrians three times in the dayes of Benhadad the sonne of Hazael, and recovered the cities which Hazael had taken from his father Iehohaz, and Iunius followeth the same. But Lyra rejecteth it, because it is said, he was delivered out of the hands of the King of Syria, whereas the victories by Ioas obtained against the Syrians were after the death of Iehohaz. But Lyra was herein much mistaken: for it is not said in the text, he was delivered, but God gave a deliverer to the people of Israel, & liberatus est populus, the people or Israel, not the king, of whom no mention is made. Wherefore notwithstanding this objection, that exposition may be good. God gave Ioas, a saviour to the people, although not in his fathers time, yet soon after. Whereas it is said, yet they ceased not from their sins, as if the deliverance were then; it may be conceived that immediately there was by Gods mercy a cessation from war, some good angel of God being sent out for this purpose, to stay the king of Syria from coming against them any more, by striking a terour into him and his people, or some other way as seemed best unto him, as the same Lyra conceiveth. Tostatus saith, that by this saviour is meant Ieroboam, the son of Ioas, because it is said, that by him God saved Israel. By the savior then here spoken of, is not meant one onely at one time, but three. First, immediately upon their humiliation, he sent a good spirit invisibly to stay the Syrians from coming any more against them in the time of Iehohaz. Secondly, Ioas saved them yet more through the prophesying of Elishah, v. 19. when he went three times against them, and overcoming them, recovered his cities formerly lost out of their hands. Thirdly, Ieroboam most of all, who recovered all the land of Israel out of the enemies hands, from the entering in of Hamath, unto the sea of the wilderness by the prophesying of Ionah, chap. 14. 25. Josephus saith, that God made Iehohaz himself a saviour to Israel, who having but 500. horsemen and 10000. foot left him, (he should have said 50.) went with them against the Syrians, and took from them many great cities, and made great slaughters of them. Which is manifestly false, because it is expressly said v. 25. that Ioas the son took the cities, which his father had lost; and of the state of Israel, whilst Iehohaz lived, no more is said, but that they came out of the hand of the Syrians and sat in their tents, as in times past; that is, being quiet and no more vexed with warres, the Syrians being held by a divine power, thenceforth from making warre upon them. For the name [*saviour*] it is commonly given to men extraordinarily stirred up by the spirit of God to save Israel, being oppressed by his enemies a long time before.

But they departed not from the sinnes of Ieroboam, &c. but walked in every one of them, and the grove stood still in Samaria,] Of which grove see 1 King. 16. 35. and how it was planted by Ahab. And thus they did, although they were beaten by warres of the Syrians, even as the dust under our feet, and of so great multitudes, which might formerly have been raised to go to war out of Israel, now there were left onely 50. horsemen, 10. chariots, and 10000 foot. Which is set down, as to make it appear, how deeply grounded this wickednesse was in them by a continuall accustomed themselves to it, that we may beware of sinfull customes. So to magnifie the goodnesse of God, that he would be entreated, and his power, that he could by such an handfull of men (who could not be much encreased in so short a time, as between



between this and the time that *Ioash* went against the Aramites ) give so great victories to Israel. But it was not for any complacency that he had in their seeking to him with their lips, when their hearts were farre away from him , but to keep his covenant with *Abraham*, *Isaac*, &c. as is expressed *chap. 14. 27.* and because he had yet let them a longer time, before he would destroy them , that his exceeding great patience might be admired by all men , and praised , who still upheld their state, when they were so near to utter ruine , and that when afterwards having so long a time of repentance granted, they abused it, and were destroyed by the Assyrians, his judgements might be acknowledged to be most just.

For the rest of the acts of *Iehohaz* and his valour, we are referred to the book of the Chronicles of the Kings of Israel, that is, their annals; and his valour faith, *Wolphins*, is mentioned to intimate , that Israel was not brought to low in his time, through his sloth or cowardise, but by the judgement of God, justly making the valour of the wicked vain. For no power or fortitude is of any avail against enemies invading us, if God be forsaken, and so becometh an enemy.

*Then Iehohaz dying* (and being buried, his son *Ioas* reigned in his stead, anno 37. of *Ioas* king of *Judah* he began, &c. ) Whereas *v. 1.* *Iehohaz* is said to have reigned 17. years, beginning anno 23. which must needs be to the 39. of *Ioash*, the king of *Judah* at the least, it is conceived by expositours, that he made his some confort of the kingdom with him two years before his death, or as some think three, and he reigned 16. years, whereof two or three passed in his fathers time, the rest he reigned alone. The Septuagint reconcile this difference by rendring it thus, anno 39. of *Ioas*, not respecting so much the Hebrew verity, as the making of the matter plain.

The wicked life and death of *Ioash* is spoken of by anticipation, and *Ieroboams* succeeding him in the kingdom, as appeareth *v. 14. 15. &c.* where his history is again profecuted, and *ch. 14. 8, 9. &c.* The reason of this brief running over the history of *Ioash* at the first, as *Wolphins* well observeth, may be , because all which he did worthy of remembrance, was to be brought in under the histories of *Elishab* and *Amaziah*, which here follow, by the prophesying of the one he being encouraged and made successfull in his warres against the Syrians , and by the provocation of the other being drawn out to that victory against him. The sacred historian therefore stayeth not in telling any thing of *Ioash*, but of his wicked life and death, and so hasteneth to *Elishab* his last sicknesse and death, where there is occasion again to speak of him, and then to *Amaziah*, in the time of whose reign, what happened between him and *Ioash* is recorded.

*And Elishab was sick of the sicknesse, whereof he died, and Ioash went down unto him and wept, &c.*  ] This was according to the Hebrew Chronology , anno 10. of *Ioash*, from whence it is gathered, that *Elishab* had been a prophet above 60. years, as the same Chronology speaketh, seven under *Iehoshaphat*, five under *Ioram*, sixe *Ashaliab*, forty *Ioash*, eight *Amaziah*, unto which if twelve be added, whilst he followed *Elijah* and the years of his age, when he called him thirty , as may be conjectured, the whole time of his life, was 108. Yet others, saith *Wolphins*, think, that *Elishab* died in the beginning of the reign of *Ioash*, unto which he rather assesteth, because even in the time of *Iehohaz* his father, it is said, that God sent them a saviour, therefore saith he, it is not probable, that it was deferred to his tenth year. But if they were quiet and free from the invasion of the Syrians all that time, the fulfilling of this was begun long before, and from henceforth more. Touching *Ioash* his visiting of *Elishab* and weeping, although he were a wicked king, yet herein he gave a good example to visite the sick, and to shew other Princes, in what account they should have the holy prophets of the Lord. And yet I cannot think, that this visite was without the singular hand of God leading him, that he might be made by the ministry of the prophet, a deliverer to Israel from the hands of the Syrians. And therefore the hand which brought him, made him weep when he was come, to see so worthy a man as *Elishab* ready to depart, who was as he called him , as a father to care for him and his kingdom, although unworthy , and the chariots of *Israel* and her souldiers thereof, that is, the greatest strength to defend it, that he might be moved by the spirit, wherewith he was endued, to do something for him now be-

V. 8.  
*Wolphins.*  
*Note.*

V. 9.  
V. 10.  
*Junius.*  
*Wolphins.*

V. 11, 12, 13.

V. 24.  
*Seder Olam.*

*Wolphins.*

*Note.*

fore his departure, seeing his case and the peoples would be lamentable, as he conceived, when they had lost him their greatest strength, by reason of the power which he had with God. And it is to be noted, that he speaketh to him in the same words, wherewith *Elifhab* spake to *Elijah* when he was taken away, 2 King. 2. 12. as if he were led by the same spirit of love and reverence towards him. *Wolphius* observeth it as a remuneration of *Elifhab* his piety towards *Elijah* in that the like was now ascribed to him. But how could *Iosb* speak thus to *Elifhab* when as he yet living the Israelites were so greatly oppressed by the Syrians, as hath been already shewed? *Answ.* He had heard of his assigning the kingdom to his grandfather *Iehu*, *Ioram* being slain, and that his prophesying was verified, seeing he was mightily set up, and his son after him, and now himself being the second generation of the four, to whom the promise was made, and in the dayes of *Ioram*, that he had divers times disappointed the Syrians forces, by discovering their plots, and lastly, bringing them into the kings power. Wherefore he conceived, that if he would, he could still do as great things for Israel, if he might live amongst them, and hereupon he so stiled him, that he might insinuate into him, and obtain his favour to do as much for him before he died, as in times past for others, his predecessors in that kingdom.

2 Kings 6.

V. 15.

*Then Elifhab bade him take bow and arrowes, and lay his hand upon the bow, which done, the Prophet laid his hands upon the Kings, having first bidden him, open the window towards the East. Then at the direction of the Prophet the King shot, and Elifhab said, the arrow of the salvation of the Lord against the Syrians, &c.* By an outward symbol or signe of bow and arrowes, he would, that he should understand and not by word of mouth onely, what the Lord would do by *Iosb*, as the instrument for the saving of Israel from the Syrians, and for their destruction who had now long oppressed them. So the prophet *Abijam* formerly shewed *Ieroboam*, that the Lord would make him King over ten tribes, by renting his garment into twelve parts and giving him ten, for his further confirmation, and to make in him the deeper impression, and also to strengthen him to this mighty work, and the prophets afterwards did often use signes, of all which, as of holy sacraments, this was the use. And this of shooting an arrow towards Syria, for it stood eastward, saith *Lyra*, to which part the window opened, was a most apt signe to shew the piercing of the Syrians with the Israelites arrowes, through Gods power, who hereby shewed, that he would strengthen the kings and their hands for this end, when the Prophet laid his hands upon the kings, although *Lyra* derogating from God saith, that it shewed victory to come unto him by the merits of the prophet. But whereas *Elifhab* addeth, *thou shalt strongly smite the Syrians, till thou hast consumed them*, he being about to shew it by a further signe, wherein *Iosb* not doing according to his expectation, he retracted and said, now *thou shalt onely smite the Syrians three times*. For he bade him take the rest of the arrowes and smite against the ground, and he smote three times and then ceased, at which the Prophet waxing angry, said, *thou shouldst have smitten five or sixe times, and so thou shouldst have smitten the Syrians to consumption, &c.* It seemeth, that God had revealed to *Elifhab*, that if *Iosb* being bidden by him to smite the ground, should smite with his arrowes five or sixe times, the Syrians should by him be utterly destroyed, but if under that number, he should onely so many times overcome them, this work of their utter consumption, being reserved for another, as it was indeed, for his sonne *Ieroboam* after his death. Wherefore *Elifhab* said no more, but bade him smite, supposing, that he would have continued to do so, till he had cried enough. But seeing him give over so soon, he was greatly offended for the discredit of his prophesie, which now could not take such effect through *Iosb* his fault, he had stinted himself to the number of smittings, wherewith he should smite them, and therefore should now go no further in victories over them. The word translated here [fortiter.] strongly, by *Iunius* who I follow in this particular, is *Aphék* in Hebrew, and commonly rendred, *thou shalt smite them in Aphék*, a certain place saith *Wolphius*, being named, the more to assure him, and not an uncertain Oracle like that of *Apollo* being uttered. Now there was an *Aphék* a city of Iudah, of which *Iosh.* 15. and another in *Abhur*, *Iosh.* 19. and

Lyra.

V. 17, 18, 19.

Wolphius.

at

at this last most probably this destruction of the Syrians should be made, the very place, to which they formerly chose to come in the time of *Ahab*, and were destroyed unto 127000. and therefore it is now again appointed to be the place, for more confirmation. *Pellican* saith, that *Aphac* in Iudah is meant. For the mystery of this, that *Ioas* smote the earth onely three times and no more, doing thus against himselfe to his hindrance, in respect of the utter destruction of his deadly enemies, which for this his remissenesse he could not compasse. It is according to *Wolphius*, hereby shewed that we through our own negligence cannot conquer over our spirituall enemies, because having begun well and with a good spirit to fight this spirituall battell we persevere not, but so give in, that they continue still to hinder our felicity, seeing such as endure to the end only, shall be saved. Or according to *Rabanus*, that who so believeth onely in the trinity set forth by the three times, and doth not adde unto his faith also charitable and vertuous actions, prejudiceth himselfe in respect of everlasting salvation, for he must smite the earth five or six times, that the Syrian like evill spirits hindering his salvation, may be utterly subdued; for faith without works is dead.

*Then Elishah died and was buried, &c.* [It may be marvelled, that the death and buriall of such a worthy is passed over with so few words. But *Iosephus* saith, that he was honoured *sepulchro magnifico*, but telleth not the place where, therefore some will have it in Samaria, some in Carmel, and some in Sebaltea. They that are for Samaria, hold it and Sebaltea all one, as *Epiphanius*, *Beda*, and *Isidor*. For Carmel is *Adrichomius*, saying that he was afterwards translated to Samaria. *Tostatus* thinketh that he was buried in the Sepulchers of his fathers, as it was said before of *Samuel*; the holy Scripture is so briefe, that the place is left uncertain, as not materiall to be known, but when he is said to have been buried, it is left to be understood, that he had a buriall according to his worth, seeing the king himselfe did so much honour him. And hast is made to tell of another thing happening about his Sepulcher, which honoured it more then if men had done all that they could to honour it, and so the mentioning of all solemnity is omitted. It is said onely that they buried him, saith *Wolphius*, to condemne superstitious rites, since invented about the dead, and the superfluity of cost, alleading the example of *Cyrus*, who charged his sonnes when he should dye, not to delay the time of his buriall by making costly preparation, but so soon as might be to put his body into the ground, as being the most kindly thing that they could doe for it, that it might again be mingled with the mother earth, out of which all things spring and grow. The thing that happened, after his putting into his sepulcher was this, certain forces of the Moabites coming, whilst they went about burying another man, they for fear cast him into the prophets sepulcher, and so soon as he touched his bones, he revived and arose, and stood upon his feet.

These forces or troops, as the word signifieth, were robbers, which came into the land of Israel for booty, whereby the miserable estate of the Israelites appeared, now that they were so much weakned and disheartened by Syrians, they became a prey to other nations also, and were without all courage to resist, like fearfull deer, at the sight of them they ran away. They had by their sinnes lost Gods protection, and so lay open to all their enemies to be robbed and pillaged, as the *Misians*, when their king *Telaphus* was gone into a farre country, were made a prey to all their enemies. But God out of this evill bringeth good at this time, as he doth often, turning the malicious attempts of the enemies of his people, into an occasion of good; for thus occasion was given to this miracle for the comfort and confirmation of *Ioas* and his people, who most probably had not yet attempted any thing against the Syrians, for then the Moabites would not have been so bold, but now such vertue coming from *Elishah* being dead, and hereby it being shewed, that God by his prophesying could strengthen the Israelites, which were made to be of a dead heart towards any warlike undertakings through the Syrians manifold oppressions, hee and they might well reuize up themselves, and prepare to goe against the said Syrians, as is by and by shewed that they did, and stood up so stoutly against them, that they overcame them time after time unto three times, as *Elishah* had prophesied,

1 King. 20. 26.

The Mystery.

Matth. 23. 13.  
*Rabanus*.V. 20.  
*Iosephus*.*Epiphanius in vita  
Elishae.  
Beda in Marti-  
ro.  
Isidor. de vita et  
morte Sancti.  
Adrichomius.  
Tostatus.**Wolphius.  
Xenophon.*

V. 21.

Nota.



Chald paraph.  
Toftatus.

and took away from them their cities formerly lost; when this was done, viz. the reviving of the dead man is shewed in these words, *the yeare coming or beginning*, according to *Iunius*, *the year following*, according to *Wolphins*; the vulgar Latin, *in ipso anno*, but seeing it is in Hebr. כִּנְיָה the yeare coming, I rest in the first. It was in the beginning of the year after the burying of *Elishah*, at what time being the spring, they most commonly went out, that invaded others; as is noted, 2 Sam. 11. and if *Elishah* dyed, June 14. as the Roman Martyrology hath it, this happened about ten months after in the month of March, the Chald. *in the entrance of the year*; Toftatus *in the return of the year*, that is, saith he, in the beginning of the spring, or in the month of March. By their casting in of the dead man so speedily into the sepulcher of *Elishah*, it appeareth that hee was not laid into a grave and covered with earth, as the manner now is, but in a sepulcher of stone, having either a cover of stone to it, or standing open in some vault or cave; for so they buried *Lazarus* of old, and our Lord; and thus we may well conceive, how the dead mans corps being cast in, came soon to touch the corps of *Elishah*, if the stone covering him were but only removed first. What became of this man the Scripture saith not, but the Rabbins bold to invent any thing and to set it forth as a truth, say that he by and by fell down dead again, being raised to come out of the sepulcher because he was unworthy for his wickednesse to lye so near the holy prophet. But if this had been so, it might well have been suspected, whether he was indeed raised up or no. It is therefore more probable, that he lived and went to the king with his bearers, as witnesses, that both he and all the people might reverence *Elishah* the more, and give credit to his last prophesie to be stirred up immediately to prepare and goe against the Syrians, being assured, that his God that set him a work to prophesie so, was as well able by weak means to give life unto that state now after a sort dead, as by the bones of *Elishah* touching this man only, to give him life againe. This is made a ground by papals of going in pilgrimage to the bones of the Saints departed, and by praying at their monuments to seek help against their maladies and salvation to their souls. But forsomuch as we read not of any such use made of this miracle by the faithfull of those times, it is to be condemned, as grosse superstition. For if God for some mysticall end, of which by and by, and to confirm *Isaiah*, as hath been said, touching the prophesie of *Elishah* did work at this time miraculously by his bones, but never did any more wonders hereby after, nor at any time before either by *Samuels* bones or *Dauids*, *Iosephs* or *Ioshuabs*, or the bones of any other of his dearest Saints, what a madnesse is it, or giddi-headednesse to goe to the dead bones of Saints, purposely to have help by vertue coming from them, as if this had been propounded for a president unto us to invite us thus to doe? They had no such custome in the primitive Church, as we may gather from *Ambrose*, who saith no more of this, but that as the Virgin *Mary* being full of the spirit prophesied, so *Elishah* being dead, raised a dead man by the touch of his bones. And *Chrysostom* only that by vertue coming from them, none believing this great miracle was wrought.

*Ambros.* in Luc.  
lib. 1.  
*Chrys.* hom. 58. in  
in Matth.  
*Euseb.* lib. 4.  
c. 15.

And *Eusebius* writeth of *Polycarpe* being martyred, that when the Christians desired to have his body to bury, the Jewes their deadly enemies sought to hinder it by saying, that if it were granted them, they would, leaving their Christ, worship it. But they replied, that they could not forsake, but worship him, who had redeemed the whole world by his blood, and love his Martyrs and Disciples, as his imitators. It is indeed not to be denied, that by Martyrs bones also, sometimes wonders have been wrought, when God would, for the confirmation of the true faith, but this hath been extraordinary and rare, not by being sought unto, but when God pleased unexpectedly in the times of infidelity, at what time onely other miracles were wrought also,

The mystery.  
*Ambrosius.*  
*Rabanus.*

The mystery of this, according to *Ambrose* and *Rabanus*, was to shew, that who so being dead in sin, believeth in Christ, who died for our sins, toucheth thus, as it were, his bones; and liveth by grace, and shall live again for ever, after that he is dead, in glory.

V. 22.

And *Hazael* oppressed Israel all the dayes of *Iehohaz*, then the Lord had pity upon them for his Covenants sake with *Abraham*, &c. And *Hazael* died, and his sonne *Benhadad*

*Benhadad* reigned in his stead. And *Ioash* returned and took cities, &c. Here is shewed, how the prophesie of *Elishab* was accomplished, and that the power and truth of God and his mercy might be more magnified, least it should be conceived for that which was before said, touching a deliverer given unto them, that they were already exempt from their oppressions, it is prepared to tell of these victories of *Ioash*, by saying, that *Hazael* oppressed Israel all the dayes of his father *Iehobaz*, which that it may not seem contradictory to *vers. 5.* it is to be understood, that their resting in quiet, as in times past, there spoken of, is not meant of the present time, whilst *Iehobaz* lived; but in his son *Ioash* his time, after that the Syrians had been overcome by them; although, as hath been said there, it is to be conceived, that the Syrians were even then by Gods providence restrained from vexing them any more; for Israel might still notwithstanding this, be said to be oppressed by them, because they yet held their cities formerly subdued. But now God enlarged his mercy towards them more for his Covenants sake with their holy forefathers, and restored their lost cities again unto them, the Syrians that had taken them, being expelled. This Covenant was, that he would be their God, and the God of their seed, and give them the land of Canaan for the pleasure thereof, being a type of heaven; and by promising the seed, in which all nations should be blessed, intimating true blessednes also for ever, to come finally unto them.

*Hazael*, by whom God had as by a rod, scourged Israel about 50 years, now was taken away by death, and so his sonne reigning, these victories were achieved. And here *Wolphius* noteth well, that this blessed change was granted unto *Ioash* in way of recompence, for his so kindly visiting *Elishab* in his sicknesse, to stirre men up to kindnesse and respect towards the Prophets and Ministers of God.

V. 22.  
V. 23.  
V. 24.  
V. 25.

*Wolphius.*  
Note.

#### CHAP. XIV.

**T**He second years of *Ioash* began *Amaziah* to reign over *Iudah*, he was 25 years old, when he began to reign, and reigned 29.] Having left *Amaziah* since *ch. 12. 22.* now he prosecute his history again, telling also who his mother was, viz. *Iehobaddam* of *Ierusalem*. He did that which was right in the sight of the Lord, but not like unto *David*, but as *Ioash* his father. He began well, as *Ioash*, and ended ill, as is shewed, *2 Chron. 25.* as he also had done; whereas *David*'s heart was upright towards God all the dayes of his life, so as were the hearts of very few kings after him, as their histories doe shew. And *2 Chron. 25. 2.* it is said of *Amaziah* in particular, that his heart was not upright. But how did he then; that which was right in the sight of the Lord? *Ans.* Hee restrained from worshipping idols, and restrained the people also from them, and both came himselfe and caused others to come and worship the Lord only, and this was right not only in the sight of godly men, but of God also. But in that he did it not out of conscience and piety, but being moved hereunto by some other thing (as *Ioash* his father had done by the instructions and authority that *Iehoiadab* had with him; so he seeing the ruinous estate of the kingdome, when he came unto it, because he thought by this he should obtain mercy to be saved from his enemies, by whom his father had suffered grievously, when he turned to the favouring of idolatry) he is said to have done right, but not with a perfect heart, as *David* who bent all the forces of his heart to promote the worship and service of God meerly out of piety, without looking at any worldly end herein. For who so doth not thus, doth not good with a perfect heart, and is alwayes unstable in the true religion, as *Amaziah* was, and fell therefore into great miseries, as the following history sheweth. Touching *v. 4.* The high places were not taken away, &c. it hath been often spoken before in the reign of other kings his predecessors, *v. 5.* But when the kingdome was confirmed in his hands, hee slew his servants, who had smitten the king his father, &c. And herein hee shewed his wisdom, in that (things standing as they did with his fathers house, since his ungratefull murdering of *Zacharias*) he avoided the giving of occasion to his subjects

V. 1.

V. 3.

*2 Chron. 25. 2.*

Note.  
V. 4.

V. 5.

Note.

Deut. 24. 16.

Rom. 13.

The murderers  
of kings pun-  
ished.

V. 7.

2 Chron. 25. 5.

2 Chron. 17. 14.

H. B. Patriarches  
travels.

in the beginning of his reign to think him cruell, least by any means their affections being alienated from him, his kingdom should have been endangered. Wherefore he prudently first setteth himselfe in the throne, and by lenity and kindnesse winneth the hearts of his subjects, and then being by such means established, he doth justice upon those murderers. Some from hence gather, that although they were the kings servants, yet they were no mean persons, but men of might, so that *Amaziah* had need first to make himselfe strong, and then to proceed to judgement against them. Note from their example, that wicked murderers may escape for a time, but they shall at length be punished most certainly as they deserve, and so shall other wicked ones, as *Ioshl* and *Shimei* were before. And this execution he did necessarily, because bloodshed polluteth the land, and here from it is not againe cleansed, but by shedding the murderers blood. Besides, it had been against nature for the sonne not to revenge the death of his father, being slain by his own servants. But although he was most deare unto him, yet he exceeded not the measure set in the law of God by smiting also their children, as is shewed, v. 6. For if any murder deserveth excess of punishment, the murdering of a king certainly doth, although he be wicked, because he is set up of God; he is his annointed, and therefore not to be laid hands upon, as *David* concluded touching *Saul*; and if he be, God taketh it as done against himselfe, and therefore alwayes maketh such spectacles of his severest judgements, as was most notably shewed in the murderers of *Iulius Caesar*, although hee had made himselfe worthy of hatred, in that he took the Empire upon him, and changed the government, which had hitherto been Aristocraticall. For *Cassius* when hee had joyned battell with *Brutus* at Philippi, when he saw his army give way, slew himselfe. *M. Iun. Brutus* also being in the same battell, slew himselfe likewise, and his dead body being sent by *Antonius* to his mother and wife to be buried, his wife *Portia* seeing it through extream griefe sought to kill her selfe, and when she could by no other meanes, she did it by thrusting hot burning coales through her own throat. The like was the end of *Cato Minor*. And *D. I. Brutus* falling into *Antonies* hands was put to death, neither did any of the other conspirators escape. He also smote *Edom* in the valley of salt, 10000 men. That which is here omitted of his preparations to this warre is supplied, 2 Chron. 25. 5. Then *Amaziah* gathering the *Jews* together, made them Captains over thousands, and Captains over hundreds, &c. and numbering them, he found them to be 300000 chosen men, &c. This number although it may seem to be great, yet if we compare it with the number in the days of *Iehoshaphat* his great grand-fathers father, who reigned scarce sixty yeares before, it is small, for he had under severall Captains 1160000 besides those that were put into fenced cities; so greatly were the people waisted under wicked *Iehoram*, *Ahaziah*, *Athaliah*, and *Ioshl*. And unto these *Amaziah* hired out of the kingdom of *Israel*, 100000 more for 100 talents of silver to goe against *Edom*. What the cause was may be gathered from 2 Chron. 21. 8. they had revolted from the obedience of the king of *Judah* in *Iehorams* time 60 yeares before, and therefore being now free from the oppressions of the Syrians, as also the *Israelites* were, he thought it would make for his honour to reduce them to his obedience againe; wherefore he made this mighty preparation to goe against them with 400000 men. But a man of God was sent unto him to bid him dismishe the *Israelites*, because God was not with them, and this he consented to doe, but was sorry for his 100 talents given unto them, which might seem a small price for the hire of so many, although it were a great sum. For a talent, if it were the common one, was 187 pound 10 shillings, if the kings talent 281 pound 5 shillings, of the sanctuary, 375 pound; now it is most probable that the king counted by his owne talent, and if so, 100 talents amounted to 28925 pound, and yet the hire of each souldier, accounting one talent for a thousand men was little, viz. 27 pound eight shillings four pence, to a hundred, that is, about five shillings seven pence a man; but some reckon a talent at lesse, as *Sallianus*, who will therefore, that it may not seem too little, have it understood of talents of gold; but this is against the expresse text, which hath it, *talents of silver*. But it is rather to be supposed, that money was more scarce then, so that twenty shillings will not go further now in buying any provision, or hiring a man,



man, then five shillings at that time. And it is also to be conceived, that these men were drawn as much by hope of spoils, as by their hire. When king *Amaziah* was troubled in regard of this money, the Prophet comforted him by saying, that God was able to give him more, and so he dismissed them, but they taking it to be a disgrace unto them, departed home full of wrath. And *Amaziah* with his own men went on against Edom, and in the valley of Salt slew ten thousand.

Here it may be demanded, how it could be said, that God was not with the Ephraimites, or those of the kingdom of Israel, seeing about that time he gave them such victories over the Syrians? *Ans.* He did that out of his great mercy, and pity that he took on them, being a long time before grievously oppressed by the Syrians, and not because his favour was towards them, for he was even then offended at their idolatry, and therefore he threatened, that if *Amaziah* took them with him, he should fall before the Edomites. For although he doth wonderfully sometimes even for wicked idolaters, as for *Ahab* also before, and for *Ieroboam* after, yet he is greatly offended, and fighteth against his own servants, when they joyn their forces with idolaters, as *Iehoshaphat* with *Ahab*, and with *Abaziah* his son. In that the kingdom of Israel was now able to supply *Amaziah* with 100000. men, which was brought to so low an ebb in the time of *Iehobaz*, the father of *Iosaf*, from whom, till this warre, were but 14. or 15. years, for according to the Hebrew Chronology, this was the 12. year of *Amaziah*, and he began to reign the second year of *Iosaf*, the great blessing of God to multiply them so much in so short a time, is to be noted, in that they were grown from 10000. which was their number then, to 100000 which might be spared to help another king in his warres, besides them, that most probably layed at home for the defence of that kingdom, which were not a few. But it is likely that they increased greatly, by the return of their own cities from the Syrians into their own hands again, and by the access of such as before fled and hid themselves for fear of the Syrians.

Touching the Valley of salt, which is said to be the place wherein the Edomites were smitten, see before *Gen.* 14. 8. where a battle is said to have been fought between the Sodomites and their enemies, and *2 Sam.* 8. 13. *David* sl: w 18000. of the Edomites in the same place. For Edomites the *Chronicles* hath it, of the children of *Seir*, because the Edomites who came of *Esau*, otherwise called Edom, inhabited a place called mount *Seir*; and he took *Sela* and called the name of it *Iokteel* to this day. *Iunius*, he took the rock which men call *Iokteel* to this day, expounding it of a city in Arabia *Petrea*, from whence it had the name *Petra* or Rock, and yet he referreth us to *Iosh.* 15. 38. where *Iokteel* is numbred amongst the cities of *Iudah*, but bordering upon Edom southward. v. 21. the vulgar Latin, he took the rock and called it *Ioshakel*, that is, saith *Lyra*, gnashing of teeth, because they that were thrown down from thence and so killed, as *2 Chr.* 25. 12. made a lamentable noise through their teeth. But in the Hebrew it is *Iokteel*, according to *Bede* coming of *חַיִּי* *caim*, a company, and *אֱלֹהִים* *God*, this name being given for a remembrance, that the company coming with *Amaziah*, took this place by the help of God, and if so, it was piety in *Amaziah* to call it thus. *H. B.* deriveth it from *Iakab* heareth, and *El* God, because God heard to give him victory. Some derive it from *אֲנָק* a bird called *Onocrasilus*, which maketh a lamentable noise, holding it to be so called, for the reason before rendered by *Lyra*. *Vatablus* thinketh, that because it was a very strong place, and yet taken now by one *Iokteel*, it was called after his name, and this is the most probable. But whereas *Iunius* calleth it first *Selah*, and then saith men called it *Iokteel*, as if it were not now first called by this name, but indifferently by either of these names, referring us to *Iosh.* 15. 38. where the name *Iokteel* is found long before, setting it forth also as the metropolitan city of Arabia *Petrea*. He was certainly mistaken, for it is manifestly spoken of, not as a city, but a rocky place, as *Selah* signifieth, and may further be gathered from *2 Chr.* 25. 12. but a strong hold of the Edomites, which made the taking of it so remarkable, neither is the manner of the holy Scripture to speak thus of the name of a place, but of such as was not called so before. And it is manifestly to confound places to say, that *Iokteel* in the borders of Edom pertaining to *Iudah*, was a city in Arabia. And hereunto adde, that Arabi-

Junius.

Lyra.

Bede.

Wolffius.

Vatablus.

Josephus.

2 Chron. 25. 13.

Junius.

Lyra.

Nota.

2 Chron. 25. 14.

Lib. de hebr.  
quest.

Lyra.

Arabia Petrea was farre from Edom, and when this was done, *Amaziah* was not fighting there but against the Edomites, wherefore it could not be a city in Arabia, but a rocky held in Edom, which *Josephus* saith, did *imminere Arabie*, look towards Arabia, and therefore was not in it.

At this place what company was also slain, is not here recorded, but 2 Chron. 25. 12. it is said 10000. more, by casting them down from that rock, thus cruelly breaking their bones in pieces. This being done, the history of 2 Chron. 25. 13. proceedeth to tell, how the dismissed forces of Israel called Ephraimites, because that tribe was the most populous, raged against the kingdome of Iudah in that part, which lay nearest to them, viz. from Samaria, which was the metropolis of their own kingdome to Beth-horon, that is, according to *Junius*, all the latitude of the kingdome of Iudah, which bordered upon the kingdome of Israel, slaying 3000 and carrying away a great prey. It is well noted here, by *Lyra*, that this was not done immediately after the Ephraimites dismissing by *Amaziah*, but as it is set down in order, after his victory against the Edomites, and that cruelty shewed towards them: for God now most probably saw his heart lifted up with pride, and through displeasure taken hereat, secretly wrought in their hearts now to take revenge for the supposed disgrace done unto them by their dismissal, after they been hired. For if this had been done before in their return homeward, it had would have been said, from *Bethhoron* in Iudah to *Samaria*, whereas it is said, from *Samaria* as farre as *Bethhoron*, to denote the place, from whence they then came, and to confirm this more, it is said *vers. 10.* that being dismissed they departed, though full of wrath, to their place. Neither would God certainly have suffered this their wrath to have thus broken out, for the credit of his Prophet employed about that dismissal, but that *Amaziah* immediately upon his victory against the Edomites, had his heart, which was not perfect before, corrupted with pride and insolent cruelty, whence more sinne followed, as is by and by shewed. Touching *Bethhoron* it was double, the one called the nether, lying in the tribe of Benjamin, the other called the upper in the tribe of Ephraim, wherefore it must be understood of the nether *Bethhoron* in the kingdome of Iudah, against which they went.

Then *Amaziah* took the gods of the children of Seir, and set them up for his gods. ] It is a marvell, that by Gods help he having obtained victory over the Edomites, as he knew well enough, because *Elisabab* had shewed him so much, and seeing the helplessness that was in these idols towards the people that served them, that he should so suddenly be befotted with their outward splendour, as that he should fall to the worshipping of them. But the Hebrewes, that this may not seem to have bin done without all reason, feign, that when those 10000 Edomites were cast down from the rock there was a voyce heard coming from the idols, this happeneth unto you because ye have been negligent in the worship of us, which *Amaziah* hearing, carried them home with him and worshipped them. But *Lyra* well confuteth this, because no glossie ever yet yielded this reason, and when a prophet sent unto him challenged him for it, v. 15. he could, if it had been thus, readily have answered him accordingly, but he did onely check him, as being to saucy with the king, v. 16. And it is reason enough against it, because, if it had been so, the holy historiographer, who so diligently setteth down all things of moment in the *Chronicles*, would not certainly have passed it over, to say nothing, that the Rabbins are known well enough to be audacious forgers. It is reason enough, pride arising in his heart after his victory against the Edomites, as he is charged by *Isaiah*, v. 19. God who alwayes despiseth the proud, seeing it (for he seeth into the heart) was angry, and left him to himself, and being left, it is no marvell that he ran into any abominable wickednesse. For when he by the encouragement of a prophet promising him, victory had obtained it, to be lifted up in his heart was so against God, that nothing could be more, for it was in effect the taking of the glory due to God for this victory, unto himself. Wherefore it was just with God to withdraw his grace from him, that he might abase himself to worship stocks and stones, and because he had now a proud opinion that victory was pinned to his sleeve, into what other wars soever he

he should (as the sequel sheweth in his sending to *Joash*) enter, v. 17. he cared not for serving the Lord any longer, to which he had hitherto been necessitated, when he was weaker, and therefore did it outwardly, but never from his heart. Lastly, as the old Romans having subdued any nation, set up their gods also to themselves to win their favour, that as they had not, so they might never be against them to withdraw the obedience of that nation from them, or in case of revolting, to stand to defend them, so haply *Amaziah* set up these idols of Edom.

God seeing this, was full of wrath, and sent a prophet unto him, that he might the more justly proceed in judgement against him, when he should condemn his admonition, as he did. For when he expostulated with him about the serving of those gods, that were not able to save their own people, he did nothing but check and threaten him, and bade him be gone, lest he should smite him, but the prophet answered, that he knew, the Lord determined to slay him, because he would not hearken to his counsell. This prophet, saith *Hugo* following *Ierom*, was *Eleazar* the sonne of *Dodo* his uncle, and some say that he was *Amos* the father of *Isaiah*, who is said 2 King. 14. 25. to have been a while after sent to *Ieroboam* the sonne of *Joas*. But it is more probable, that it was one dwelling in Judah, that had caused *Amaziah* to dismiss the Israelitish army, whereby they were provoked in his absence to do him so much mischief; therefore he was now so angry with this prophet, as the cause hereof, but what his name was, is to us unknown.

Then *Amaziah* sent messengers unto *Joas*, saying, &c. Go to, let us see one anothers face, &c. ] After admonition by a prophet, there following no reformation in *Amaziah*, but an obstinate setting of himself to his idolatry begun, now followeth his punishment, of which he was made the occasion to himself. He returning from Edom with victory and great spoils, when he heard what the Israelites, the men of *Joash* had done in his absence, in spoiling his countrey, and slaying his subjects, was greatly exasperated, as well he might, and to be revenged after counsell taken, saith 2 Chron. 25. 17. sent to challenge *Joash* the king of Israel, to come and fight with him; for this he meant by the consent of all expositours, when he said, Let us see one anothers face. As if he had said, let not thy men come thus cowardly to fight and kill up my subjects, and to take booties by stealth, but if thou beest a man, come in person and bring all thy forces with thee, and I will meet and fight with thee face to face openly in a set battle, and not infect thy borders by stealth and then run away again, as thy men have done.

*Iosephus* addeth, that he also challenged him for usurping the kingdome over the ten tribes, which of right belonged unto him, as being lineally descended of *David* and *Solomon*, from whose kingdome they were rent by rebellion. Now although *Amaziah* had a just cause to go against the king of Israel, for the wrong which he had done him in his absence, yet it was temerity and no advised wisdom (although he be said to have taken counsell) thus to challenge him. His counsellours most probably were such, as those young men of whom *Rehoboam* took counsell in times past, and lost the greatest part of his kingdome. A wise King would rather have sent to require satisfaction for the wrongs done him, or without sending, taken the advantage of sudden coming upon him, thus seeking to save himself again for his losses. But when God meaneth to bring the wicked to destruction for their wickedness, he enflameth them, that they may run to their own ruine, and so he did *Amaziah* at this time. He let him be lifted up with pride, so as to think his forces were now invincible, because he had overcome the Edomites, and withall recounting what the prophet had said unto him, when he went against Edom, that the Lord was not with Israel, to slight all the power, that the king of Israel could raise. But of his own idolatry, which he was lately fallen into, he was nothing sensible, although the prophet had threatened him, to fear an alteration of success in the warres, that he should henceforth make; therefore *Joas* having received his message, returneth answer by way of allegory.

The thistle of Lebanon sent to the cedar of Lebanon, saying, give thy daughter to my sonne to wife, but a beast passing along trod down the thistle, &c. ] Hereby most aptly the wing him, how unequal his forces were to his own, and if he proceeded according

2 Chron. 25. 15.

Hugo Cardin.

V. 8.

2 Chron. 25. 17.

Iosephus.

V. 9.

H. 4. 11.



Lyra.

V. 10. 11, 12,  
13, 14.  
2 Chron. 25. 20.

V. 11.

Josephus.

according to his challenge, what the event would be. For the cedar is the tallest and firmest of all the trees of the forest, one being found in Cyprus, according to *Pliny*, 130. foot long, and as big about as three men could fadome, and for the last-  
ing of the wood hereof, it is reported to be incorruptible, but the thistle is so vile, that it is not to be accounted a tree, but a weed. And hereby he would set forth *Amaziah*, contrary to the proud opinion that he had of himself, to be most mean and contemptible, in comparison of the king of Israel. And he compareth their meeting together to fight, to a most unequal marriage, which tendeth alwayes to great hurt to the over-matched; by the beast treading down the thistle, he meaneth, his soldiers, who would make no more ado to subdue him and his men, then a great beast to tread down a thistle. Thus *Wolphius*; but *Lyra* following *R. Solomon*, sheweth further the originall of this comparison. The Jews counted *Shechem* affecting a marriage with *Dinah Jacobs* daughter, as a thistle requiring the cedar to give his daughter to wife unto it, because *Jacob* was a great Patriark, and *Shechem* a base Ethnick, and because when *Shechem* sought that marriage, the sonnes of *Jacob* like a mad beast came and destroyed him, and the people of his city, it went for a proverb amongst them, when any man would set forth one undertaking a thing too hard and dangerous for him, to say, the thistle sent to the cedar, &c. and so *Ioas* now used it to *Amaziah*.

*Thou hast done valiantly against the Edomites, be content with this glory, and keep at home, &c.* ] Here *Ioas* shewing plainly this to be his meaning, that he challenged him but to his own destruction, giveth him good counsell. But he had not the power to follow it, the Lord working so by his judgement for his idolatry with the gods of Edom, that he hardened himself to go to this battle, wherein he was so overcome and subdued, that *Ioas* took & spoiled what he pleased in his dominions, even to Ierusalem, and the temple it self, as is expressed 2 *Chron.* 25. 20, 21, 22, 23. carrying away all the treasures found therein, with *Obed-edom*, and in the kings house, and taking pledges.

The place where they met to fight was *Bethshemesh* in Judah, so called, because there was another of the same name in Nephthali, *Iosh.* 9. 38. and this was near to *Kirath-Iearim*, where the Ark sometimes rested divers yeares, when it was brought back out of the Philistines country, and not above four miles from Ierusalem. *Ioas* then seeing, that *Amaziah* was fully bent to warre, stayed not for his coming, but hastened to meet him in his own kingdom, as is the part of a wise prince, thus keeping his own from being spoiled by a multitude of soldiers, which was also the policy of *Hanibal* the Carthaginian afterwards, to keep his country from the invasion of the Romans, to make warre upon them in Italy, and theirs at length on the other side to do the like by Africa, and Carthage. The two Kings meeting at *Bethshemesh*, the challenger *Amaziah* paid for his arrogancy and rashness: for he was soon overcome, and his men put to flight, he was taken, and at the mercy of *Ioas*, as the Edomites lately were at his, but found none. So it was just with God, that he should now be under the power of his enemy, then which nothing certainly could more vex him, being proud of his former victory, and expecting nothing lesse, as his challenge before-going shewed. Being taken, *Ioas* leadeth him away in triumph, as a prisoner, to his chief city Ierusalem, and there breaketh down the wall from the gate of Ephraim to the corner gate, 400 cubits. The gate of Ephraim was that which looked towards the kingdom of Ephraim and stood northward, and the corner gate that, where the wall began to turn again, which was westward, according to *Josephus*, who in setting these things forth saith, that when the two armies were now ready to joyn battle, such a fear fell upon those of Judah, that without fighting they began to flee away, and so the king was left to come into the enemies hands. And *Ioas* having taken him, brought him to Ierusalem, and there commanded him to cause his people to open their gates and yield their city unto him, or else he would presently put him to a cruell death. At his perswasion therefore the city was yielded, and because *Ioas* would have room enough for his army to enter, he brake down thus much of the wall, the citizens looking on, and not daring to resist. Then he riding in, in his chariot triumphantly,

took

took all the treasures, as was before said. *Obed-edom*, in whose hand the treasure and vessels of the Lords house were, was a Levite, to whose custody these were committed. The pledges which they took, was mens sons of the highest rank, whom he caried away with him, to be his security for the payment of such tribute and standing to such conditions as he pleased to propound. Thus *Amaziah* and his people smarted for their idolatry, *Joas*, who himself was no better, being made the instrument. And to shew, that God used him but as his rod to punish sin in *Amaziah*, the relation of his death followeth next, as most probably happening the same year. For *Joas* reigned but to his sixteen year, 2 King 13. 10. *Amaziah* began his reign in his second year, and anno 12. fought against Edom, wherefore the war between him and *Joas* must be anno 13. that is, the 15. year of *Joas*, and this most probably near expired when he returned to Samaria and then he lived not a year after. And unto this agreeth that, which is here added, v. 17. *Amaziah lived after the death of Joas 15. years*, and the whole time of his reign was 29. v. 2. wherefore in his 14 *Joas* died. Now although *Amaziah* lived still fifteen years, yet there is nothing memorable recorded of him in all that time, but that after he left following the Lord, his owne subjects in Ierusalem growing weary of him, conspired against him, and thus hee was forced to flee to Lachish, to which place hee was notwithstanding pursued, and slain there. Their hatred most probably was stirred up against him for the great miseries, into which the kindome was brought by his means, who after his overthrow by the king of Israel grew pusillanimous, not daring to attempt any thing more like a valiant king, for the good of his kindome, but lay in the abominable sinne of idolatry, spending his time idly and basely. Of this the princes and nobles being at length impatient, when his sonnes were grown up to 16. years of age, consented together to depose him and set up his son, then he hearing of it fled. *Ierom* thinketh, that this conspiracy was begun in secret immediately after that their kindome was made tributary to the king of Israel, and not brought to perfection till this time, and that *Amaziah* perceiving what they went about, fled; but being immediately followed, was taken and slain. Others think, that it was the fift year after the death of *Joas*, that they made this conspiracy, and that he lay hid after this in Lachish ten years, before he was slain. But this cannot be, seeing he is said to have reigned 29 years, wherefore they are rather to be followed, who hold, that this conspiracy was made, and he thereupon fleeing, was pursued and cut off, all in his last year, no time being given him at Lachish to fortifie himself against them. If it be said, it is not likely that they would conspire against him 15 years after, for the mischief brought upon them by *Joas*; the longer they were held under by the king of Israel, the more weary doubtlesse they grew, and now to be rid of this bondage they agreed to depose this king, who by oath was obliged, and to set up another, who was free. Whereas some are of opinion, that *Amaziah* in all this time patiently bare his miseries, and turned from his idolatry, as the cause hereof, yielding this for the reason, that his sonne *Vzziah* is said to have done that, which was right in the sight of the Lord, as his father *Amaziah*, 2 Chron. 26. 4. they go upon a most weak ground, seeing the like is said before of *Amaziah*, compared to *Joas* his father. Their opinion then is rather to be preferred, who say, that when they conspired against him, he should have better provided for himself, by fleeing the idolatry which he had set up, and go to God by true repentance, then by fleeing to Lachish; but whereas in all his miseries he did not, this is set forth as another judgement of God coming upon him, as the words imply. After he left following the Lord, they conspired against him in Ierusalem. And it seemeth to have been a strong conspiracy, that he was not able to repress, and therefore was constrained to flee from, neither did his sonne after him attempt to punish it, as he had done to those that slew his father *Joas*. It seemeth then, that it was made by a generall consent, as that sometime against *Athaliah*, and so the succeeding King was faine to passe it over.

Lachish, the city to which he fled, was in the tribe of Iudah, upon the borders of the Philistims, of which see *Iosh.* 15. it sometime had a King, and 2 King. 18. it was besieged by *Sennacherib*, when he had overcome the Philistims, whence we may gather

V. 15. 16.

V. 17.

2 Chron. 25. 29.

V. 19.

Hieron. de Hebr.  
qu.

Wolphim.

Junia.

gather, that it was a place of strength, in which *Amaziah* haply thought to defend himself, it was 20 miles from Ierusalem.

V. 20.  
*Hieronymi. trad.  
Hebr.*

When they had slain him, they carried him upon horses to Ierusalem, and not upon mens shoulders saith *Ierom*, because he served the idols of Edom, whom he brought to Ierusalem upon horses, therefore his dead body was carried so likewise, they thinking it unworthy to be carried upon mens shoulders, as the Ark of God upon the shoulders of the Koathites, because he had forsaken him.

V. 21.  
2 King. 15. 30.  
He is also called *Vzziah*.  
2 Chron. 26. 3.

*Then all the people took Azariah and made him King, &c.* 2 Chro. 26. 1. *Vzziah*. It seemeth that he was called indifferently by either of these two names; his age also is set down 16 years, and his mothers name *Iecolia* of Ierusalem, and the time of his reign 52 years, 2 Chron. 26. 3. *Vzziah*, saith gloss. ord. n. signifieth the vertue of God, and *Azariah*, the help of the Lord, according to which names he did, and was holpen in the beginning of his reign, as here followeth, v. 4, 5, 6, &c.

V. 22.

*He built Elath after that he had recovered it to Iudah, and slept with his fathers.* ]

Chap. 15. 1.

This Elath was in the land of Edom near to Ezion-gaber, 1 King. 9. 26. and if it were by *Amaziah* his father taken, when he went against the Edomites, it is most probable, that after the great blow given him by *Joas* King of Israel, he lost it again, the Edomites waxing bold upon his being brought under, to set upon it, and take it from the Jews again. But now *Vzziah* coming to a better estate, taketh it and layeth it to Iudah, and fortifieth it for his use, as being of great importance, sith it was a port town. And this is all that is in this Chapter set down touching *Vzziah* in the history of the Kings. But ch. 15. 1. returning again to the beginning of his reign, it setteth forth more. Anno 27. of *Ieroboam* king of Israel, *Azariah* began, &c. touching which description of the time, a great question ariseth, how it could be 27 of *Ieroboam*, seeing his father lived and reigned after the death of *Joas*, father to *Ieroboam* 15 years, as was before shewed, and if he began immediately after his father, it must be the 15 and not 27 of *Ieroboam*. Some answer this by saying, that there was an inter-regnum after the death of *Amaziah*, of twelve years, but the granting of this, maketh the Chronology of the Kings of Iudah uncertain, whereas the end of reckoning the years of every ones reign is, that the whole time might be certainly known, as from the Creation to the Flood, by the fathers of the line of *Sheth*, and from the Flood to *Moses* and the Iudges, by the fathers of the line of *Shem*, so from thence to the carrying of Iudah captive into Babylon, by the Iudges and the Kings. Moreover, because ch. 15. 8. *Zechariah* the sonne of *Ieroboam*, is said to have begun his reign, anno 38 of *Azariah*, it cannot be admitted, that there should be an interregnum of twelve years, so that from the death of *Joas* of Israel, should be 27 before he began, seeing from the 27 to the 41 of *Ieroboam*, are but fourteen years, and this was the whole time of his reign. It must needs then be yielded, that there was no interregnum in Iudah, but an ante regnum in Israel, *Ieroboam* being made consort of the kingdom together with his father, twelve years before his death, and this might be well upon good reason, seeing he made warre with the Syrians, the first, second, and third time, that in his absence he might rule and if he should have happened to dye in those warres, the kingdom being ready provided of a king, might sustain no danger for want of one, through divisions: And if we count it thus, twelve years to *Ieroboam* with his father, and fifteen after to *Azariah*, we shall fall justly upon his 27 year, when *Azariah* began. But then a greater difficulty remaineth, seeing *Azariah* by this account, had not reigned above fifteen years when *Ieroboam* died, and betwixt fifteen and 38 are 23 years difference; Here I do not finde any one Expolitour, that doth fully satisfie this doubt, not *Iunius* by saying, that he was taken and made King eleven years before his fathers death, when he fled to Lachish, for 11 added to 15 make but 26, and if all the time of his age before he began, viz. 16 be added, they will together make but 31. Nor *Tostatus* by saying, that there was an interregnum in Israel after *Ieroboams* death, before *Zachary* began, of eleven years, for they being added to fifteen, do much lesse make up the number of 38; and *Genebrard* and *Funtius* come yet shorter, who allow an interregnum but of eight years. But if we allow both unto *Azariah* eleven years in his fathers time, before he came to reign alone, which is

*Iunius.*

*Tostatus.*



not improbable, considering the enmity of the people against his father, and an interregnum in Israel of twelve years after *Ieroboams* death, these two numbers put together unto fourteen or fifteen of his reigning alone, make just 38. And that it was so, must necessarily be held, to come to the thirty eight of *Azariah* when *Zechariah* began. And it is most probable, that it was thus through contention in Israel, keeping *Zechariah* from the regall dignity a long time, because when he had gotten the crown, he kept it not long, viz. but sixe moneths, being slain openly by *Shallum*, neither did he enjoy it above one moneth, but was slain by *Menahem*, chap. 15. 8, 9, 10. So that it seemeth, under the warlike and victorious king *Ieroboam*, such as were employed as great captains, grew to that height of ambition, that they kept his sonne, haply being young, or of weak parts, under, that they might be regents, till at the last *Menahem* with his faction consented to set him up for king, *Shallum* another great commander not consenting, wherefore he taking opportunity came with his power, and assaulted and slew *Zechariah*, taking upon him to be king, which *Menahem* seeing, came with his forces and slew him.

To return again to that, which is further set forth 2 King. 15. 2, 3, &c. his age also, and his mothers name is shewed, and his doing right, as his father had done, and the high places not being put down, and lastly, how he was smitten with the leprosie, died, and was buried. But because all this is more fully set forth, 2 Chron. 26. 4, 5. where he is said to have done that which was right in the sight of the Lord, as his father *Amaziah* had done, for he was intent to seek the Lord all the days of *Zechariah* that informed him. I will here take into that history, in which a doubt ariseth, who this *Zechariah* was, for he could not be that *Zechary* who was one of the small prophets, for his time agreeth not. *Ierom* saith, that he was the sonne of *Zechariah* the son of *Iehoiadab*, born after his father was dead, whom *Joas* caused to be stoned, and if it were he, as is not improbable, he was above 30 years old, when *Vzziah* began to reign, and so might continue many years to guide the young king aright. And in that time he is said to have prospered: first, against the Philistims, prevailing so, as that he brake down the wals of their strongest cities, *Gath*, *Iabnes* and *Ashdod*, and built cities there. It is not likely, that he did these things, so soon as he came to the crown: because he was then both young and tender, and found the kingdome in a poor estate, as it was left by his unhappy father. But after certain years, he having gotten much wealth, by Gods blessing upon him for his piety, began first with the Edomites that held *Elath* from him, as hath been already said. Then he went against the Philistims, but upon what occasion is not expressed, onely we may gather, from 2 King. 12. 17. that partly occasion was taken to fight with them about *Gath*, which *David* had formerly subdued and put under tribute, but towards the latter end of *Joas* his reign, who was grandfather to *Vzziah*, this *Gath* is said to have been taken by the Syrians, and most probably, their state declining, it came into the Philistims hands again: for *Joas* king of Israel overcame the Syrians so often, that they could not but hereby be made very weak, and unable to hold what they had formerly gotten. Therefore *Vzziah* now being strong, after he had dealt with the Edomites, setteth himself to recover this city also from the Philistims, and when they being overcome there refused to be tributaries unto him, he brake down their wall and pursuing them, who haply from other cities made head against him, he served their cities like wise, and so he came to break down the wals of *Iabnes* and *Ashdod* also. Partly that cruell inroad made into *Iudah*, both by Philistims and Arabians in the dayes of *Ioram*, his fathers great grandfather, recorded 2 Chron. 21. 16. (when they carried away his treasures, his children and his wives) might come into this kings remembrance, to be revenged upon both these peoples, v. 7. *Gath*, here said to be taken by him, and the wall to be broken first, was one of the five principall cities of the Philistims country, and of great strength by reason of the Giants there; for of this city was *Goliath* and four other of the sonnes of *Anak*, 2 Sam. 21. 19. *Iabnes* was another strong city of the Philistims by the sea side, not above three hours travell from *Gath*, according to *Adrichomius*. *Ashdod* was another of the 5. cities, formerly also strengthened by Giants, *Iosh.* 11. 22. and herein was the temple of *Dagon*, 1 Sam. 5. These

2 Kings. 15. 2,  
3. 4.

2 Chron. 26. 4, 5.

*Hieronym. de  
tradit. Hebr.*

2 Chron. 26. 6.

*Adrichom.*

Josephus.

Junius.

Stephanus.

Hieronym.

Josephus.

Hieronym.

Junius.

2 Chron. 26. 10.

V. 11, 12.

Note.

V. 15.

Josephus.

V. 16.

three, *Vzziah* did not onely reduce to the state of villages, which are without wals, but also built in Ashdod and other parts of the Philistims countrey, defended cities for his people to dwell in, the better to contain the Philistims thus subdued in obedience. And it is said, *v. 7.* that God did help him herein, and not onely against the Philistims, but also against the Arabians, who joyned their forces of old with the Philistims against Judah, as hath been already said. And more particularly, these Arabians are said to be inhabitants of the plain of Gur, that is, near unto Egypt: for which cause it is said, *v. 8.* that *his name was famous to the entering in of Egypt.* *Iosephus* saith, he subdued all that way as farre as Egypt. And moreover, he is said to have prevailed against the Ammonites, as the vulgar Latin rendereth it, and the words following do intimate, *v. 8.* where it is said, *the Ammonites brought him presents.* And both are expressed by the same letters in Hebrew, but onely in the first place *נ* is set before *י*, it being written *ימערני*, in the next *י* after *נ*, it being written *ימערני*. *Junius* rendereth it *indigenas*, expounding it of such as dwelt dispersedly, and yet *Judg. 10. 12. 11. 6.* he calleth them Ammonites. *Stephanus* saith, that they were Arabians dwelling near the red sea; and *Jerom*, that Gur before spoken of, as the place of the other Arabians habitation, was Gerar, where *Abraham* had sometime sojourned. But it is most rightly understood of the Ammonites, there being onely a transposition of one letter. And all these peoples were borderers upon Judah, as *Junius* noteth, the Arabians upon the south, the Philistims upon the West, and the Ammonites upon the East. And it is said, that the Ammonites in token of subjection, brought him presents. Moreover he fortified Jerusalem with towers, even to the gate of the corner, and of the valley, &c. *v. 9.* In the dayes of *Amaziah* his father, the wals of Jerusalem next unto Syria were broken down by *Joas*, but now he reared them up again, saith *Iosephus*, and whatsoever decayes else there were, he repaired and fortified. Touching the limits, unto which, *the corner gate, and the gate of the valley*, it is before said, *the corner gate, and the gate of Ephraim, chap. 25. 23.* but that of the valley and of Ephraim, *Jerom* saith, are one and the same, and upon the corner] that is, where these two wals met. *Junius* rendereth the word translated corner, as a proper name, *Mikzenah*, and *Neh. 3. 19.* he expoundeth it, a tower in a most high place of the city of David, so called for the prerupt situation: but then it must not be read upon *Mikzenah*, but to it, he built towers as to the corner gate, and the gate of the valley, so to this tower, that is, as farre as was needfull, the vulgar Latin renders it, *& reliquas in eodem muri latere*, but without any ground in the originall, wherein are no such words.

*He built towers also in the desert, &c.* that is, saith *Junius*, of Arabia, which was full of pastures, for the more safe keeping of his cattell, where with he abounded, and he digged cisterns also, at which they might be watered. For he had many husbandmen, and vine dressers, for beloved husbandry, and it is said that he had them both in the mountains and the fields, rendered in vulgar Latin, *Carmel*, according to the Hebrew word here used, *כרמל* denoting fields most fruitful, as *Carmel* was, for that it is not to be understood of the place to properly called, appeareth, because the fruitfull *Carmel* was in the tribe of Issachar in the kingdom of Israel.

From hence he proceedeth to set forth the greatnesse of this kings forces, viz. 2600 Princes or Captains, under whom were of able warriors 370500 all well armed by the king, &c. But it is not to be thought, but that *Vzziah* prepared these great forces to goe forth to warre against the Philistians, Arabians, and Ammonites, before spoken of, although they are not mentioned till now. Thus it appeareth, how greatly he by Gods blessing increased in wealth and power: whilst he cleaved to Lord, that other kings may learn by his example to do likewise. Moreover he is said to have made engines by a singular art in Jerusalem, which he placed in the towers and the corners of the wall to shoot arrowes and great stones, which *Iosephus* doth not so truly relate, when he saith that he made them to break down wals of such cities as he besieged withall. And hitherto the well doing and prosperity of *Vzziah*, now followeth his foule falling and punishment. His great prosperity made him proud inso much that he went into the house of the Lord to offer incense, but *Azariah* the high Priest with his company resisted him and when he was angry, therefore

therefore the Lord smote him with leprosie, &c. 2 Kings 15. 5. It is onely said, *when the Lord smote the King so as that he was a leper to the day of his death, he dwelt in an house apart, and Iotham his sonne was set over the kings house*, the cause and occasion being altogether omitted, wherefore in the Chronology this defect is supplied, and by *Iosephus* more fully, saying, He being puffed up with the possession of fading riches, let light by divine and ever endaring riches, the reverence of the divine majesty, and the keeping of his law; wherefore upon a certain solemn day, to shew that he was above the condition of other kings, and nearer to God by a peculiar superexcellency, in the sight of all the people hee entred into the Lords house to offer incense, and when *Azariah* the high Priest, with 80 other Priests withstood him, alleadging the law of God, which appointed the Priests only, the sonnes of *Aaron* to doe this, he waxing angry threatned them with death, and so persisted in his enterprize, untill that a terrible earthquake came, and a rent was made in the temple upward, through which the Sun-beame smote the wicked face of the king, and then presently the leprosie appeared. And at the same time another prodigy happened in a place called *Eroge*, before the city, halfe a mountaine Westward was pluckt away by the same Earthquake, and removed four furlongs off to the East part of the said mountain, damming up the way to the city, and with the ruines filling up the kings gardens. Thus the Lord miraculously shewed the greatnes of this his sin, and how highly he was displeased at it, that all men might learn by this example to keep their hearts humble and not be puffed by their great wealth, honour and prosperity. For the earthquake happening now, of which *Iosephus* speaketh, see also *Zachariah* 14. 5. although some that will have it the same with that spoken of, *Amos* 1. 1. doe hereupon deny it, because it was in *Ieroboams* time who died long before that *Vzziah* was smitten. But that which *Amos* speaketh of might be another, some yeares before this. For he that now was superiour to all men of those times in all these, when his heart was hereby lifted up, in an instant was brought to such an estate, that he was sequestred from the society of men, as unfit for his loathsome disease to live amongst them, having no liberty any more to dwell in his own royall palace, or to reign as king, or to come to the house of the Lord for this once carrying of himselfe to proudly there. *Wolphius* to aggravate his sin, whereby hee deserved to be thus punished, saith, that it was not only a breach of the law ratified with pain of death, *Levit.* 16. but also a confounding of the orders of men, which God had distinguished, that one should doe the office both of King and Priest, and that by him that was the head, whose part it was to keep every one within his own order: yea forso much as the Priest in offering incense typified Christ, it was a treading under foot of that sacred mystery for another to take upon him to do the same. Lastly to doe this in contempt of the grave admonitions of the High Priest being seconded by such a number of Gods Ministers, putting him in mind of the law of God forbidding it, and threatning him with the danger of sudden destruction, which by so doing, he should incur. *Chrysostome* also sheweth divers sinnes to have concurred in this one fact of his. 1. Ambition, in that he could not be content to enjoy the kingly dignity, but he must usurp that of the high Priest also. 2. Arrogancy, because he thought himselfe fit to execute both these high offices. 3. Pertinacy, in that he was not staid by the admonitions of the High Priest, but madly went on notwithstanding to doe that which he had conceived in his mind. 4. Humane folly, in that seeking to ascend to higher dignity, he fell from that which he had. 5. Humane viciousnes & pronenes to sin, in that having before done so worthily, he now fell so foully. 6. Impiety, in that he durst break into that holy place, which to come into was interdicted to all others, but the High Priest, from which piety in respect of the strict law of God against it, and so many venerable men endeavouring to keep him from it, should have held him back upon the leprosie arising in his face for this. *Hugo* well noteth, that the punishment was most futable to his sinne, in that as the High Priest wore a plate of gold upon his fore-head to adorne him when he offered incense, this proud king contrariwise was made to weare for ever the filthy mark of the leprosy upon his forehead to his perpetuall ignominy, and because he had so brazen a forehead, as without all shew of modesty or shame thus publickly to presume through

2 Kings 15. 5.

*Iosephus.*

Note.

*Chrysost. Hom. de verb. E/sa.**Hugo Card.*



Note.

Jam. 4. 6.

V. 20.

Procop. in Esa. 6.

V. 22.

Junius.

Lyra.

2 Chron. 15. 6.  
it is said, are  
they not writ-  
ten in the book  
of the Chroni-  
cles of the kings  
of Iudah.  
Pellican.

V. 23.

his pride, he was compelled to cease from that by punishment making ashamed, which modesty could not make him to do. In this example is shewed, that when a man doth excellently, so as that he cometh into great grace with God, and the devill cannot prevail with him to draw him into any grosse sinne, yet he is not out of all danger of falling, and judgement therefore, if for the grace conferred upon him, he be lifted up in his heart: for *God despiseth the proud, and giveth grace to the humble*. Again, it is pride, that God will not endure, to presume to execute a ministeriall office, in him that is not called thereunto. Lastly, who so seeketh to make himself glorious, shall have shame for glory, and instead of rising shall fall from the glory that he already hath, to be the vilest amongst men, as leprous persons were.

When the King was smitten with the leprosie, the high Priest with his assistants began by force to thrust him out of the temple, because no unclean person was to be suffered there; and he seeing a necessity resisted not, but departed and dwelt in an house alone to his dying day, as the Lord had appointed that all leprous persons should do, *Levit. 13. 46*. *Procopius* saith, that he would not go out of Ierusalem, as he ought to have done, but dwelt in an house there by himself, by which means the whole city was polluted and counted unclean, insomuch that the Lord would not then reveal himself to his prophets there, (*Chrysost.* also in *Esay 6.* saith, that the people were deprived of prophesie, because they expelled him not out of the city) and when after this kings death, *Esa. 6. 1.* *Isaiah* had a vision, v. 5. he crieth out, that he was unclean, and dwelt in the midst of a people polluted. But no such thing can be gathered from the words of the prophet, and it is rather the pollution of sin for which he crieth out, then of the leprosie. And because there is nothing said of this his refusall in the history, it is rather to be concluded, that he went out of the city, where an house might be had standing alone, which could hardly be in the city, where they stood in rowes, one being joyned to another. For the time, when this leprosie befell him, it cannot be, as some conjecture *anno 25.* of his reign, because his son *Iotham* ruled the court and judged the people, from this time forth to his dying day, whereas in that year he was yet unborn, seeing *chap. 27. 1.* he was but 25 when he began to reign after his fathers death, and his father reigned 52 years. And it is improbable which some others hold, that it was in the last year of his reign, both, because it is said, that when he was confirmed, his heart was lifted up, v. 16. and this most probably was some years before the end of his reign; and because he is said to have dwelt in an house apart to the day of his death, no mention being made of this happening to him so shortly after. It is therefore most probable, that he was smitten some years before he died, and if we shall pitch upon the particular year, it was *anno 48* of his reign; because then he might most of all be said to have been confirmed, seeing *Ahaz* the sonne of *Iotham* was born that year, as appeareth *chap. 28. 1.* he was 20 years old when he began to reign, and his father reigned but 16 years, therefore he was born 4 years before *Vzziah* died. Most probably then, when he had not onely a sonne to succeed him, but a sonnes sonne to reign after him also, in a kingdome now so glorious and flourishing, his house being thus confirmed, he was lifted up with pride. And if this were the 2<sup>d</sup> year, *Iotham* his sonne was now 21, and so fit by his age to govern, when he was excluded.

*The rest of the acts of Vzziah, Were Written by Esaiiah the sonne of Amos the Prophet.* That is, saith *Junius* in the second Book of the *Kings*, and in the Book of his prophesie; but *Lyra*, in some book of his which is lost, and not in his prophesie, which is more probable, seeing in the *Kings* little is said of his acts, and lesse in *Esay* his prophesie. It is to be supposed to have been a book of annals written by *Esay*, as there were divers written by others, which were onely as *Chronicles* of other nations, and no canonical Scripture; thus also *Pellican*.

*Then Vzziah died, and they buried him in the field of the Kings sepulchres, for they said, he is a leper.* Therefore they laid him not into their sepulchers, but onely in the same field where their sepulchres were, in a place somewhat remote. Thus *Vzziah* was punished and abated for his presumption, both in life and death, and although we read not of his repentance, it may be hoped, that he repented, and so

God

God judged him here, but had mercy upon his soul, seeing he is not said to have fallen into any other sin but this onely.

*The 15 year of Amaziah, &c. began Ieroboam the sonne of Ioash king of Israel to reign, &c.* Chap. 15. 1. Azariah is said to have begun his reign over Iudah, anno 27. of Ieroboam, therefore, seeing Amaziah the father of Azariah reigned but 29 years, it seemeth rather that Ieroboam began anno 2<sup>d</sup> of his reign. But this doubt hath been already resolved, upon ch. 14. 21. he began to reign alone anno 15. of Amaziah, having reigned before together with his father twelve years, and he is said to have reigned over Israel 41 years, and to have been as wicked as the first Ieroboam, v. 24. Yet recovered the borders of Israel from the entering in of Hamath to the sea of the Wildernesse. Of Hamath see Numb. 13. 20. 34. 7. 8. both of the sea and Hamath, the sea being southward, and Hamath next to Damascus, the chief city of the Syrians northward. It is meant then, that he recovered from the Syrians all that which they had gotten from Israel farre and wide, coupling them up in a narrow compasse. Rabanus saith, that the whole latitude of the Syrians countrey is hereby set forth, and that they over-ran all this, dealing by the Syrians, as they dealt by Israel.

And this he did by the prophesying of Ionah the Prophet, the sonne of Amittai, who was of Gath Hopher. This Ionah, by the consent of all Expositours, was that Ionah, who wrote the prophesie called Ionah, for he also is said to be the sonne of Amittai. Whereas some will have him to be the widowes sonne of Sareptah, but called the sonne of Amittai, signifying truth, because when Elijah had restored him being dead to life, she said, she knew now that the word of God in his mouth was true: this is improbable, because he was a Sidonian, this an Hebrew, Ionah 2. 9. and Amittai is not an appellative, but a proper name, and this was of Gath-Hopher in the tribe of Zabulon, having the addition of Hopher, to distinguish it from Gath in Palestine, he of Sareptah. And lastly, since that time in the dayes of Ahab passed 80 years before this. In Ahabs five years, in Ahaziah's two, Ioram's twelve, Jehu twenty eight, Jehobaz 17. Ioas 16. unto which adde his age, when he was restored to life, haply ten or twelve, and if he were the man, he must be 90 years old at the least, when Ieroboam began to reign; which is not probable. And as Ieroboam is said to have done this, by the encouragement of Ionah, for he did it according to the word of the Lord by him, so the motive that moved the Lord to make him the instrument of this work, is shewed to be, that he saw the affliction of Israel, and that there was none shut up or left in Israel, &c. It was not his or the Israelites well doing, whereby he was moved, but his meer pity and mercy, and as is added v. 27. he had not yet said, that he would blot out the name of Israel from under heaven. For the phrase [there were none shut up or left] see the like Deut. 32. 36. it is meant, according to Vatablus, that the oppressions wherewith the Syrians oppressed the Israelites, were so universall, that none escaped their fury, no not such as were shut up in the strongest holds, nor the poorest sort of people left out as the refuse to their mercy. It doth not then argue, that our wayes are well pleasing to God at all times, when we arise out of misery, and our state is changed from worse to better: for this may be onely through pity in God to the miserable, when he thinketh them to have been afflicted already enough for one time, and not because they are bettered. And when affliction is taken off without amendment, it is to be feared, that farre greater judgements shall ere long be inflicted, as it happened to this people, chap. 17. when they fell into the hands of the Assyrians, and before that by factions amongst themselves, and by the Assyrians doing some mischief, ch. 15.

For the rest of the acts of Ieroboam, and how he recovered Damascus and Hamath to Iudah, they are written, &c. Iudah is here put for Israel, a part most worthy for the whole, as also hath been noted sometime before, and he is said to have recovered them, because David long ago subduing the Syrians of Damascus, laid it to his kingdom, but since the Syrians had again taken it, and Hamath and many other places properly belonging to the kingdom of Israel.

2 King. 14.

V. 25.

Epiph.  
Hieronym.

V. 26.

V. 27.

Vatablus.  
Nota.

V. 28.

2 Sam. 8. 5.

## C H A P. XV.

**T**He history of *Azariah* or *Uzziah* contained in the seven former verses being already explained, as being but the brieft of that which is more largely set forth, 2 *Chron.* 26. and the question arising about his beginning, *Anno* 27. of *Ieroboam* resolved, 2 *Kings* 14. 21, 22. now followeth the time of the next kings beginning to reign in Israel, viz. of *Zachariah* the sonne of *Ieroboam*, who is said to have reigned *Anno* 38 of *Azariah* 6 months, where again if a question bee made how this could be, seeing *Azariah* began *Anno* 27 of *Ieroboam*, and from thence to the end of his reign were onely 14 yeares, see the resolution; also 2 *King.* 14. 21, 22. There was an *interregnum* as some think, during the minority of *Zechariah*, when the kingdome was governed by regents, whereof *Shallum* was one. And that we might know the cause of his so short a reign, v. 9. he is said to have followed *Ieroboam* in sinning, and therefore he was rewarded with death, which he suffered at the hands of *Shallum* the sonne of *Iabeesh*, who having slain him openly, taigned in his stead. *Iosephus* calleth him the sonne of *Iothan*, the kings friend. *Lysa* saith, he was one greatly increased with the kings riches, and hereby gotten to great favour with the people, as he might well be by his liberality and courtesie towards them, wherefore presuming upon their good will, he openly slew the king, no man resisting him. Thus *Wolphius* saith, *Lysa* hath it; but indeed he speaketh not of his riches, onely he saith, that he was one of the Princes who were regents after *Ieroboam*, till *Zachary* was made king, and so most probably was in great authority, and therefore committed this murder openly, the people for the most part consenting, and being ready to receive him for their king, in his stead. And it appeareth, that (although in respect of the divine providence; his living in the sinne of *Ieroboam* was the cause of this his untimely cutting off) *Shallum* did not slay him for this, because he also followed *Ieroboam*, but for his tyranny and ill governing of the kingdome, which made the people weary of him, being moved also by ambition to preferre himselfe, as *Tostatus* hath it.

The time also being now come, of which the Lord had spoken before in favour of *Iehu* his zealous proceedings, as is said, v. 1. that his children should sit upon the throne of Israel unto the fourth generation, for *Iehobaz* was the first, *Ioaish* the second, *Ieroboam* the third, and *Zechary* the fourth. However therefore the Lord had hitherto forbore to execute his judgements upon these idolatrous kings, the race of *Iehu*, and their idolatrous subjects for his words sake, that it might be verified, and for many yeares in the reignes of the two last, *Ieroboam* and *Ioaish* had made them prosperous, that they might subsist till *Zachariah* the fourth, yet he would not now suffer them in their wickednesse any longer, but brake out against them in his fierce wrath by judgement after judgement, till they were utterly destroyed. Note hence (because the first times of *Iehu* and his race were miserable, the kingdome being then brought by *Hazael* and his Syrians to nothing, but the following times of *Ioaish* and *Ieroboam* prosperous; although they were as wicked as their progenitours, but now that mercy being abused, and their hearts not hereby moved to turn from their sins, although they had *Elishah*, *Jonah* and other Prophets among them to improve it, misery followeth misery, as one wave of the sea another without end) note I say that no way is left by God unattempted to make sinfull man to turn unto him, for first he seeketh to engage by mercy, as hee did *Iehu* in raising him to kingly dignity, and making a promise unto him, then mercy not working, he sought to terrifie them by judgements, after this out of his compassion he returned in much mercy again, and gave them victory over their enemies, lastly, this not taking any effect, he cast them quite off, leaving them for a time to imbrue their hands in the blood of one another, and then giving them over into their enemies hands, the Assyrians. 2. Note that the greatest prosperity is followed with the greatest misery, when there is no reformation made therefore, that none may trust to present or long continued prosperity

V. 8.

V. 10.  
*Iosephus.*  
*Lysa.**Wolphius.*

V. 11.

Note.



prosperity, or be hereby made bold to go on in sin without feare of judgement.

*Shallum* having gotten the kingdome enjoyed it onely one month, and then he was slain by *Menahem* the son of *Gadi* coming from *Thirza*; and taking the kingdome upon him. For although *Zechariah* for his idolatry was worthy to dye, and the time appointed by God was come, to translate the kingdome from the family of *Iehu* to another, yet he was a wicked conspiratour against his lawfull king, and a murtherer, and therefore vengeance from God soon cut him off, as it doth likewise all such as attain to royall dignity by bloodshed, according to that saying;

*Ad generum Cereis sine cade & sanguine pauci*

*Descendunt reges, & sicca morte tyranni.*

*Menahem* is said to have come from *Thirzah* to *Samaria*, where he slew *Shallum*, that is six miles; of *Thirzah*, see *Iosh. 12. 24.* where the king of *Thirzah* is said to have been slain by *Ioshuah*, arguing it to have been a great city, and here it seemeth *Menahem* gathered his army, and so came against *Shallum*, when he heard, that he had slain *Zechariah* his master. From *Samaria*, when he had thus gotten the kingdom, he went to *Thipsah*, being also six miles, the vulgar Latin renders it also *Thirzah*, but in Hebrew and Chaldee it is *Thipsah*, another Town not farre off *Thirza*. *Iosephus* saith, that *Menahem* was captain of the Army at *Thirzah*, which was once the Metropolis of the kingdom, for there *Ieroboam* began to reign and his successours, till that *Omri* translated the seat of the kingdom to *Samaria*. He therefore now that *Zachariah* his master was dead, thinking that he had as good right to succeed him as *Shallum*, who had wickedly conspired against him, and slain him; went with his army against him, &c. then hearing happily that the men of *Thipsah* would not receive him for king, he went against them, and when they shut their gates against him, he fell into a rage against them, and breaking in, smote whatsoever was therein, and all the borders thereof from *Thirzah*, and he ripped up the women great with child.] Why they would not open unto him some conjecture, the reason to be, because they had given their faith to *Shallum* before, some because they had seen some experience of his cruelty, when he lived with his army near unto them at *Thirzah*, but upon what occasion soever, he practised this barbarous cruelty amongst them, that other cities being terrified might not dare to withstand him. *Iosephus* speaking hereof, saith, that he spared not the tender age, taking liberty to doe that which was not lawfull towards Hebrewes, being overcome. But he mentioneth not his ripping up of women with child, as abhorring to tell of such unheard of cruelty, amongst the men of his nation. Some saith *Volfphius* expound it by bulwarks made like mountains, as if it had been meant, that he brake them open, because *הרים* signifieth mountains, but the word here used is *הריות* which is never rendred other wise, but *gravide*, and so the Septuagint and Chaldee. This was horrible cruelty on his part, but on Gods a just judgement for their foule sins, in which they went on so long in impenitency, that others may beware.

In the 39 of *Azariah* he began his reign, and reigned ten years, &c.] Although he were a most cruell tyrant, yet God suffered him to continue thus long to aggravate his own misery, and the misery of this wicked people, for he going on, as his predecessours had done, ever since the first beginning of this kingdome in *Ieroboam*, suffered by *Phul* king of *Assyria*, who came against his land, and although he made his peace with a great summe of money, that he might reign under him, which he exacted of his subjects, even a thousand talents of silver, which was above 100000 pound, that is, 187500 pound, yet he was brought thus to live basely and poorly all his dayes. This *Phul* is said to be king of *Assyria*, or of *Babylon*, for these names are sometime confounded, because *Babylon* was the chiefe city of that kingdome. He was called *Phul Belochus*, who succeeded *Sardanapalus*, and gave part of his kingdome to *Arbaces*, viz. the Medes and Persians, keeping to himselfe *Babylon* and *Nineveh*, and he was the first *Assyrian* king, that ever came against *Israel*; yet some think that he came not against *Menahem*, but being called by him, fearing for his cruelty to be deposed from the kingdome, which he had usurped, and that the money here spoken of was not given once only, but as a yearly tribute,

V. 13, 14.

Note.

Patriarchs travels.

Iosephus.

V. 16.

Iosephus.

Volfphius.

V. 17.

V. 18.

V. 19.

Tostatus.

tribute, grounding upon *Sept. Sixti*, where it is read, *all his dayes came Phull, and he gave him 1000 talents*, which reading is followed by *Tostatus*, and because *Tiglathpilesar* his sonne came againe against Israel, when after the death of *Menahem* and his sonne, this tribute was paid no more, *v. 29*. But it is said expressly, *1 Chron. 5. 26*. that God stirred up *Phull* and *Tiglathpilesar* to come against Israel for their sinnes, and therefore when *Tiglathpilesar* came, there being no word spoken of tribute denied, as the cause; this appears to be a meer invention, and touching these words [*all his dayes*] they are erroneously in that translation taken from *v. 18*. and transposed to *v. 19*. farre from their place. And if *Phull* had come by the procurement of *Menahem*, it would have been so said as well as when *Tiglathpilesar* came in the dayes of *Ahaz*, *2 Chron. 28. 16*. and hee should hardly have raised such an huge summe from such a multitude of wealthy men, as it is said, 50 shekels of each man, for so to the raising of it about 60000 men, must be seised, seeing 50 shekels come but to three pound two shillings six pence; and it is incredible, that so much should be paid yearly out of so little, and now to poore a kingdome. Therefore I conclude, that this was only once paid, *Phull* happily promising hereupon, if there were any rebellion to be assistant unto him, which might be the cause that he continued 10 years, and then died a naturall death, leaving his kingdome to his sonne after him.

V. 23.

*In the 50 yeare of Azariah began Pekahiah the sonne of Menahem to reign over Israel, &c.* Whereas *Menahem* is said to have begun, *anno 39*. and to have reigned 10 yeare, it is to be understood, 10 compleat, the time which he reigned above, before and after, being a few odde dayes, not being here reckoned. Of *Pekahiah* nothing is said, but that he went on in the sinne of *Ieroboam*, and reigned but two yeares, being slain by *Pekah the sonne of Remaliah*, and *Argob and Arie*, and with him 50 men of the children of *Gilead*, &c. This *Pekah* is said to have been his Captain, Hebr. שר צבא being called from the word signifying three, either because he was the third man of the kingdome according to some, or had command over the third part of the army, called the rereward according to others; who also say that the valiantest men were here placed to uphold the battell, when the others quailed.

V. 25.

*Argob and Arie* are thought by *Lyra* to be no men, but places near unto the Palace, where this murder was done, wherefore in the vulgar Latin it is rendered [*near unto Argob and Arie*] but for *Arie*, saith he, Hebr. it is *Arie*, signifying a Lion, by which the place was named by reason of a golden Lion standing therein for ornament, and this out of *R. Solomon*. And this is most probable, because the particule *אשר* set before *Argob* and before *Arie*, as it sheweth the Accusative case, so it sometime signifieth *in* or *super*, *adversus* or *ad*; that is, *above*, *over* against, or *at*. Although some think two speciall men to be hereby meant, who together with the 50 *Gileadites* conspired with him. But the more probable opinion is, that these were slain together with the king in taking his part, as being in speciall favour with him, and then at a feast. For so *Iosephus* telling this history saith, he was slaine at a feast.

Lyra.

Wolphius.

Iosephus.

V. 27.

*The 52 yeare of Azariah began Pekah the sonne of Remaliah to reign over Israel, 20 yeares.* Hee was suffered 20 yeares in the kingdome, which hee came to by blood, although a wicked idolater also; but then his blood was required therefore, a conspiracy being likewise made against him by *Hosheah*, and hee being by him slain, *v. 30*. Neither did he escape Gods punishing hand in the mean season, for *Tiglath Pilesar king of Assyria* came and took from him *Hijon*, and *Abel Beth Maacah*, &c. and carried the inhabitants thereof into Assyria. Besides the places here said to be taken, he took the countries of the two tribes and an halfe also, *viz. of Reuben, Gad*, and halfe *Manasseh* on the other side of *Iordan*, which were most fruitfull, and on this side *Galilee*, the whole land of *Nephtali*, so that he bereft him of three tribes and an halfe, and so left him but a poor king. The cities here named were the uttermost bounds of the kingdom of Israel, as wee may see touching *Hijon*, *2 Chron. 16. 4*. and touching *Abel Beth-maacah*, *2 Sam. 10. 14*. Touching the other places here named, *Ianaah* was a border of the tribe of *Ephraim*.

*1 Chron. 5. 26.*  
*Lyra.*

Jesb. 16. 6.

Jesb. 19. 36, 37.

*Chadesh* was a city of *Galilee* in the tribe of *Nephtali*, and so was *Hazor*, although

though there were other cities of the same name of the tribe of Judah, *Gilead* was that, where the two tribes and an halfe dwelt. *Galilee* was both superiour called *Galilee of the Gentiles*, and inferiour; both which are greatly praised by *Iosephus* not ony for fertility, but for the great number of inhabitants there maintained. Whereas they are said here onely to have been carried into *Assyria*. 1 *Chron.* 5. 26. the places in *Assyria* to which, are more particularly named, *Chalah*, *Chabor*, and *Haram* and *Nehargozan*, where they abide to this day; but of these cities see more upon 2 *Kings* 17. 6. where the carrying away of the whole kingdome is spoken of. Thus although the Lord suffered long the wickednesse of the Israelitish kings and their people, viz. 220 years yet when after divers, corrections and admonitions, in this long time they being nothing amended shewed themselves to be incorrigible, he sent a judgment by the *Assyrians*, that swept away a great part of them at the first, and then all to live for ever after in perpetuall captivity and misery, and this will be the end of any nation, that in like manner abuseth his long continued patience, to the hardening of themselves the more in sin.

Then a conspiracy being made against *Pekah*, *Hosheah* smote him so that he slew him, and reigned in his stead Anno 20 of *Iotham*.] Here because *Iotham* reigned onely 16 years, v. 33. and began but Anno 2 of *Pekah*, who reigned 20 yeares; *Expositours* are troubled about reconciling this. *Iunius* saith, that it is said, in the 20 year of *Iotham*, as meant onely of the 20 year from the time that he began to reign, 4 yeares also of *Ahaz* his son being now expired, wherefore he rendreth it 20 yeares from the kingdom of *Iotham* begun, so like wise *Wolfius* having first confuted two other opinions. 1. That to make up the number of 20, it must be understood, that 4 yeares are reckoned here to *Iotham* of his fathers life, because after the time that he was a leper, *Iotham* governed all, but this makes the chronologie uncertain. 2. That *Ahaz* being a wicked king is thought unworthy to be named in counting the beginning of any kings reign, and therefore he that was dead is rather mentioned, then this wicked king, that was living, but forso much as the sacred history hath hitherto reckoned by the wicked kings, as well as by the godly, it were strange, if for this reason he that began to reign in the fourth or fifth of *Ahaz*, should be said to begin the 20. of *Iotham*, yet *Lyra* indifferently followeth either this, as being the solution of *R. Solom.* or the other already rejected by *Wolfius* touching four yeares expired, when he began to reign alone. But I marvel, that he considered not, how *ch.* 17. 1. the time of *Hosheah* is reckoned by the yeares of *Ahaz* also, which sheweth, that the year of his reign, when *Hoshea* began, is not passed over in silence for his malice or wickednesse, but because the beginning of his reign was not yet spoken of, but long after *ch.* 16. 1. the whole history of *Iotham*, his fathers reign coming between this and it; and it is not the manner of the sacred history to reckon by the reign of any king so long before his time comes to be set forth, but by the nearest, which here is *Iotham*, v. 32. By the twenty year of *Iotham*, I conclude then, is meant the 20 from the time that he began, he being now dead four yeares before *Hoshea* his reign; who this *Hoshea* was it is not said, but *Iosephus* saith it was one of his familiar friends, and most probably by himself preferred. And it was just with God, that *Pekah*, who had been false to his lord and master, under whom he had been in an honourable place, should be likewise dealt withall by one preferred by him.

The second year of *Pekah* the sonne of *Remalish*, began *Iotham* to reigne over *Judah*, &c. ] The history of *Iotham* being intermitted from v. 7. hitherto ( that the kings of *Israel*, who began to reign before him, might be shewed together, *Zechariah*, *Shallum*, *Menabem*, *Pekabiah*, and *Pekah* ) is now again prosecuted, his age, his mothers name, and the time of his reign being the wed. Whereas he is said to have begun the second year of *Pekah*, who reigned twenty yeares, and yet *Hosheah* that succeeded *Pekah*, began twenty yeares after the beginning of *Iotham* reign, it is to be understood, that the second year of *Pekah* was but new begun, and so *Pekah* being dead, nineteen yeares had passed from the beginning of *Iotham* reign, and in the beginning of the next, which was the twenty, *Hosheah* began. *Iotham* is said to have done that which was right in the sight of the Lord, as *Vzziah* his father.

2 Chron.

*Iosephus.*

Note.

V. 30.

*Iunius.**Wolfius.**Lyra.**Iosephus.*

V. 32.

V. 33.

V. 34.



2 Chron. 27.  
Josephus.

V. 35.

Vatab'us.  
Rabanus.  
Lyra.

2 Chron. 27. 3.  
Furnius.

V. 5.

V. 36.

V. 37.

2 Cron. 27. 3. it is added, that he went not into the temple, as his father had done, *but the people corrupted themselves.* Iosephus praiseth him for a right godly and excellent prince, neither doth the Scripture speak otherwise but very well of him, and of his deeds for the good of the church and kingdome, and of Gods blessing him therefore. Which maketh against the people, in that having so godly a king, and some famous prophets, who were of that time, as *Isaiah, Hoseah, and Michah*, yet they were corrupt. 2 King. 15. 35. No more is said, but as in the time of *Vzziah, Amaziah, and Ioash*, the people sacrificed still in the high places. This therefore, how ever tolerated hitherto, is thus censured as a corruption in the service of God, whereby he was much offended, seeing all sacrifices were now to be offered in the temple only, which *Solomon* built, of which I have spoken often before, see upon 1 King. 15. 9, 10. And therefore the Lord to shew his dislike, raised up adversaries against Israel, *Rezin* king of *Syria*, and *Pekah* v. 37. most probably towards the latter end of the reign of *Iotham*, so as that he lived not to see their coming, but was before in mercy taken away, and in the dayes of his wicked sonne *Ahaz* they came, making preparation only in *Iothams* time, ch. 16. 5. But because *Esay* prophesying in *Iothams* time, speaketh against *Judah*, as hearing but not understanding *Esa*. 6. 9. it seemeth, as *Ierom* also thinketh, that by these words, *they corrupted themselves*, is not onely meant by offering in high places, but also falling to idolatry, whereunto they saw *Ahaz* the young prince then inclining. The piety of *Iotham* is further set forth v. 35. *he built the upper gate of the house of the Lord.* Whatsoever his subjects did (because it seemeth that they could not yet be restrained) in sacrificing upon high places, he applyeth himself to beautifie yet more the house of the Lord. The Septuagint, for upper gate, have the high gate, *portam excelsam*, and so it is in the Chronicles. This, *Vatablus* saith, was the East gate; *Rabanus*, the gate called beautifull, *Ast*. 3. which *Lyra* well confuteth, because the temple standing then was burnt down long before. But about this we need not contend, it was most probably, the highest and most magnificent gate of the temple, whereby it was most adorned outwardly, but now, it being above 200 years since *Solomon* built it, and in decay, *Iotham* out of his piety rebuilt it, for the honour of God, and that the people might be the rather drawn from high places, to the temple. 2 Chron. 27. 3. *and in the wall of the hill he built very much.* That is, saith *Iunius*, behinde the temple Westward, where the ground was highest, betwene the brook of *Gihon* and the fish-gate. The vulgar Latin renders it, *in the wall of Ophel*, the Hebrew word being retained, which signifieth, high, or defended, or a tower, he built the wals of an high tower, for the defence of the city. v. 4. *He built also cities in the mountainous places of Iudah, and in the plains, pallaces and towers.* In the vulgar Latin, *castles and towers*, which were also for the defence of other parts of the kingdome.

He also fought against the king of the Ammonites and prevailed, so that they gave unto him 100 talents of silver, &c. ] Thus likewise *Vzziah* his father did before, ch. 26. 8. and the Ammonites gave him gifts, that is, as being subjected by him, they paid tribute: but now refusing so to do any more, *Iotham* by war compelleth them again unto it. And his power to do all these things, is ascribed to his piety towards God, v. 6. and this is the onely way for any king to prosper, as many examples more, both in the holy scriptures and other histories do shew.

Concluding the history of *Iotham*, he saith, *the rest of his acts, &c.* ] and in those dayes the Lord began to send *Rezin* the king of *Syria*, &c. ] That is, at the latter end of his reign, they began to prepare to come, and in the time of *Ahaz* his son, they came, as appeareth chap. 16. 5. as hath been already shewed, as also the cause, the signes of the people; notwithstanding the good King and Prophets, which they had most famous amongst them.

## CHAP. XVI.

**A** Haz the sonne of *Iotham* now succeedeth him being dead, Anno 17. of *Pekab*, and followed not *David* but the wicked kings of *Israel*, making his son to goe through the fire, after the abominable manner of the heathen. He began his reign at 20 and reigned 16 yeares, 2 *Chron* 28. 2, 3. *He made images to Baal, and burnt incense in the valley of the sonnes of Hinnom, and burnt his sonnes with fire.* Of this way of worshipping idols, see before, upon *Levit*. 18. 21. and the manner of it. *Volphius* from the time that he reigned, which was as long as his father had done before, noteth a proportion of time held in punishing the wickednesse of *Judah* answerable to that, wherein they had such meanes of grace, and enjoyed prosperity; for 2 *Chron*. 28. all his time was full of oppressions, and miseries. And likewise we that have so long prospered may justly feare intollerable and long protracted miseries to come upon us for our sins, unless by speedy repentance we prevent them.

Then *Rezin* King of *Syria*, and *Pekab* king of *Israel* came against *Jerusalem*, and besieged *Ahaz*, but could not prevaile. 2 *Chron*. 28. 5. it is said, wherefore the Lord delivered him into the hands of the king of *Syria*, who smote him and carried away captive a great multitude to *Damascus*, and also into the hands of the king of *Israel*, who slew 120000 in one day, &c. Betwixt these there seemeth to be a manifest contradiction, so if they prevailed not, how was *Ahaz* delivered into the *Syrians* hands, &c. *Iosephus* saith, that coming first together against *Jerusalem*, they could not prevaile for the great strength of that city, but then the king of *Syria* turning himselfe to *Ellatha*, which was a city taken away from the *Syrians* before by *Azariah*, 2 *Kings* 14. 21. he took it; and having slain, he should have said, rooted out the *Jewes* who dwelt there, v. 5. he placed *Syrians* in their stead, thus returning into his own country, and for *Ellatha*, he hath *Aila* by the red sea. Then the king of *Judah* understanding that the *Syrians* were departed because hee thought himselfe of strength sufficient to deal with the King of *Israel*, went out to fight with him with a great army, but doing it in contempt of God, whom he had forsaken, the king of *Israel* prevailed against him and slew of his men 120000. and carried away captive an incredible multitude, the *Chronicles* saith, 200000 women and children. And if things were done in this order, both these histories agree very well together, the *Chronicles* only supplying that, which was wanting in the *Kings*. *Ierom*, and after him *Procopius*, and *Theodores* say, that one warre made by the *Syrians* and *Israelites* severally is set forth in the *Chronicles*, and another after this, their forces being joyned together, set forth in *Kings*, and this agreeth with the Hebrew, *Chron*. 2. 2. and is followed by *Dionysius* and others. And this is most consonant with the sacred history, which saith, that *Rezin* the king of *Syria* smote him, whereas if nothing be meant, but that he smote the *Jewes* in *Ellathah*, it were not so properly spoken, seeing he smote not him there, but some of his subjects; he being in the mean while in *Jerusalem* with his army cut of his danger. Moreover when *Rezin* and *Pekab* king of *Israel* besieged *Jerusalem*, it is said that *Ahaz* sent for help into *Assyria* against them, and that the king of *Assyria* came and took *Damascus*, the chief city of *Rezin* and slew him, wherefore he had no time then by the way as he returned from *Jerusalem* to fight against another city, and to take it, and to remove the old inhabitants, and to bring in new, but rather hearing of the coming of the king of *Assyria* against his country, he hastened thither to defend it. And see the taking of *Ellatha* and restoring it to his dominions could not be at that time, but at some other before it, although it be mentioned after the siege and fighting against *Jerusalem*, v. 6. and said to have been done at that time, for these words [*at that time*] may be expounded generally of the time when *Rezin* had power over the king of *Judah* for his finnes, which was from the very beginning of his reigne, and and so *Chron*. Hebr. saith, Anno 17. of *Pekab*, this was done.

If it shall seem strange that the king of *Israel* should joyn with heathens against *Judah*, it may be conceived that *Ahaz* kept correspondency with the king of *Assyria*,

V. 1, 2, 3, 4.

*Volphius.*  
Note.V 5.  
1 *Chron*. 28. 5.*Iosephus.**Procop.*  
*Hieron.* 2. in *Esa*  
7. *Theod.* in 2  
*Chron*. 28.  
Hebr. *Chron.*  
*Dionysius.*2 *Kings* 16. 7.

syria, who was the great enemy of Israel, and therefore the king of Israel was easily brought to joyn with the king of Syria against him, to take him away, and to set another king in his room, who if the king of Assyria should come again, might be an help unto them, and not ready to joyn with him their common enemy, as *Ahaz* was, which is expressed *Esa. 7. 6.* where this coming against Jerusalem by these two kings, is more fully set forth, saying; *Let us joyn Iudah to us, and set over it for king the sonne of Tabeal.* For the Syrians, if it shall seem strange, that they who were alwayes so great enemies to Israel, agree now to make one army together with them, it is to be understood, that in the dayes of *Ioash* and of *Jeroboam* they were so beaten, that they were glad to live quietly by the Israelites, and from cessation of armes, it is no marvail that they grew into such amity, as that they were now as one people confederate together, especially being also idolaters alike. Whereas Israel being idolatrous, as *Iudah*, yet prevaileth against *Iudah*, this is nothing strange, if we consider *Ioash* before prevailing against *Amaziab*, and the kings of Assyria against them both. For God useth oftentimes some most wicked, as his rods against others to correct them, and then casteth these rods also into the fire, as he did the Assyrian kings, when by them he had scourged Israel.

Now forsomuch as it appeareth by that which hath been said, that the history touching Gods delivering of *Ahaz* into the hands of *Rezin*, and then of *Pekah* king of Israel, set forth 2 *Chron. 28.* went before that of their joyntly coming together against Jerusalem, I will proceed in the explication of this first, and then return again to 2 *King. 16.* The king of Syria first coming against *Ahaz*, is said to have smitten him, and to have carried away captive a great multitude, that is, to have gotten the victory, and to have taken many prisoners, which yielded to his mercy: for he is smitten by the enemy, and into his hands he is delivered, whose forces are subdued. And this most probably was done about *Ellathah*, for which *Rezin* contended at this time, and so these captives were the inhabitants of *Ellathah*, who are said to have been carried away, and others from Syria brought to dwell in their place, 2 *King. 16. 6.* Then the king of Israel came also and prevailed against him, and smote him with a great stroke. This being shewed in generall, v. 6. the number of his forces slain by the king of Israel, is particularly declared, viz. 120000 in one day, and then the number by him carried away captive, v. 8. and before that what men of note were smitten. v. 7. *Zichri, a mighty man of Ephraim smote Maaseiah the Kings son.* For whom *Ierom, qu. Hebr.* hath the sonne of *Molech*, that is, one, as he thinketh, so called, because he was most earnestly addicted to the worship of *Molech*, the idol whom *Ahaz* served. He smote also *Hazricham* governor of the kings house, and *Elkana* the second to the king, and all this God did against him and his people, because they had forsaken the Lord, as is expressed v. 6. Whatsoever was the quarrell that their enemies had against them, God in whose power it is only to give victory, made them victorious for this cause, and the Israelites to sustain so great slaughters, of the like to which in the reign of *Amaziab*, see also chap. 25. Whilest the Israelites were carrying away captive that great multitude of women and children, which they had taken, *Oded* a prophet of the Lord came before them, as they were entering into Samaria, &c. v. 9. the vulgar Latin hath it, *Obed, &c. Lyra* saith, that he dwelt not in Samaria, but came out of Iudah, so like wile *Ierom* according to the Hebrew traditions saying, that *Oded* came to Samaria, for he was of Iudah, as being that *Oded* who was father to *Azariah*, that prophesied to *Asa*, 2 *Chron. 15. 1.* But how far from truth the Hebrew traditions are herein appeareth, because from *Asa* till this time, passed 300 years, and *Oded* was then father to a son that prophesied. To leave this *Oded* then, as unknown any more, then by his name, let us see what he saith. Behold, the Lord being angry with Iudah, hath delivered them into your hands, and ye have heinously slain them, so that your cruelty reacheth up to heaven. Moreover, ye mean to make them servants and handmaids unto you, which is not needfull to be done, for ye have sinned in this matter against the Lord your God. So the vulgar Latin. But *Iunius* more according to the Hebrew, are there not amongst you, amongst you I say, onely sinners against the Lord your God? *Hebr. verbatim, annon vobis solum, vobiscum peccata, &c.* that is, have

not

2 Chron. 28. 5.

Hieronym. qu.  
Hebr.

Lyra.

Hieronym. trad.  
Hebr.



not ye sinnes enough of your own, only against God, to pull down his judgements upon you, that you will by more cruelty thus against your brethren of Iudah, encrease the number of them? He would not have them to think, because God had now given them the victory for the sinnes of Iudah, that they were better accepted of before him, for even they had sinned as grievously also, and therefore ought not thus to insult over their distressed brethren, lest that hereby God should be provoked against them also, but restore again their captives.

At this saying, there were certain men of Ephraim of the chief, that were so moved, as that they stood against the army, and forbade them to bring in the captives, which did hereupon forbear, and then they having fed and clothed the naked, &c. carried the feeble amongst them upon their own beasts unto Iericho, and delivered them to their brethren; so mightily did the word of God in the mouth of the Prophet work upon them, although he used not the Lords name unto them, as *Ierom* noteth, because he thought them for their idolatries unworthy.

At that time *Abaz* sent to the Kings of Assyria desiring aid. Moreover the Edomites came, and the Philistims, &c. This of sending for help to Assyria, is more fully set forth, 2 King. 16. 5. 7. When *Rezin* king of Syria, and *Pekab* king of Israel came against Ierusalem and besieged it, *Abaz* sent to *Tiglath-pileser* king of Assyria, to help him against them. Then he took the silver and gold in the Lords house, and in the Kings treasury, and sent a present unto him, who thereupon came against Damascus the chief city of Syria, and took it, and slew the king, who doubtlesse hearing of his coming, hastened from the siege of Ierusalem to defend his own country. This is more amply set forth *Esa.* 7. where it is shewed, what fear came upon *Abaz* and the men of Iudah, when they heard of the coming of these two kings against them, and that the prophet was sent unto *Abaz*, to tell him, that they should be able to do nothing against Ierusalem, and therefore he biddeth him not to fear them. And then he giveth a signe of a Virgins conceiving and bearing a sonne, extending his prophesie to a farre greater comfort to come after wards by the birth of Christ. And to comfort and confirm the men of Iudah the more for the present, he foretelleth of the destruction of both these kings in a short time, viz. before a childe now born, should have knowledge to refuse the evil and to chuse the good, as indeed it fell out, because *Rezin* was slain forthwith, and *Pekab* in the twenty year of his reign by *Hosheah*, who usurped the kingdome, and at this time he was upon his 18. year at the least. And *chap.* 8. 4. that as those two kings had come before severally, and carried away rich spoils out of Iudah, so from Damascus in Syria and Samaria in the land of Israel, should the like spoils be carried by the king of Assyria, before the childe then born should be able to say (my father.) How the judgement against *Rezin* was executed, is shewed here *v.* 9. but against Israel how, it is not said, but because *Esa.* speaketh hereof also, it is certain, that it was fulfilled, and *Iosephus* saith expressly, that *Tiglath-pileser* carried away a great multitude of captives out of the land of Israel, having wasted first the country, and Chron. Hebr. that then the golden calf in Dan was carried away by the Assyrian.

For the beginning of this warre made by the two Kings against Ierusalem, it is likely, that having severally invaded the land of Iudah the yeare before, and prevailed, they thought, that if with their forces united they should march thither againe, they might take the chiefe city it selfe, Ierusalem. Wherefore they attempt it, but in vaine, although *Abaz* for his idolatry deserved to be given into their hands. For if they could have prevailed, as is shewed, *Esa.* 7. they would have quite taken away *Abaz* and his seed, and have set up for King the sonne of *Tabeal*, that is, some great man of Syria, which God would not suffer for his promise sake unto *David*, that he would alwaies leave unto him a light in Israel. Therefore to prevent this, *Esa.* with his sonne *Sheuriasub* is sent to *Abaz*, as was before said. But the wicked King not beleeving him, trusted rather to an arme of flesh and sent to the King of Assyria, hiring him with great treasure to come and helpe him. Then he being allured by so great a gift, hastened with his army against Damascus, as hath been already shewed, thus causing the Assyrian forces to leave the siege of Ierusalem, and to returne to their owne; and it is most probable, that

2 Chron. 28. 12, 13.

V. 16.  
2 King. 16. 5. 7.

V. 8, 9.

*Iosephus.*  
Chron. Hebr.  
6. 22.

V. 10.

2 Chron. 28. 20,  
21.

Futius.

Lyra.

Hugo Card.

Glos. ordin.

the King of Israel did also the like, whereby *Ahaz* being freed from their danger went to *Tiglathpilesar* to Damascus to congratulate his victory, and there seeing a great and glorious altar, upon which those heathens sacrificed to their idols, he sent the patterne of it to Jerusalem, commanding *Uriah* the priest to make the like against his returne, &c. But before we come to this, a doubt is to be resolved: for whereas it is here said, that *Tiglathpilesar* came against Damascus and slew *Rezin* the King, and depopulated the countrey of *Pekah*, and carried away many captives, as hath beene already shewed, this being by Hebr. Chron. the second captivity of the Israelites, which was a great help to *Ahaz* King of Iudah, 2 Chron. 28. 20. it is said, that *Tiglathpilesar* coming to *Ahaz* streightened him, and confirmed him not, and v. 21. although he gave great treasures to him out of the Lords house, &c. yet he holpe him not. *Sol.* When he had at his request gone against the two kings his enemies, whereby, they were compelled to withdraw their forces from Jerusalem, he did him more hurt after this, then he had done him good herein, by coming into and pillaging his countrey and putting him in feare of his owne life also, which is intimated, 2 King. 16. 18. where it is said, that *Ahaz* removed the covering of the Sabbath, &c. from the house of the Lord for feare of the king of Assyria, so that this king was then in Jerusalem, and made great havock there amongst *Ahaz* his people, and he was in continuall feare of his breaking into his pallace, so *Iunius*. But it is not said he did these things Hebr. for feare, but מִפְּנֵי מֶלֶךְ אֲשׁוּר before the face of the king of Assyria, which by *Lyra* is expounded, to please him by shewing, that he had left worshipping of the Lord, the way into whose house he had stopt up, as it lay from the kings pallace. But if it were so, his seeking thus to please him came from feare, and because he saw himselfe to be now in his power and yielded to doe any thing, that his kingdom might not be destroyed, but he might agree to depart: For that the Assyrian king at this time subdued him and made him his tributary appeareth, 2 King. 18. 7. where it is said, that *Hezekiah*, his son rebelled against the king of Assyria and would not serve him, which agreeth not, but to a kingdom under tribute and to this was Iudah never brought, till that *Ahaz*, as he had spoken of himselfe, 2 King. 16. 7. *I am thy servant and thy sonne*, was indeed brought under by the same king of Assyria. And to expresse this the Vulgar Lat. for these words, 2 Chron. 28. 20. *Tiglathpilesar coming to him streightened him*] hath these words, *he brought also Tiglathpilesar against him, who afflicted him and wasted him without resistance*. Touching the cover of the Sabbath, and the outward enterance of the king, which he is said to have removed from the house of the Lord before the king of Ashur; the Vulgar lat. retaining the Hebrew word, hath *Musac Sabbati* being expounded by *Lyra*, either the treasury, where the kings upon the Sabbaths put their offerings for necessary uses about the temple, which he saith, is the common exposition: or according to *R. Solomon*, a place in the porch of the temple gloriously covered, where the king used to sit upon the Sabbaths. *Hugo* followeth that of a treasury, but saith, the monyes given by the king and put there were for charitable uses. And whereas *Iunius* hath *he removed from the house of the Lord*, the Vulgar lat. hath, *he turned to the house of the Lord* which the Ord. Glosse expoundeth, that when the king of Ashur should come he might see and desire them to carry away, as he did many other great gifts, which he gave unto him. The word סָבַח here used signifieth to make to goe about, and being read together with the next words, it is neither from, nor to the house of the Lord, but onely he made to goe about the house of the Lord. And what did he make to goe about? *Answ.* The covering of the Sabbath and the kings outward passage to the house. Or rather the covering having reference to the word, *cut off*, v. 17. (for most probably, as he tooke away other things of price from the house of God, thus defacing it and leaving it naked, so he tooke away this covering of brasse also, which was built in the house for some use before spoken of, or for the Priests to rest themselves in, according to some others) nothing else is meant, but that he stopt up the way of the king to the Lords house, so that if any would goe thither they must needs goe round about and so come up by many steps an high hill with great difficulty to the house; yea having done thus, to shew, that he

he would have no more worship there performed, he shut up the doores of this house, as is said, 2 *Chron.* 28. 24. And whereas he is said to have done these things and others against the house of the Lord, v. 17. before the king of Assyria, touching the meaning whereof expositours are doubtfull. I conceive, that he did thus, when the Assyrian King was there, that he might give largely unto him to enjoy his favour, not regarding the Lord so much as him: for which cause and for that he was a grosse idolater, he cared not, how he spoiled the Lords house of all the ornaments, to give to this heathen king. And thus haply it is to be understood, that the king of Ashur coming to him streightned him and did not helpe him, because by his meanes he was greatly impoverished, that all he could wrap and rend, as we say, being taken to give to him, whether out of the Lords house or his owne, as 2 *Chron.* 28. 21. And so he became the lesse able to make warre against other enemies, that invaded his land, as 2 *Chron.* 28. 17, 18. the Idumeans and Philistims.

Having thus resolved the doubt, how the King of Assyria is said not to have helped, but streightened *Ahaz*, he also covenanting, as we may gather by that, which hath beene already said, to pay him a yearly tribute hereafter, I returne now to his idolatry with the gods of Damascus: of which see 2 *Chron.* 28. 23. although here his causing of an Altar to be made like unto that at Damascus only be spoken of, and setting it up in the place of that, which he caused therefore to be removed. It is most probable, as *Pelican* hath it, that he first sacrificed to the gods of Damascus being there, that he might the more confirme his league with the king of Assyria. But whereas he professeth, 2 *Chron.* 28. 23. that now he would serve the Syrians gods, because they had holpen them, and he hoped, that they would helpe him likewise; but it is said, This turned to his ruine, he had reference to the Syrians victories obtained against him in times past and not to their present state, since the king of Assyria subdued Damascus, seeing now they were not helpfull to them. A man would thinke, that *Ahaz* seeing, how they failed the Syrians at this time; should not have beene induced to sacrifice to such impotent gods: but idolaters are like men bewitched, for so did one of his progenitours; also *Amaziah*, when he had subdued the Edomites, worshipping their gods, 2 *Chron.* 25. 14. yet because he did not onely thus, but caused also such an altar, as was at Damascus to be made at Ierusalem, upon which all sacrifices should be offered against his returne thither with *Evilmerodach*, it seemeth, that the good liking of that king was of no small force to move him hereunto. And it is noted that he had an high priest according to his minde, called *Urijah*, to whom he had no sooner sent the patterne of the Altar, that he would have made, but it was done according to his command against his returne to Ierusalem. Yea, he did so comply with him, that he suffered the king at his returne to offer sacrifice upon this new great Altar, and his meat-offering and drinke offering, as the zealous Priest *Azariah* would by no meanes suffer his grandfather *Uzziah* to doe, and when he persisted notwithstanding his opposition, God executed his judgement of leprosie upon him. If any man shall marvel, that he did not the like against *Ahaz*, who much more deserved it; I answer, God is not wont alwayes to proceed one way in punishing, but divers, wherefore he punished *Ahaz* otherwise: for 2 *Chron.* 28. 17, 18, 19. it is said, that the Edomites and the Philistims spoiled his countrey, and that his kingdome was brought low because of him. And if he escaped in person, it was but for a time in this world, he being reserved to the future judgement in another world, as most wicked men are, whereas *Uzziah* most probably was judged here, that he might not be condemned hereafter.

But it may be demanded, to whom did *Ahaz* here offer, to God or to idols? *Ans.* it is not expresse, but only that he offered and commanded the Priest hereafter to offer all sacrifices upon this new altar, whereupon some think that the sacrifices were still here offered to God, because the holy Scripture saith nothing of this abomination done in the Temple or Court thereof, as it doth in relating the idolatry of Manasseh, 2 *Chron.* 34. 5, 6. yea it is expressly said, 2 *Chron.* 28. 24, 25. that the doores of the Lords house being by him shut up, he set up altars and idols in every city of Iudah, and sacrificed there unto them. Yet *Testatus* saith, he took away the

2 Kings. 16.  
10, 11, &c.  
*Pelican.*



*Tostatus.*  
*Theodoret in 4*  
*Reg.*

V. 14.

*Pellican.*  
*Lyra.*

*Adrichom.*

*Pellican.*  
*The Allegory.*

*2 Chron. 28. 17,*  
*18.*

*The finnes of*  
*Ahaz summed*  
*Theodoret in 4*  
*Reg.*

altar of the Lord, that no more sacrifice might be offered to him, but upon the new altar to the honour of the gods of Edom. And *Theodoret* saith, that this altar was set up to some one of the gods of Damascus, and *Adrichomius* and *Gensbrard* that upon it sacrifice was offered to them. And truly I can hardly be induced to think, that hee would set up an altar of Damascus to sacrifice to any other, but to the gods of Damascus, especially seeing hee shut up the temple of the Lord, and rifled it of all the vessels and ornaments. It is expressly said, *2 Chron. 29. 7.* that no sacrifice was then offered to the Lord, and if not to the Lord, then it must needs be to idols.

Then *Abaz* removed the Altar of the Lord that it might not stand between his new altar, and the house, to the North side, commanding *Orijah* the Priest to offer all sacrifices upon the new great altar, wherein he readily obeyed him also. And touching the altar of the Lord, he said, that it should stand by for him to enquire, that is as *Iunius* hath it, if he should think good at any time so to doe. And in the Hebrew it is also to enquire, but the vulgar Latin hath it, *ad voluntatem meam*, expounded by *Pellican*, to be offered upon, if at any time I shall please, but for the present it shall stand by as antiquated, and out of use. But *Lyra* will have the meaning, shall be at my will to make what I think good thereof, wherefore he saith, that he made afterwards a famous diall of it, of which mention is made, *chap. 20. 11.* and this is followed by *Adrichomius* also, the contrary to which yet appeareth, *2 Chron. 29. 18.* where it is said that the altar and the utensils thereof, which had been by *Abaz* rejected, were sanctified, and if so, then that brazen altar was not broken to make a diall called *Abaz* his diall, seeing that stood still after that *Hezekiah* his sonne had cauled this to be sanctified, even to the time of his great sickness.

*Pellican* of *Orijah* his setting up of a strange altar, makes this Allegory. Such Ministers, as to please wicked Princes, bring into the Church of God strange doctrine, and rites in the worship of God, doe act over againe, as it were, the part of this wicked temporizer *Vrijah*, they set to the North side the altar of the Lord, and make and place an altar to the devill in the room thereof, the word of God and his ordinances are thus debased and turned, as it were to the left hand, which was the North, and mens inventions drawne from the Gentiles, honoured above them. To revenge this wickednes in *Abaz*, the Edomites were brought against him, and carried away many captives from Iudah, when they had smitten it. And the Philistines brake into the Southern parts, and took Bethshemeth and Ajalon, &c. *2 Chron. 28. 17, 18.* But all this would not move him to repentance, nor yet his suffering by the help which he had sent for out of Assyria, for even after this, he waxed worse and worse, *v. 22.* In the time of his streights he increased his contempt against the Lord, this is *Abaz*. The vulgar Latin joyning these words with the next following hath it, *thinking Abaz by himself offered to the Gods of Damascus.* But it is plainly distinguished both by a full point & a conjunction copulative, beginning the next verse thus, *And he offered.* These words are added then after his despising of all corrections spoken of, partly to shew that he was the same wicked one still, and partly to move all kings and men to look at him and his impious doings to abhorre from the like. Not one but divers wayes he sinned fowly. 1. By idolatry after the manner of the Israelitish kings, yea he made his sonne to goe through the fire to Molech, which was not as *Theodoret* thinketh, by burning him, which he calleth a common error, but by sanctifying him, as the heathen counted, by making him to goe through the fire. And the manner of this he saith, that he had seen it, *viz* once in the year fires being made in some cities, there were those that went dauncing through them, both men and boyes and infants were by their mothers carried through the fiery flames. 2. By infidelity, rejecting all confidence in God, and putting his trust rather in the King of Assyria. 3. By setting up a strange altar in the courts of the Lords house, making the altar built by *Solomon* to give way unto it. 4. By robbing the Lords house of the ornaments, and by shutting it up keeping men from worshipping him. 5. By sacrificing to the gods of Damascus, that sinore him, and seeking to draw the people to the same idolatry, in that he set up altars unto them in many places. 6. By incontinency, in that being severely punished by Syrians, Israelites, Assyrians, Edomites,

Edomites, and Philistines, he was so farre from being touched with repentance, as that he did like one set to vexe and anger the Lord all the wayes that he could possibly devise. And it was now like Prince, like Priest, so that the state was intollera- bly corrupted.

Here nothing more, but of his death and buriall in the city of *David*, but not in the sepulchers of the *Kings* faith, 2 *Chron.* 28. 27. as was said before of *Amaziah*.

V. 19. 20.

## CHAP. XVII.

**T**He 12 year of *Abaz* king of *Judah*, reigned *Hosheah* in *Samaria*. The history of *Hosheah* begun, chap. 15. 30. is here continued. But how is it said, that he reigned the 12 year, when as he began in the fourth, which was the 20 of *Iotham*, as was before shewed, reckoning from his first beginning, till that time? *Pellican* to this answereth well, that by reason of the king of *Asshur*, although he had slain *Pekab*, he could not attain to the regall dignity, but ruled as a Lievtenant under him, till the 12 of *Abaz*, that is, 8 yeares after, at what time he took upon him to reigne shaking off the the *Assyrian* yoke and might best be said to begin to reigne as a king of himselfe, and not under another. This is also recited by *Wolphius* and a second exposition of some, who say, that the first 8 yeares of his reign were full of tumult and trouble, but in the last of these, which was the the twelfth of *Abaz* he began to reign in quiet, for which cause he is said here to have reigned, Anno 12 of *Abaz*. And a third, in which he resteth, viz. that he slew *Pekab* Anno 4<sup>o</sup> of *Abaz*, and took the kingdom upon him, Anno 12<sup>o</sup> being within 2 yeares after accepted for king by the Itates of the land, from which time to the 6 of *Hezekiah* are 9 yeares, according to which it is said that he reigned 9 yeares. But here are not 3 times, but two only put of the beginning of *Hosheah* his reign, or rather one of his beginning servily, and another of his reigning, after this shaken off, because it is not here said, he began to reign, but he reigned Anno 12 of *Abaz* 9 yeares, according to *Iunius*, [the ninth yeare] whereby I suppose he meaneth, that this was the ninth from his beginning to reign; for so it was, if respect be had to that, ch. 15. 30. where hee is said to have reigned 20 of *Iotham*, that is, 4 of *Abaz*, as hath been already shewed; seeing the 12 is the ninth from the fourth spoken of in that place. But if we read it he reigned or had reigned then nine yeares, it will agree better with the Hebrew text. For another beginning of his time made by *Wolphius* 2 yeares after, viz. Anno 14 of *Abaz*; I know no ground that he hath thereof. And therefore leaving it I should rest in the first brought by *Pellican*, but only that ch. 18. 1. the beginning of *Hezekiah* his reign Anno 3 of *Hosheah* seemeth to crosse this, for if he reigned Anno 12 of *Abaz*, and *Abaz* reigned 16 yeares, from the twelfth, to which are foure yeares at the least, how can it be said that he began the third yeare. To this it may be said, that the 12 was now at an end within a few dayes, so as that it was not counted, and the 4<sup>th</sup> year was so newly begun, that it was not reckoned neither; but it is said the third, meaning the third being even now expired. Vnlesse we shall say, that *Hezekiah* was made king some time before his fathers death, for the better settling him in the kingdome in those tumultuous times, and for the opposing of the enemies that invaded it. Again, it is said here v. 3. that *Salmanasar* king of *Assyria* came up against *Hosheah*, because he denied to pay him tribute, which he had paid in former yeares; then he took *Samaria* his chief city, when he had besieged it three yeares, in the ninth of *Hosheah*. So that if it be true which goeth before, about *Hosheah* his beginning to reign in liberty, the twelfth of *Abaz*, he was suffered by the *Assyrian* king sixe yeares before he came against him, which seemeth to be improbable.

*Sol.* It is probable enough, if we consider, that there be two kings of *Assyria* spoken of, *Evilmerodach* and *Salmanasar*, the father and the son, since *Hosheah* attained to the crown. Wherefore *Evilmerodach* haply growing old, and towards his end, when *Hosheah* denied to pay any more tribute, this was permitted till *Sal-*

V. 1.

*Pellican.*

*Wolphius*

*Iunius*

*manasar* was king, his father being dead. But it is said here v. 3. that *Salmanasar* came first and brought him under tribute, and when he denied to pay it any longer, trusting to the help of the king of Egypt, he came again, and wasted his country, and took him; and all this was done from the twelfth of *Ahaz*, whereby his reign is here reckoned, to the end of his term of nine years. And if so, then the beginning of his reign in liberty is not here meant, because after this he paid tribute certain years. Rather before this he reigned free, for the kingdom was reckoned to him, because when *Pekah* was slain, there was none else reigned: but because he coming to it by the murder of the old king, civill warres followed hereupon, and sometimes he ruled, but sometimes again his enemies prevailed against him; so that all this time he stood very uncertain, as if this had been no reigning, it is passed over, and the time here set down, when he began to reign; after that the king of Assyria taking advantage of the civill dissensions had come and subdued the land, and settled him for king, under a tribute yearly to be paid to the king of Assyria. And in this I rest, as the clearest and most free from all exception. And so it appears, that there was a double time of this king *Hosheah*, one before that he was made tributary of nine years, and the other after of nine years more, the whole time of his reign, when he was carried away captive, and his people, being eighteen years.

V. 2.  
Hebr. Obrom.  
6. 22.

*He did that which was evil in the sight of the Lord, but not like the kings before him.* ] The Hebrew Chronology expoundeth this, of his not hindering men of his kingdom to go to Jerusalem to worship, as they were by the law of God bound to do three times in the year. For *Jeroboam* set garrisons, as some think, to keep them from going. But now, the golden calves, which he had set up for gods, being carried away by the Assyrians, *Hosheah* was lesse carefull to uphold that idolatry, and so let his subjects for that matter do what they would, not setting any to keep them from going to the temple. But this is onely an imagination; and the lesse probable, because the temple was now shut up by wicked *Ahaz*, so that it booted not any to repair thither, although it be most commonly followed. I rather think with *Wolphius*, that he urged none to idolatry, as they had done, although he were an idolater himself, but was more remisse, either naturally, or for the reconciling of all mens mindes the more unto him, whilst he left every one to his own will for devotion, compelling none.

*Wolphius.*

V. 3.

*Against him came Salmanasar, &c.* ] God had been so greatly provoked in that kingdom, that although *Hosheah* was not so bad, as his predecessours, yet because his kingdom was all over greatly tainted with idolatry, and he was a party herein amongst the rest, and sought not to reform it, as he ought to have done; that he would now spare them no longer, but bring them into servitude, and soon after into miserable captivity. It is not a mans not being so wicked as others, that will avail with God for mercy, and sparing from his most severe judgements; who so doth evill, although not in that high degree, is in danger of Gods wrath, as well as they that sin more foully: that we may abhor not onely from so much evill, as others, but any evill at all.

Note.

V. 4, 5, 6.

This coming of *Salmanasar* against him, was after he had reigned, in some sort, nine years, yea at the beginning of his next ninth. And then being made tributary, he paid it five years or thereabouts, in the sixth he denied it, conspiring with *So* king of Egypt; in the beginning of the seventh, *Salmanasar* came, and in three years altogether vanquished him and his people. Because he is said to have conspired with *So*, *Tostatus* thinketh, that he like wife was a tributary to the king of Assyria, and whereas it is said, *Wherefore Salmanasar streitened him, and bound him in prison.* He takes it as spoken of him, seeing he could not get *Hosheah* into his hands, till the third year after. But, however *So* might be a tributary as well as he, and so they might joyn together in denying more tribute, it is plainly spoken not of *So*, but of *Hosheah*, that he besieged him and bound him in prison, it being left to be understood, when he had gotten him into his hands at the taking of Samaria next spoken of. Wherefore *Lyra* saith well, that his imprisoning is here spoken of by anticipation. For the long time, that he was in besieging Samaria, it is probable, that

*Tostatus.*

*Lyra.*

that



that by the help of the king of Egypt, *Hosheah* had extraordinarily fortified it against this time. And now the kingdome of Israel utterly ceased, the time being come, of which the prophet *Esay* had spoken, saying, *Within 65. years. Ephraim shall be wasted so, that he shall not be a people.* Which according to the Hebrew Chronology, is to be understood of those 65 which began, when their carrying away captive was first threatned by *Amos*, which was anno 25. of *Uzziah*, as is commonly held, for from thence to the end of his reign were 27 years, *Joahaz* 16, *Ahaz* 16, and *Hezekiah* 6, for these together make 65, and the ninth of *Hosheah* is said to have been the sixth of *Hezekiah*, chap. 18. 10. thus many. But *Iunius* rather thinketh, that the reckoning ought to begin from the time of *Esaiah* his prophesying, viz. anno 40 of *Ahaz*, from which to the carrying away of Israel captive, although there were but seventeen years, yet to the time of their ceasing to be a people were many more, viz. 48; for *Hezekiah* reigned after this 23, and after his time *Efarhaddon* the sonne of *Sanneberib*, in whose time the Israelites say, that they were carried away captive, *Ezra* 4. 2. For although this may seem to be spoken of the Jews of the kingdome of Iudah, yet they are there said to be Israelites; and 2 King. 17. 24. when the Israelites were carried away, it is onely said, that they were caried by the king of Babylon or Assyria, without naming him, and this is even by the Samaritans themselves expounded of *Efarhaddons* carrying away all the rest, at what time he brought in new inhabitants, and this most probably happened anno 25 of *Manasseh* his sonne, which together make 65. thus *Iunius*. But because, however the Israelites indeed remained haply in other parts still, for a time, yet they were no kingdome ever any more; and it is improbable, that the Assyrian king, having subdued Israel, whom he is also said to carry away captive, would deferre the utter depopulation of the countrey, till 48 years after, and the bringing in of new inhabitants, and they of Iudah are often called Israelites, as well as the rest, I rather subscribe to the first, especially seeing v. 18. it is said, that none remained but the tribe of Iudah onely.

The people carried away into Assyria, are said to have been placed in *Chalac* and *Chabor*, and in the cities of the Medes. Of those places mention was made before, 1 Chron. 5. 26. when *Tiglath pileser* carried away part of the people. They are held to be cities on the further side of Assyria next unto Media, so that they were not places farre asunder, and within a while, as it is in 4 *Ezra* 13. 40, 41. they left those parts and went further to inhabit, where never mortall men dwelt before, and as *Genebrard* thinketh, the north parts of the east, where the Tartars now inhabit, which may be the more probable, and that they are descended of them, because some places amongst them are called by the names of Dan, Nephtali and Zebulon, and some Hebrew monuments still remain there. Some take these for the names of rivers, but *Ptolomee* saith, they were cities. Whereas the binding of *Hosheah* onely is spoken of, and putting him in prison, he is also said to have been carried away captive, 4 *Ezra*. 13. 40. of which, I think, no doubt is to be made, and he may well be comprehended under the name of Israel here. He carried Israel into Assyria. He being now but as one of the rest.

The judgement, which swept all Israel thus away, being shewed, now follow the causes, why God was so severe against them. Although he had brought them in singular mercy out of the land of Egypt, yet they served other gods and forsook him, becoming even as the Gentiles, who dwelt round about them. And when he sent his Prophets to admonish them, yet they persisted, thus shewing themselves contemptuous of his statutes. And from this they proceeded to the casting of all his Commandements behinde their backs.

Then more particularly their horrible sinnes are laid open, they made them golden calves and worshipped them and the whole host of heaven, and *Baal*, and made their children to goe thorow the fire, and gave themselves to witchcrafts. Wherefore the Lord in wrath removed them, leaving behinde onely the tribe of Iudah. Neither did this tribe finally escape, and for the present were given into the hands of robbers, as was before shewed in the history of *Ahaz*, because they sinned also like Israel, they were spoiled also in the dayes of *Ioash* and *Amaziah*,

*Esa. 7. 8. expounded. Chron. Hebr.*

*Iunius.*

V. 6.

*Genebrard.*

V. 7.

V. 13.

V. 16.

V. 17.

V. 18.

V. 19.

V. 20.  
V. 21, 12.

*Amaziah*, &c. till they as Israel, were also removed from his face. Lastly the time how long Israel had thus sinned, is set forth, even from *Ieroboam*, vntill this their carrying away captive, which was 262. yeares, as will appeare to him that shall count it by the yeares of the kings of Iudah in this time. For *Rehoboam* reigned 18. *Abijam* 3. *Asa* 42. *Iehoshaphat* 25. *Ioram* 8. *Abaziah* 1. *Ioash* 40. *Athaliah* 6. *Amaziah* 29. *Azariah* 52. *Ioatham* 16. *Ahaz* 16. *Hezekiah* 6. together 26. only because *Ioram* reigned 5. yeares, together with his father *Iehoshaphat*, 2 King. 8. 16. deduct them and there will remaine 256. a very long time of provocation, before the Lord brake out into this severity, whereby appeareth his patience, and their continued obstinacy, making them well worthy of so sore a judgement, and although the Lord be slow to wrath, yet his patience being long abused by any nation will at length brake out into the greater fury. Whereas, v. 9. it is said, *They did things secretly which were not right*. *Wolphius* noteth, that the word rendered *covertly*, signifieth also to put a glosse or colour upon a thing: hereby then is intimated, that they justified their doings as acts of piety, as the Papists doe at this day. And whereas it is said, *from the watch tower to the defended city*, they set up images, &c. he understands it from one limit of the kingdome to another, seeing watch towers used to be set upon the borders to espy the coming of the enemy.

Note.

V. 9.  
*Wolphius*.

V. 24.

*Berosus*.

*Iosephus*.

*Uran. in Arabicis*.

Then the king of Ashur brought men from *Babel* and *Chuthab*, and *Abah*, *Hamath* and *Sephenuim*, &c. *Babel* was the metropolitan city of his kingdome of wonderfull vastnesse, and strength: for according to *Berosus* it was sixty thousand paces in compasse, the walls were two hundred foot high and fifty broad, and he saith, that it was built by *Saturne* and was the first city, that was built in all the world, see also *Pliny*. *Chuthab* is by *Iosephus* thought to be a countrey of Persia, having the name from a river so called. *Avah* was an Arabian Colony according to *Uranus*. *Hamath* is by *Jerom* called *Epiphania*, by *Munster* *Epiphane* and *Theopolis*. Of *Sephenuim* we have no certainty; but *Iunius* saith, that *Sephara* is a city in Mesopotamia by Euphrates. Of the same places see something spoken again, chap. 18, 34. as of places subdued by the king of Assyria, viz. of *Avah* called there *Ivah*, *Hamath* and *Sepharuaim*. So that, it seemeth, the people brought by him to inhabit Samaria and her cities were none of his naturall subjects, except those of *Babel* and *Chuthab*, being onely thus translated thither out of their owne countrey, that coming into so good a land, whereunto they had no right but by the donation of the Conquerour they might the more willingly live in subjection to him and pay him tribute without rebelling. But whatsoever they were, so soone as they were come, because they feared not the Lord, he sent Lions amongst them, which slew them: Whereupon the king of Ashur hearing it sent back a priest, whom he had carried away captive to teach them the service of the god of that land, which he did, and so they served him; but they served their owne gods also, every one the gods of his nation; and thus they persisted to do both fathers & childrens children. If it be demanded here, why God sent such destruction upon these heathens now more then in times past in their owne countreys, where they feared not God any more then at this time? *Answe*. because they were now in that land, which the Lord was pleased particularly to owne; for which cause he forbade any of it to be sold; and in his owne land he would be knowne and served; whosoever dwelt therein, and in case that he were not, send destruction amongst them therefore. But then another question ariseth, If for not fearing him he sent Lions amongst them to slay them, why did he forbear to doe so still, when as they worshipped heathen gods together with him, which is so contrary to him, that rather then be so served, he will not be served at all, as *Elijah* said to the people. *If the Lord be God, follow him, if Baal, follow him: and how long halt ye betweene two opinions?* *Answe*. It seemeth, that he sent not Lions amongst them for their idolatry, in which they were bred and borne: but for that being in the land, which the Lord had peculiarly chosen, they feared not him, as if he had no power or were but a weake God, that could not keep his people from being carried away captive by the Assyrians, as afterwards *Rabshakeh* said, What is God, that he should be able to deliver you out of my hands? To shew therefore, that he was the God of all power,

*Levit. 24.*

*1 King. 18.*

*Chap. 18.*

power and to make them to feare him, and speake, and thinke reverently of him, he thus judged them, but forbore to doe like wise afterwards, when they bare a reverent regard unto him, as the priest taught them; leaving their idolatries to be reckoned for and judged at the last day. Yet I doubt not, but the priest sent to instruct them, taught him to be the onely true God, and that their idols were no gods, but vanities, and told them of his creating heaven and earth, and all things, and of his stupendious judgements shewed upon Egypt, and the Canaanites, and upon the Israelites themselves, when they turned idolaters. Yet they applied no more of his teaching, but onely so much as concerned the reverencing of him. For sacrifice they could not be taught to offer there unto him, seeing it was not acceptable in any other place, but onely at Ierusalem.

This sheweth, that if any of the people of God do abominably, as the heathen, God will not endure it at their hands, although they worship the Lord also: for it is in them spirituall adultery, seeing they are his spouse; but thickets, that never were contracted unto him by covenant, are otherwise looked upon, as doing wickedly indeed, but forso much as they are not the Lords, but another mans wife, as it were, his jealousy is not hereby stirred up against them, to make presently therefore sensible demonstration of his wrath, as against his Israel. According to which it is said, *the time of this ignorance God regarded not, &c.* And the people now placed in Samaria, being therefore called Samaritans, continued in this their superstition even till the time of the *Macchabees*, but afterwards it seemeth, that leaving their idolatry they worshipped God onely, as the Iews then did, because that woman of Samaria *Iob. 4.* enquired to seriously of the place, wherein they ought to worship God, and called her self, together with her citizens, the children of *Jacob*, and shewed a faith in the *Messiah* to come. To make all men to abhor from such kinde of fearing and worshipping God, as is joyned with idolatry, the manner of these peoples doings being recounted, they are greatly taxed, as not fearing the Lord, *v. 34.* although they had been said twice, *v. 32, 33.* to have feared the Lord, that is, to have trembled before him, and not to dare speak contumeliously, but reverently of him, and haply they prayed unto him, as well as they did to their idols; yet they could not be said to fear him truly, if by the fear of God we understand, as we must, such fear of him, as moveth a man to have respect to all his commandments, and specially to that which forbiddeth the worshipping of other gods, as being most of all other things repugnant to his will, as is in the same *v. 34, 35, 36.* expressed. The gods whom they made to themselves and worshipped, were *Succoth Benoth* made by the men of *Babel*, they of Chuth made *Nergal, Hamash, Asima, &c.* *Succoth Benoth*, signifieth covering her children, that is, an hen, as the Hebrews expound it. *Nergal* is a woodcock, *Asima* a goat, *Nibkaz* and *Tartar* were the gods of the Havites, that is, a dog and an asse, though some by *Tartar* think, that *Tartar* is meant, who was one of those, whom *Sanneherib* sent against Ierusalem, as *Wolphius* saith, *Adramelech* was an horse, and *Anamelech* a mule, some think, they were the sonnes of *Sanneherib*. But forso much as other nations in the world have worshipped such base creatures also, as the Persians a cock, the *Ptoembari* a people of Africa a dog, according to *Aristophanes*; the *Mendefians* a goat, and some an asses head. According to *Ashunafius*, it is most probable, that these heathens set up to themselves the images of such creatures also, according to their countrey manner. For of the heathen in generall, it is complained *Rom. 1.* that they changed the glory of God into the similitude of beasts, fowls, and creeping things. And hereby we may see, how greatly we are blessed of God, in that we are better taught, and not left to follow such ridiculous vanities, as for our sinnes we might have been, that we may endeavour to live more to his glory, and not as the servants of dogs, goats, and asses, &c.

Note.

A. 16. 30.

V. 34.

V. 30.

Wolphius.

Note.



## CHAP. XVIII.

V. 1.

**I**N the third year of *Hosbeah*, *Hezekiah* began, &c. ] If this shall seem to be repugnant to chap. 10. 1. where it is said, *Ahaz* his father began anno 17 of *Pekah*, who reigned 20 years, and so he reigned but three years in his time, then he continued 13 more, for his whole reign was of sixteen years, and *Hosbeah* got the crown immediately after *Pekah*, wherefore he reigned in *Hosbeah* his time also thirteen years, and so *Hezekiah* could not begin till his fourteenth year. How this may be reconciled see before, upon ch. 17. 1. The age of *Hezekiah* when he began

V. 2.

V. 3.

V. 4.

V. 5.

*Jerom.**Iosephus.*

V. 4.

*Wolphins.**Tostatus.*

to reign was 25, the time of his reign 29, his mothers name was *Abi*, the daughter of *Zechariah*. His praise is, that he did altogether like *David*, he brake down the high places, where other kings had permitted sacrificing, and brake in pieces the brazen image which *Moses* had made because they burnt incense unto it; and it is said, that he did so excellently, that there was never any king of *Iudah* like unto him, before or after him. Touching his mother, some think, that she was daughter to *Zechariah*, the son of *Iehoiadab*, slain in the time of *Ioram* king of *Iudah*, for reproving his wickednesse. But that was so long before, the reign of *Amaziah* of 29, and of *Azariah* 52, and of *Iosbarn* 16 coming between, together 97 years, that there is no probability of it. *Jerom* therefore conjectureth, that she was his grandchilde, coming of a sonne of his own name, which is not unlikely, and if so, he had most probably a good mother, although a bad father. Others hold this *Zechariah* her father, to have been the last king of *Israel* of the race of *Iehu*, but then most probably he should have been so set forth; and to put this out of doubt, *Iosephus* saith, that he was a *Zechary* of *Ierusalem*. Whereas it is said, that *Hezekiah* brake downe images, and cut down the grove, for so it is in the Hebrew and not groves, as in *Vulg. Lat.* (although a figure called *Enallage numeri* is there thought by *Wolphi* to be used, grove being put for groves) it is to be understood, that some escaped his hands, remaining still for *Iosiah* to have the honour of cutting and breaking them downe, as appeareth, 2 *King*. 23. 13. where he is said to have polluted the high places set up by *Solomon* to *Asteroth* and *Chemosh* and *Milcom*, and to have broken their images, &c. and these are said to have beene before *Ierusalem*, and therefore not suffered to stand now, because in some obscure corner out of sight, but because haply they were unfrequented, untill the dayes of *Manasseh*, the father of *Iosiah*, who exceeded in idolatries of all sorts, as is shewed, 2 *King*. 21. Thus also *Tostatus*, these images either were not now worshipped, or the people, being taken with the pleasantnesse of the place would not suffer them to be beaten downe, so that the king could not doe it without danger of sedition, but I rest in the former of these, because to a godly king the people were never so undutifull to crosse him in any of his godly designs, but rather have most readily joyned with him.

And if idolatry had beene there after *Solomons* time committed, it is to be thought, that neither *Asa*, nor *Iehoshaphat* would have suffered them to stand in their times. For I cannot incline to that conjecture of one, who thinketh, that *Solomon* upon his repentance beat them downe; and whereas it is said, which *Solomon* made, it is to be understood, the like unto which he made and upon the same foundations, because these words, [which *Solomon* made] cannot with reason be expounded, the like to which others made. And that he did not demolish them hath been already shewed and brought by *Eucherius* as an argument of his small impenitency, 1 *King*. 11. 7. But touching the superexcellency ascribed unto him above all other kings of *Iudah* before or after him: If it be demanded how this can be truly said, seeing *Iosiah* did rather exceed both in polluting those high places, which he suffered to remaine, in keeping a passeover in such manner as no king ever did before him, 2 *King*. 23. 22. in rooting out Wizzards, and removing all abominations v. 24. Whereupon it is said, that he was such a king, as that there was never king like unto him, v. 25. To this *Wolphins* answereth by saying, that

*Wolphi*.

we

V. 5.

we must take it according to the meaning and not stand strictly upon the words, it being not intended here to deprive other godly kings of their due commendations, but most highly to commend these two, as the most excellent of all others. *Hezekiah* for his beginning so soone, viz. anno 1. the first moneth of his reigne, 2 *Chron.* 29. 3. and that not being deterred by the state wherein he found the kingdom, viz. altogether corrupted by idolatries, and that by his father. 2. For his most eminent confidence in God shewed herein, and in his breaking in pieces the brazen Serpent, which was in so high estimation then amongst the people, that they worshipped it. 3. For Gods favour constantly gracing him unto his end by miraculously delivering Jerusalem upon his praying from the proud king of Ashur, smiting his host by his Angel, and hearing him in his most dangerous sickness to restore him to health againe, and to adde fifteene yeares more to his dayes, and for a signe to shew a miracle almost, as at the request of *Ioshuah* upon the Sunne going back, as then it stood still. For in these three even *Iosiah* himselfe came short of *Hezekiah*, in that he began not his reformation, till anno 18 of his reigne, neither did he finde his state so corrupted, seeing *Manasseh* his father was converted and reformed all things most materiall before his end. 2. He had no image to breake downe so dangerous for the causing of tumult amongst the people, as the brazen image, which *Moses* himselfe had set up, and therefore *Hezekiah* in doing this did much endanger himselfe, as one that might be thought for this fact to be against God. 3. He was cut off by a violent death, in going out against *Pharaoh Necho*, non consulting with the Lord first about it.

Yet *Iosiah* excelled even *Hezekiah*, first in ridding the land of all abominations both the high places built by *Solomon*, and the altar at Bethel. Secondly, in the singular passeover, which he kept. Thirdly, in his hearts melting within him for the sinnes of the people, when he heard the law read, and bringing them into a covenant with the Lord; in which respects it is truly said of him, that there was no king like unto him before or after, and for that he lived without all scandall, so as *David* himselfe did not, nor *Hezekiah*, who was visited for his unthankfulness after his great deliverance, and heard an harsh prophesie for his correspondency with the king of Assyria, and his vain-glory in shewing his Legats his treasures. And as truly it is said likewise of *Hezekiah*, for the three things before spoken of, which were most notable in him. For the brazen serpent, see *Numb.* 21. 9. by Gods own command it was set up, and had been hitherto preserved, as a monument of the cures wrought hereby. But in the days of *Ahaz*, by the superstitious incense was offered unto it, as thinking vertue to be therein. But *Hezekiah* brake it, and called it *Nehushtan*, that is, their brasse, and therefore without all vertue, and unworthy of adoration, seeing not thereby, but by Gods power cures were through it done. And hereby we are taught, that whatsoever is an occasion of offence ought to be abolished; such as is the crosse it self, although sometime *Constantine* thereby prevailed.

Touching Gods being with *Hezekiah* in all his enterprises, and his smiting of the Philistines set forth here v. 7. 8. because his pious acts were the first, that he began with, as is noted 2 *Chron.* 29. 3. and these followed as blessings hereupon, we must here leave the history of the *Kings*, and bring in 2 *Chron.* 29. 3, 4, &c. where is shewed, what he first did after that he was king. In the first year, the first month he opened the house of the Lord, and called the Priests and Levites together, willing them to sanctifie themselves and the Lords house, recounting unto them, how their fathers had carried themselves indignly, shutting up the Lords house, and not offering to him, &c. This godly king, to give example to all others, began first with the worship of God, which is the principall thing in a kingdom; and if it be rightly intended, that which bringeth with it all other blessings, as a very fountain and well-spring thereof. *Ierom* saith, that by tradition he did this not only the first moneth, but the first day thereof. He opened the doors of the Lords house, which *Ahaz* his father had shut up, ch. 28. 24. and this is most consonant with v. 17. He caused the Priests and Levites to assemble in the East street, that is, saith *Lyra*, in the Priests court, where stood the altar of burnt offerings, and was on the East side of

2 Chron. 29. 3, 4.

Hieronym. 17. ad.  
Hebr.

Lyra.

Hieronym. de  
tradit. Hebr.

V. 8, 9.

V. 10.

V. 27, 28, 29.

V. 12, 13, 14.

Psal. 73. 77. 98.  
of Asaph, Psal.  
88. to Heman.

V. 16, 17.

Note.

V. 18, 19.

V. 20, 21.

Sept. and  
Lyra.

Sept. and  
Lyra.

Sept.  
Lyra.

of the courts of the Lords house, which is said to be 100 cubits square, as the other courts also were. And here he exhorted them to sanctifie themselves, that is, by washing their bodies and clothes, and then to sanctifie the temple, by cleansing it from all the foulness growing therein so long a time; *Ierom* saith, by carrying out the images set up there, and all their appurtenances. But seeing the doors were kept shut, I see not how images could come to be set up there. And to stir them up the more, he commemorateth the wrath of God executed against Iudah, in slaughtering many of them, and giving others to be carried away captive, both men and women, of which see *ch.* 28. 5, 6, 7, 8. Then he telleth them, that he meant to enter into a covenant with God, which how it was performed I finde not expressed, but onely that sacrifices were offered for them all, and praises sung, and then both king and people bowed themselves and worshipped, which was implicitly a covenanting, according to that saying *Psal.* 50. 5. *which hath made a covenant with me by sacrifice*, and this he propoundeth to do, that the Lord might turn from the fierceness of his wrath, as being a speciall means to move him so to do. Then the Priests and Levites gathered themselves together, and it is shewed, of what families the Levites were, *viz.* of *Chaath*, *Gershom*, and *Merari*, *Elisaphan*, *Asaph*, *Heman*, and *Ieduthun*. Of which, the three former are well known to have been the sonnes of *Levi*. *Elisaphan* was the sonne of *Huzziel*, the sonne of *Amram*, the sonne of *Kaath*, *Exod.* 6. 20. and *Numb.* 3. 30. he is called prince of the Chaathites. Of the other three mention is made in the *Psalms*, as of chief singers, to whom therefore many *Psalms* were committed, and by some of them endited. *Heman* was a prince of the family of *Gershom*, *1 Chron.* 3. 43. *Asaph* of the family of *Merari*, *v.* 39. And *Ieduthun*, was a skilfull Musitian next unto them, *2 Chron.* 5. 12. where these three are named together in *Solomons* time, as being of the same faculty. Now the order of proceeding in cleansing and sanctifying was this, the Priests cleansed the house of the Lord, bringing all the filth to the door, and there the Levites took and carried all into the brook *Kedron*, and this work being begun the first day of the first moneth, was finished in eight dayes, and in eight more the courts, with all their appurtenances were cleansed and sanctified also. From whence we may gather, that *Hezekiah* began his reign in the very beginning of the year, and the same day that he began to reign, spake unto the Levites to set upon this work; and that they without any deferring began the same day, that they were spoken unto. A most excellent harmony and consent in the greatest diligence about things pertaining to religion, worthy the imitation both of prince and people in all ages. This work being finished, they certifie the king thereof, and of their cleansing of the altar for burnt offerings, and all the utensils thereof, which *Ahaz* had removed and cast aside, setting up an altar like that at *Damascus* in the room of it, as was before shewed. Wherefore, without doubt that altar was broken down by them, and carried away with the other filth, the altar of the Lord being set again in the proper place.

The good king hearing what they had done, delayed no time, but rising early in the morning, called together the princes, and causing seven bullocks, seven lambs, seven rams, and seven kids, to be brought to the Lords house, he commanded the Priests to offer them upon the altar, for sinne, for the kingdom, for the sanctuary, and for Iudah, which they did accordingly. For the kingdom saith *Lyra*, was for the king and the princes, for Iudah was for all the people of the land, and for the sanctuary, was for the Priests and Levites who ministred therein. But because *Levit.* 4. one bullock is appointed for the Priest sinning, and one for the whole congregation, and a kid for a prince, so that this may seem to be an exceeding of the precript rule of the law, he answereth, that *Numb.* 15. 24. unto the bullock, in case the whole congregation sinneth, a kid is added, whereby it may be gathered, that the meaning of *Levit.* 4. is, that so much must be offered at the least, but when the sinne is greater, more must be added. And at this time, because sinne had exceeded in the dayes of wicked *Ahaz*, the beasts brought and offered are many more, *viz.* a full number (for such is the number of seven) of all sorts that were fit for sacrifice, and not of the two prescribed in that law onely. *Inimus* by the sanctu-  
ary



ary understandeth it properly, becauſe being polluted it had need again to be ſanctified, as at the firſt conſecration, which was with blood, *Levit. 8. 15.* ſo likewiſe *Pellican*, and this ſeemeth to be the beſt, becauſe the altar was ſprinkled with blood, before the ſacrifices for ſinne were offered. And by the kingdom and Iudah, may be underſtood all the whole body of that ſtate, conſiſting of King, Clergy, and Laity.

And the goats were ſet before the King, and the whole congregation, and they laid their hands upon them. ] That is, the king, and ſome of them repreſenting the reſt, laid on their hands as was appointed, when ſacrifices were offered for ſinne, *Levit. 4.* and thus they confeſſed their ſinnes, ſhewing by their thus doing, that they were worthy to dye, but beſought the Lord to accept of the blood of this beaſt, whereby Chriſt his blood was figured out, and to ſave them.

And the Priests killed them, and ſprinkled their blood upon the altar, to make an expiation for all Iſrael, &c. ] Such was the piety and charity of this king, as that he would have ſacrifices offered not onely for his owne kingdom of Iudah, but alſo for all Iſrael, although under another king. And that the ſacrifices now offered might be made with the greateſt grace and praiſe to God, he addeth alſo muſicke by instruments and voice of the Levites as was uſed in *Dauids* time, as God commanded by his prophets, *Gad* and *Nathan*.

The ſacrifices at this time offered were 70. buls, 100. rams, 200. lambs, 600. oxen, and 3000. ſheepe, which was a great matter conſidering the poverty, to which the kingdom was brought by *Ahaz*; and that theſe offerings were given by the men of Iudah onely. And theſe were ſacrifices of praiſe, as thoſe before going for ſinne. And being ſo many it is ſaid, that the prieſts being fewer could not ſea them all, wherefore the Levites did helpe them: and the reaſon, why there were fewer prieſts ſanctified, was becauſe the Levites were *more upright in heart to ſanctiſie themſelves, then the prieſts*, for this is the true reading according to the Hebrew, and not as the *Vulg. Lat.* hath it, *more belonged to the ſanctifying of the Prieſts then of the Levites*. Another reaſon why theſe fewer prieſts could not doe all, was becauſe the fat alſo of every beaſt was to be taken off to be burnt upon the altar, which required the helpe of many hands.

**H** *Ezekiah* that godly king having made this preparation, which was neceſſary in the firſt place, now taketh into his conſideration the great neglect of keeping the Paſſeover, and although the firſt moneth of the yeare was paſt wherein it ought to have beene kept, yet he would not deferre it, till another yeare, but rather keepe it the ſecond moneth, beleeving that God would accept of his piety herein, although the circumſtance of time were not precisely obſerved, ſeeing this could not at this time be for the caſe, wherein the altar and temple were in the firſt moneth, the ſanctifying of which muſt take up many dayes. And yet he did not this without warrant, but as was allowed, *Numb. 9. 10, 11.* Here are alſo two other reaſons of this, *viz.* becauſe there were not a ſufficient number of the prieſts ſanctified to miniſter at this ſolemnity, and becauſe the people of Iſrael could not ſuddenly be gathered together unto it from all parts, as all the males ought to be. And he endeavoured to have them all at Ieruſalem, not onely of his owne kingdom of Iudah, but alſo of Iſrael under *Hoſhea*, and therefore he ſent letters to them of *Ephraim* and *Manaſſeh* and to all Iſrael to invite them unto it. For although their king were wicked, yet the golden calves ſet up by *Ieroboam* being now taken away by the *Aſſyrians*, as hath beene already ſhewed, he did not evil, as other kings, his predeceſſours, by worſhipping idols, or keeping his ſubjects from going to Ieruſalem to worſhip, as they had done, ſo that if they would, they might freely come to this Paſſeover. And ſuch was his charity, that he deſired to doe, what he could for the reconciling of Gods favour unto them as well as to his owne kingdom, that no more of them might be caryed away captive into *Aſſyria*, as ſome had beene before, *2 King. 15. 29.* which is expreſſed, *v. 6, 7, 8.* And in this example we are taught how we ſhould be affected to and ſeeke the good of our brethren in other kingdoms, as well as in our owne. At what time this was done, all are not agreed: for *Cajetan* will have it to be the yeare after the captivity by

*Pellican.*

V. 23.

V. 24.

V. 25.

V. 32.

V. 34.

V. 35.

2 Chron. 30.  
V. 1, 2.*Deut. 16.*

V. 6.

2 King. 17. 2.

Note.

*Cajetan.*

*Josephus.*  
*Tostatus.*  
*Genebrard.*

V. 10.  
*Josephus.*  
V. 11.

*Pellican.*

V. 12.

V. 14.

V. 15.

V. 17.

*Lyra.*

V. 18.

*Junius.*

*Lib. de quibet.*  
*Lyra.*

*Salmanasar*, when they had no king of their owne to hold them at home. But seeing that was the seventh yeare of *Hezekiah* and this the first, he is in a manifest error. Wherefore *Josephus*, *Genebrard* and *Tostatus* doe all agree, that it was before that captivity, which was not, till the sixth yeare of *Hezekiah*; the good King hoping by this meanes, that they might finde favour to be spared for time to come from being carryed away; and those, who were carryed away before, might in their captivity have more comfort. The messengers sent were mocked of some in *Manasseh*, *Ephraim* and *Zabulon*. *Josephus* addeth, that they took both them and the prophets, who exhorted them to goe up, and slew them. But some in *Asser*, *Manasseh* and *Zabulon* humbled themselves and went to this Paschever. The time was now almost come of giving Israel over into the hands of their enemies for their sinnes, and of their utter extirpation: therefore to prepare unto this, they are first given over, as their wicked hearts lead them, to the contempt of all goodnesse, and then the judgement soone followed. They that humbled themselves and came, were, as *Pellican* conceiveth, of those seven thousand that never bowed their knees to *Baal*, that is, of their posterity; for their time was expired long before this. And it is not to be doubted, but that these escaped the better, when the Assyrians came, coming again haply into Iudah, where so godly a king was, to be out of that danger, when they had first returned to their possessions and in their owne country destroyed idols, as *chap. 31. 1.* Touching Iudah it is said, that God gave them one heart to doe all of them, as they were commanded touching the paschever and in shewing their zeale against idolatry by breaking downe the idols altars, &c. as the Priests and Levites had cleansed the temple, so they cleansed both the city and countrey from all idolatrous pollution. Then the Paschever was kept and the Priests and Levites, who were not yet sanctified, were ashamed and sanctified themselves, that they might be fit to doe their duty at this great solemnity, and so they offered the burnt offerings. That, which made them ashamed was to see the readinesse and zeale of the people, to whom they ought to have been leaders. Yet it is said, that a multitude of the people were uncleane, for which cause the Levites were enforced to kill the paschal lambs for them, that they might thus be sanctified. They were for necessities sake now allowed to eat the Paschever, although they were uncleane, as is shewed, *v. 18.* that is, by touching some unclean thing; or by a dead body, the order of sanctifying, after which, had now been neglected a long time, and haply, for want of teaching, unknown unto them: but to kill the Paschever in this case none were permitted, but the Levites, who were sanctified, did it for them. Because, as *Lyra* saith, It is a greater work and unto it more holinesse is required, to kill the Paschever, then to eat of it, as in a priest that consecrateth the Sacrament, then in such, as receive it. All such indeed as ate the Paschever, must be sanctified from their uncleannesse, *Levitic. 7. 20.* there being one common law against eating any of the holy things by such as were uncleane, and the penalty set therefore, death and cutting off from his people: for which it is said, *v. 18.* that there were many uncleane of *Manasseh*, *Issachar*, &c. which did eat, not according to the law, for whom *Hezekiah* prayed, that God would forgive this and accept of them notwithstanding; who ate the Paschever with a perfect heart, and it is said, that God heard him and healed the people, that is, according to *Junius*, sanctified them by the vertue of his Spirit: the Vulg. Lat. (*placatus est erga eos*) was pacified towards them, respecting more the sence, then the words. But the word (*healed*) is used because uncleannesse is as a sickness in those that participate of holy things, endangering their lives by reason of the penalty before spoken of; so that God being pacified and his wrath stayed by the prayer of *Hezekiah*, this malady might well be said metaphorically to have been healed.

But how was it known, that God was pacified? The Rabins, saith *Lyra*, answer, that commonly when any presumed to eat of the holy things of the Lord in his uncleannesse, they were stricken with death, and therefore because these were not thus smitten, it appears, that Gods wrath against this sinne was pacified. But this he approveth not, because, if there had been such danger it had been a tempting

tempting of God to adventure in this case to eate the passeeover, and delivering his own opinion, he saith, They were dispensed withall for necessities sake and for the good and hearty devotion, with which they came. For touching the first of these, *David* in case of necessity did eat the shewbread which otherwise it was unlawfull for him to doe; and for the second, it is faith and uprightnesse of heart, that maketh the doing of holy duties acceptable to God, although they be not at sometimes performed strictly according to the rule of his law.

Which reasons indeed are good for the Lords accepting of them, and pardoning their error, but they do nothing satisfie the question propounded, *viz.* how it was known, that God was pacified, and therefore I rest in that, which *Lyra* excepteth against, because however at other times, when there was no necessity, Gods wrath might break out against such, as ate in their uncleannesse, yet in this case of necessity, the king might well hope of his fatherly indulgence, to spare a poor ignorant people, that now began again to return with all their hearts unto him, although in outward things, which never really defiled, they did not altogether according to the law, seeing they were as a people newly converted, and therefore such as it could not be expected at their hands, that they should exactly keep this solemnity at the first. For both *David* before spoken of, did that which was dangerous in eating the shew-bread in his necessitie, and all the Hebrews in omitting circumcision all the time of their being in the wildernesse, yet sinne was not imputed unto them.

To make it then the more probable, that such as at other times ate of the holy things in their uncleannesse were punished with death, *St. Paul* saith of the unworthy receivers amongst the Corinthians. *For this cause there are many amongst you sick and weak, and many a sleep,* that is, dead. For God hath at all times been most severe out of the case of necessitie, against those, that have transgressed the externall rites of the law, as we may see in *Vzzab*, and in the men of *Bethshemesh*. Whence we may learn, that the heart indeed is the principall thing that God looketh after: but however the heart be affected, there is danger to any, that presumeth to eat of the holy things of the Lord in the uncleannesse of sin, which he will never dispense withall, although he did sometime with legall uncleannesse. Yet seeing there is place for repentance for this and for all other sins, except that against the holy Ghost, upon prayer, pardon and reconciliation may be attained, as it was at this time by *Hezekiah*. Touching the case of necessity here often spoken of, it is to be known, that this was now the Israelites case. They came farre to the passeeover, had kept none a long time, and had not now the liberty of another moneth, as the unclean, *Num. 9.* therefore must either eat it as they were, or else misse the taking of it haply for ever, to their greater danger.

Then they kept the passeeover with joy seven dayes, the Levites playing with musick, and these being ended, they agreed at the kings motion to keep it seven dayes more: for he offered a thousand bullocks, and seven thousand smaller cattle, and the Princes a thousand bullocks, and ten thousand smaller cattle, which could not all be spent in the former seven dayes. And these, it is to be understood, were eucharisticall sacrifices, wherewith all the people were feasted, whom *Hezekiah* desired to hold longer, that by hearing more of the law, they might be the more confirmed therein: for which cause, neither he nor the Princes spared for any charges, whereby they might draw them to stay with delight. This indeed, saith *Pellican*, was more, then the law required, but not against it, seeing as free-will offerings, besides those enjoyed were greatly accepted of, so to take time for the offering of them to the praise of God, could not but be highly accepted of also. And it must be taken, as coming from their superabundant joy for that feast; now kept again by all Israel together, so as it had not been since the dayes of *Solomon*, because they of the ten tribes were never hitherto permitted to come to Ierusalem, from the beginning of *Seroboams* reign, and for a long time in the reign of *Ahaz*, the kingdome of Iudah had been debarred by his shutting up of the doors of the house of the Lord. How it was accepted of before God, is shewed v. 27. where it is said, that the Priests and Levites blessed the people, and their prayer came into the holy habitation of heaven.

1 Cor. 11. 30.

2 Sam. 6.

1 Sam. 6.  
Note.

V. 21.

V. 23.

V. 24.

Pellican.

V. 26.

V. 27.



Then all the children of Israel, that were in Ierusalem, went out and brake down the images, &c. [ ] This is, when they had heard the law against them, they returned not home, till they had first done these zealous acts. And because *Hezekiah* doubtlesse exhorted them so to do, and by his authority set them to this work within his dominions, it is said of him 2 *King*. 18. 4. that he did all this, and brake in pieces also the brazen serpent. For the history of the *Kings* omitting altogether the narration of his pascover, cometh immediately to this of his demolishing idolatry, but here it is set forth in the due order, together with those that were employed about it. He began then so soon as he came to the crown, to purge the house of the Lord, and this being done, proceeded, as the time required, to the celebration of the pascover, from which the people by him called unto it, being set on fire with a holy zeal, went out and purged all other parts from the filth of idolatry, even as farre as Ephraim and Manasseh in the kingdome of Israel, of which tribes some of them were. For although *ch*. 30. 10, 11. no mention is made but of some of Asher, Manasseh and Zabulon, that came at *Hezekiah*, invitement to the pascover, others of Ephraim, Manasseh and Zabulon, being set forth as mocking, yet *v*. 18. *Ephraim* and *Issachar* are mentioned, as being there also. If it shall seem strange, that the subjects of another king should presume to do these things without his licence, within his kingdome, It is to be considered, that *Hosheah* then king, was but an usurper, that by murdering of his master attained the kingdome, and therefore the subjects thereof did as if they had no lawfull king, being also haply permitted by him to do in these things, what they would, so that he might be suffered to sit in the throne; for which cause, as was said before 2 *King*. 17. 2. he is reported not to be so bad as other kings of Israel before him for idolatry, being rather A-thiest then idolater. Here is then no warrant for subjects and private persons, to run of their own heads, to the pulling down of images set up by publike authority, especially living under a lawfull king, to whom every soul must be subject, and to his counsell, but when the king that reigneth is indifferent, such zeal is hereby warrantable, as stirreth up the people to the pulling of them down. Other wise it is to be expected, till God shall move his or their hearts to appoint it to be done, as he did the heart of *Iehu* before, and of *Iosiah* after.

Rom. 13.

V. 2.

1 Chron. 24.

V. 3.

V. 4.

Lyra.

Note. maintain

V. 5.

Pellican.

Note.

Having thus purged both the Lords house and the whole land, as remained to be done in the next place, *Hezekiah* appointeth the Priests and Levites thenceforth to attend upon offering sacrifices, and singing praises unto God. And because this could not be done without many helps, who must all have due maintenance, he both renewed all the divisions of them in their courses, as they had been set by *David*, and also stirred up the people to bring in the first fruits and tithes, whereupon they were to live, which they did abundantly. And the king for his part, to free the people from that great charge, undertook at his own costs, to maintain the continuall morning and evening sacrifices, those of the Sabbath and new Moons, and of other feasts which the Lord had appointed, of the laws touching which, see *Leviticus*. 23. *Exod*. 29. 39. *Numb*. 28. &c. The first fruits and tithes due to the ministers of God he calleth their parts, because they had none other part or portion in the land; but these were by law appointed unto them, that they might attend upon the office, by the same law commanded them, and not be distracted by seeking out for maintenance; that is, saith *Lyra*, upon reading, studying, and teaching, and officiating in the temple. And good reason there is, that Gods ministers in all times should have maintenance sufficient without trouble, seeing that even amongst the heathen, they who attended upon divine worship, were alwayes provided for by the care of others, as in Egypt, when that great famine was, which compelled all others to sell their lands to buy food, the Priests yet even then had no want, whereby they might be compelled to do likewise. The first fruits and tithes, that hereupon were brought in, were of corn, wine, oyl, honey, and all things which the earth bringeth forth, these came in now abundantly. But as *Pellican* noteth, no tithe of money, yet tithes might be converted into money, and thus Gods ministers were supplied with all things necessary for their sustenance, as they ought to be. And this people shall rise up in judgement against, and condemn many of these times,

times, who will not pay tithes of all things, but keep back sundry of the smaller, saying, that the minister hath enough of the other. Such are worse, not only then these Jews, but then the Pharisee, who said, that he payed tithes of all that he had. They also of Judah gave *the tithes of their beards, and of their flocks, and their holy tithes, or tithes of holy things.* That is, most probably, of calves, whitemeat, wool and lamb, the tithes of holy things, saith *Lyra*, according to the Hebrews, were the tithes of the tithes, which the Levites paid unto the Priests, *Numb. 18. 26.* but because they were not paid by the people, but by the Levites, after they had received them of the people, they cannot, I take it, be meant here, but rather such tithes, as over and above the tithes ordinarily appointed to be paid, any did voluntarily vow to give; because there it is said, *v. 8. these oblations of the holy things of the children of Israel shall be the Priests.* And here it is said, *the tithes of the holy things.* Whereunto the vulgar Latin, for more expression, addeth, *which they vowed to the Lord their God.* Because amongst the oblations of this kinde assigned to the priests, things vowed are also mentioned, *v. 14.*

*In the third moneth they began the heapes, and in the seventh they finished them.*] So that immediately after the pascheover in the second moneth, they began to gather and bring in their tithes from all parts, that is, about our mid May, at what time their harvest began, the time of the year concurring with the exhortation made to move them unto it. And because after their corn-harvest their other fruits coming of the vine, olive and pomegranate followed, which were not all ended, till the seventh moneth, at the beginning thereof, *viz.* the midst of our September, they were thus long in making their heapes.

*Then Hezekiah came and saw the heapes, &c.*] For which he and his princes blessed God, and understanding by *Azarias* the high priest, that these heaps remained over and above their necessary sustenance, that attended upon the service of the Lords house, he commanded to provide barns to lay them into, and this being done, all that provision was laid up in them, and committed to the custody of certain Levites, who should distribute them doly amongst their brethren, both in their service about the temple, and to them in the countrey, and all their families, that none might have any want, either men, women or children belonging unto them. Whether these barns or places of receipt were now new built or no, it is not said, but it is most probable, that they onely prepared, and repaired and made clean, having been made before by *Solomon*, when the temple was built, seeing rooms were then made all along by the sides of the temple, *1 King. 6. 5.*

But what is meant *v. 6.* by saying, *besides the males of their kinne from three yeares old and so forth*] *Ans.* These are spoken of inclusively, as being some of those, that were with the holy things to be maintained, because they that enter into the house of the Lord are immediately spoken of in particular, and their age is set from twenty yeares old and upward. Lest therefore it should be thought, that others, who under that age, should not have allowance made for them, this parenthesis comes in, *besides those of three yeares, &c.* that is, who shall be provided for as well from that age to twenty, as from twenty and upward. If it be demanded further, what should the females then live upon, and male children under three? *Ans.* This distinction is made, because by the law of God some of the holy things might be eaten onely by the males, *Levit. 6. 11.* and *Numb. 18. 10, 11.* it is shewed what the males might eat of, and what both sonnes and daughters. None but the males then should have portions out of those allowed unto them, and with the other both males and females, and such as were under three yeares of both sexes should be sustained. Thus *Hugo*; but *Lyra* saying, according to the *Vulg. Lat.* that these are to be excepted, makes it doubtfull, wherewith such little ones should be sustained. But because *v. 18.* it is expressly said, their little ones, their wives, sonnes and daughters, it is plaine, that the meaning here is according to that, which hath been said. If it be further demanded, why the age of three yeares of the males is spoken of, and then from twenty and upward, seeing that in numberiug the Levites it is begun at a moneth, and twenty five years is the soonest, that they began to serve, and thirty. It is answered, indeed the

Luk. 18.

V. 6.

Lyra.

V. 7.

V. 8.

V. 11, 12.

V. 16.

V. 17.

Hugo Card.  
Lyra.

numbering of them from a moneth old is appointed, *Numb.* 3.15. but that was because, as is there said, *v.* 13. they were taken for all the first born of the children of Israel; and a numbering from thirty to fifty, *chap.* 4.3. 23.33. of such as were able to carry burthens, when they travelled with the tabernacle: and *chap.* 8.24. from twenty five to fifty, of such as were able to keepe the watch of the tabernacle and to attend there, that they might in five yeares more be better prepared to doe the full office of Priests and Levites at thirty. But there is likewise a numbering of them from twenty yeares old and upward, *2 Chron.* 13.23, a reason whereof being yielded, *v.* 24.25. *viz.* because God had given the children of Israel rest, so that the Levites should not need to carry the tabernacle any more from place to place, it is concluded, *v.* 26. that according to the last appointment of *David* they were numbered from twenty, although *v.* 1. of the same Chapter it had bene said, that the Levites were even in *David's* time at the first numbered from thirty and upward. *Hezekiah* therefore in ordering the distributions here to be made to them of twenty yeares old and upward followeth his father *David*, who was assisted by the Prophets, *God* and *Nathan*, as is expressed, *2 Chron.* 29.25. and not the way of accounting first appointed in *Numbers*. Yet it is to be held with *Iuvins*, that they were not admitted to exercise their full ministry, till thirty yeares of age, at what time both *Christ* and *John Baptist* first began their preaching. But at twenty they began happily to be instructed in things pertaining to their office, at twenty five to execute it in part, and at thirty fully. Touching those of three yeares old and upward to twenty, they are most probably distinguished from such as were under, because although ordinarily they entered not into the tabernacle till twenty, yet sometimes extraordinarily they did, when they were very young and tender, as *Samuel*, whom his mother brought thither so soone as she had weaned him, *1 Sam.* 1. and it is not improbable, but that some others gave their children to God likewise upon extraordinary occasion, as *Hannah* did.

2 King. 18.7.

Wolpinus.

Origen. lib. 9.  
in Rom.Anabaptist  
M. J.The higher  
powers to be  
obeyed how  
far forth.

Having thus taken in the memorable acts of *Hezekiah* omitted, *2 King.* 18. but supplied, *2 Chron.* 29.30,31. as hath been shewed: I will now return again to *2 King.* 18.7. The Lord was with him, and whithersoever he went he was prospered, as more briefly it is concluded, *2 Chron.* 31.21. And he rebelled against the King of Assyria and served him not: that is, he refused to pay tribute unto him, as his father *Ahaz* had bound himselfe to doe, *chap.* 16.7. neither would he and his kingdom be subject to him any more. But how may this be justified, seeing he could have his kingdom no other wise then his father left it unto him, therefore if he held it as tributary to this king, his sonne ought to have held it so likewise. Seeing the fathers covenant made in this case bindeth the sonne also, and that which he did being called rebelling against him intimateth it to have bene unlawfull. To this *Wolpinus* answereth, that *Ahaz* his father did either covenant to be his servant, that he might be under his protection for ever, or else for certaine yeares, or as long as he lived. If for ever, he saith, it bound both him and his, and this fact of *Hezekiah* cannot be justified: but if for certaine yeares onely, or for his time alone, *Hezekiah* was now free. but he rather thinketh, that by his rebelling against nothing else, but his ordering of matters concerning Religion contrary to his liking, which he might lawfully do, seeing the highest power is to be obeyed in God and for God, and not against him, as *Origen* saith, upon these words, He that resisteth the power, resisteth the Ordinance of God; this is not to be understood of such higher powers as persecute the faith, for in such case that saying must rather be taken up, We ought rather to obey God then men. And *Tertullian* upon these words, [Give us Caesar the things of Caesar, and to God the things of God,] saith, this is well opposed, otherwise what shall be left for God, if all be *Cesar's*? *Paulinus Tironensis*, *Lawyer* *Sardinia*, and *Dionysius Modiolanus*, being required to write against *Athanasius* an Orthodox Bishop by *Constantinus* an *Artian* Emperour, answered, that the Kingdom was not his, but Gods, of whom he received it, and that he is to be feared, lest he suddenly take away that, which he even now gave him. *Trajan* also is reported to have said to a certain *Profectus Praterii*, when he gave him a sword



a sword and belt, If I shall rule justly, use it for me, if unjustly, against me. And another Emperour said, He did not desire, that his wills should have any power against right; but if they seeme to fight against right, to have them abrogated, would be most pleasing unto him. Thus he bringing many arguments to the same purpose, and concluding, that it is *Catachresticos* called a rebelling. But because these words are added, [*and served him not*] it is plaine, that not any act of reformation in the worship of God is meant, but his casting off the Assyrian yoke, which I doubt not, but he might justly doe, what contract soever his father had made with that King. For although he being an idolatour fled to his patronage and trusted in an arme of flesh, covenanting therefore to pay him tribute, it was not necessary, that *Hezekiah*, who trusted not in man, but in God, should also doe likewise. Wherefore by the word [*rebelled*] here is not meant any unlawfull act, but onely, as the next words explaine, he would not serve him, as his father had done; and so did God defend him against that mighty king, that he could never by all his power be brought to the like servile conditions, but lived a free and glorious king, bringing his enemies under his feet.

Therefore, that his prosperity might the more appear, it is said, v. 8. *He smote the Philistims even to Azazab and the coasts thereof, from the tower of the keepers to the fenced city.* The like phrase unto which see before ch. 17. 9. These towers some expound by cottages, where vine-dressers and shepherds shelter themselves. *Theodoret* by towers, on which fires were made, *Vatablus* by strong towers, the meaning is, that he smote them in all places, whether solitary or frequented by people howsoever they were fortified. *Azazab*, otherwise called *Gaza*, was one of the five Lordships of the Philistims. Into this warre against the Philistims, *Hezekiah* entred to revenge the wrongs by the Philistims done in the time of his father unto his kingdom, 2 *Chron.* 28. 18. And because the Assyrian king came not till anno 14 of his reign, and this appears to have been done before anno 4. at what time Israel was carried away captive into *Ashur*, some think, that this his expedition against the Philistims, was before his revolt from the obedience of the Assyrian kings, and that his rebelling against them was after the Israelitish captivity, seeing it is most probable, that if he had rebelled sooner, the Assyrian king would not have returned, when he had subdued Israel, without fighting against him. Wherefore they hold, that he being lifted up with the victory against the Philistims, began to refuse the paying of tribute to Assyria, hoping that he should be able now to withstand any power through Gods help, that should come against him. But before this victory they think, that for some time he paid it. But to me it seemeth by these arguments not so probable, as therefore to yield a neglect of order in the sacred historian, who placeth his rebelling against the king of *Ashur* first, and then his smiting of the Philistims. Because if upon this reason it be held, that his rebelling was not till after his victory over the Philistims, animating him thus to do, for the like reason it must be held, that there is a disorder also in relating this victory before the carrying of Israel away captive, seeing if it were before, then he was before lifted up thereby to rebel, which according to this reason could not be, sith it was so long before the Assyrian king came to chastise him for it. And if he had at any time paid him tribute, it would not have been said, that he served him not without some addition touching the time, when, for other wise it is as much as if it had been said, he never served him. Again, if he at any time served him, there was a time after he was king, that he had not such confidence in God, whereupon he neglected man, the contrary to which seemeth to be most true, in that he was very godly from the first month of the first year, as appeareth before at large. But why then did the king of *Ashur* forbear so long to come against him, and to take his opportunity to be revenged? *Answ.* It was Gods singular providence over him, whilst he was busied in doing things touching religion, that he should not be disturbed, and when the Assyrian hoste came against Israel, his men being made courageous by their victory over the Philistims, it might haply not be thought a fit time, without first returning and increasing his forces, for the Assyrian king to set upon him. Being returned and carrying away the people of Israel, and putting others

V. 8.

*Theodoret.*  
*Vatablus.**Sallianus.*

others in their places, thus strengthening himself in those parts, he thought happily to come again with a greater puissance, but he was prevented by death: for we read no more of *Salmanasars* coming to warre, but of *Sennacherib*, which implyeth, that he died. And who knoweth, what troubles his successor might have at home, before he could enjoy the kingdom quietly, or whether he were of that warlike disposition at the first to prepare for this warre? Thus then time might passe away, and nothing be done till anno 14 of *Hezekiah*, although the provocation were made anno 10. Touching the Philistines now subdued, they were a warlike people, and therefore the greater was *Hezekiah's* glory to smite and bring them under, as *Plutarch* doth hence praise the Romans above *Alexander*, because he subdued *Africks*, that were weaker and more effeminate, but these the Germans, Spaniards, Britains, &c. most valiant nations.

V. 9.

*In the fourth year of Hezekiah, which was the seventh year of Hosbeah, came Salmanasar; &c.* ] How this is to be reconciled to chap. 17. 1. where the beginning of *Hosbeah's* reign is in the twelfth of *Ahaz*, and therefore it was his eight or ninth year, and not his seventh, when it was the fourth of *Hezekiah*, seeing *Ahaz* reigned sixteen, how the time of *Hosbeah* two wayes counted, maketh a seeming difference, in comparing the time of his predecessor and his together, see before upon chap. 17. 1. Here the same thing is againe declared, which was said before, chap. 17. 6. The reason whereof, as *Pellican* thinketh may be, that the great favour of God, whereby he now protected godly *Hezekiah* and his kingdom when danger was so neare might be manifested, and so in what a safe condition a godly king and state are, when the wicked goe to ruine, as *Hosbeah* now did together with his people.

Pellican.

Note.

V. 13.

*In the fourteenth of Hezekiah came Sennacherib king of Assyria against all the fenced cities of Judah and took them, &c.* ] After the prosperity of *Hezekiah* set forth, now followeth his adversity by the invasion of the Assyrians. He had revolted from their obedience, in which his father lived, and therefore they come now to be revenged upon him and prevaile very much. Then he sent to *Sennacherib* at Lachish, one of the strong cities of Judah, saying, I have sinned, but go from me, and whatsoever thou shalt lay upon me I will beare; and three hundred talents of silver, and thirty talents of gold being imposed upon him, he paid it out of the treasures of the Lords house, and with the ornaments thereof pulling off the plates of gold upon the doores, which he had formerly fastened there. *Lyra* thinketh, that the finnes of his father *Ahaz* and of the people in his time were the cause of his adversity, and that when *Hezekiah* confessed to the king of *Asshur*, that he had sinned, he meant that sinning of others against the Lord, which yet he taketh to himselfe, as being now king. *Pellican*, that the hearts of the people were to idolatry even in the time of this godly king, which soone appeared in that immediately after his death in the time of *Manasseh* they fell away most foully againe; and for this cause God now brought the Assyrians against them, sparing the king. And by his sinning, which he acknowledgeth, he understandeth that against the Assyrian king in refusing to serve him. And *Wolphius* will have it a sinne indeed in *Hezekiah* to refuse to serve the king of *Asshur*, because that he was by his father bound unto it, of which enough already, and because he made a league with *Tirhakah* the king of Egypt and Ethiopia, trusting to which he withdrew his obedience from the Assyrian, and that contrary to the warning given him, and the invectives made by the Prophet *Esay* against it. Thus he; but looking into *Esay* I finde nothing spoken against *Hezekiah* for trusting to the Egyptians and Ethiopians helpe, but against the Philistines, one of those chiefe cities the king of Assyria fought against, viz. *Ashdod*, but they comforting themselves in expectation of helpe from this king, are by the prophets threatened, and by the signe of his going naked shewed that the Egyptians and Ethiopians being subdued by the Assyrians should be so carryed away out of their owne countrey to their shame. And concluding, v. 6. he saith, *Then shall the inhabitants of that countrey say, Behold, thus it is with our hope, to which we fled for helpe, &c.* that is, not as some would have it, whom *Wolphius* followeth, the inhabitant of the countrey of Judea, but of Palestine,

Lyra.

Pellican.

Wolphius.

Palestine, as *Iunius* rightly expoundeth it, and the whole course of the history directeth seeing here is nothing said of Judea, but of Palestine onely, whereas this may seeme to belong to another kings time, and not to *Sennacherib*, seeing he is called *Sargon*, king of Assyria, v. 1. It is to be understood, as *Jerome* hath it and others after him, that the same king had both these names *Sennacherib* and *Sargon*, as is also intimated in that *Tharion* said to be a captain of *Sennacherib*, 2 King. 18. 17. is said to be a captain of *Sargon*, *Esa*. 20. But let us proceed to *Esa*. 22. there Iudah is threatened with a dismal time; and upbraideth by keeping in the waters and strengthening the wall, v. 9, 10, 11. and not looking to the Lord by fasting and prayer to seeke unto him: of which practices for fortification against the coming of the enemy, see 2 Chron. 32. 3, 4, 5, &c. But what is all this to prove a confederacy with the king of Egypt and Ethiopia? verily nothing; or to the taxing of *Hezekiah*, as if the Lord were offended with him for revolting from the king of Assyria? For he is not once named, but *Sennacherib* who is threatened and the people of the city, who when they were thus strengthened, were secure.

And whereas *Esa*. 30. a threatening is denounced for their trusting in Egypt, it is not to be understood of the time of *Hezekiah* as *Iunius* well observeth, but of *Zedekiah*, who was long after, although this were prophesied, as also the streight besieging of the city of Ierusalem, ch. 29. 1, 2, 3. in the dayes of *Hezekiah*, but happened not, till after wards, as in some passages here following appeareth. Wherefore *Hezekiah* brought not this judgement upon his kingdome by any sin, which he had committed, as *Wolphins* would have it: but rather according to others, it came for the hollow heartednesse and wickednesse of the people having so godly a king and so holy a prophet as *Isaiah*: for that they did most of them conforma to the Ordinances of God onely externally, their hearts being bent a cleane contrary way. *Hezekiah* then sent to *Sennacherib*, saying, [I have sinned] onely by way of humbling himselfe before so mighty a King, who taxed him of sinne and rebellion against him, if haply by this meanes he might stop his further proceedings in destroying his countrey, and specially Ierusalem. And this he did not out of any distrust in God, seeing he was before for his trusting in him commended above all others, 2 King. 18. 5. but because the people were wicked, and had committed in his father *Ahaz*, his time so great abominations, he feared, as he might justly do, some great judgement to be now in coming against them. Moreover, how he comforted himselfe and others in God, and what a confidence he had in him, see 2 Chron. 32. 7, 8. where his exhortation to the citizens of Ierusalem is set forth: *Be ye valiant and feare not, neither be dismayed with the feare of the king of Assur, and the multitude with him, for he is more that is with us, then with him, &c.* which speech is said to have bene cordiall to the people, v. 6. And it is said, v. 1. that after the godly orders before spoken of firmly settled by *Hezekiah*, came *Sennacherib*, intimating, that his coming was onely or chiefly to exercise his faith and to make it the more glorious, when as by so great a power coming against him he being tryed quailed not, but encouraged others, and finally so miraculously prevailed against him, by his fervent prayers bringing downe destruction upon his army and him also.

But whereas, 2 King. 18. 13. it is said, that he came against all the defended cities of Iudah and took them, here it is said onely that he invaded Iudah and pitched his tents against the defended cities thereof, thinking to subdue them to himselfe. The meaning of that 2 King. 18. 16. that he presumed soon that he should take them, neither did the Iews themselves make any other account, by reason of his irresistible forces, wherefore the writer of the *Chronicles*, to make it more plain saith, that he thought, or as it is in the Hebrew, he said, meaning in his heart, that he would, &c. For 2 Chron. 32. 9. it is plainly said, that he was besieging Lachish, when he sent messengers to *Hezekiah*, and therefore all the cities of Iudah were not taken, neither when it is said, that he came against them all, is it to be understood, that he did so any otherwise, but in purpose and resolution, because he could not so do, they being very many, but he must necessarily begin with some first, and most probably, he having taken some of lesse strength, proceeded to besiege

*Iunius.**Hieronym. in Esa. 20.**Iunius.*

2 Chron. 22.

V. 1.

*Iosb. 15. 39.**Iosb. 15.*



Josephus.

Josephus.

2 Chron. 32. 2,  
3. 4.

Lyra.

Junius.

besiege Lachish, a city that might not be so easily subdued. And if he had taken any, then those words 2 King. 18. 13. must be understood, he took some of them, when it is said, *he took them*; but others which he had not wonne, he laid siege unto, as he came at any of them. *Josephus* relating this history saith, that *Sennacherib* bringing with him the whole strength of Asia, divided his army into two parts, one of which he sent with his captain *Tartan*, against Azotus or Ashdod of the Philistims, of which see *Esa.* 20. and with the other he came against Iudah, so likewise *Chron.* Hebr. c. 13. *In the same hour that he came against Iudah he sent Tartan against Azotus.* Thinking, because he had forces sufficient, with one part of them to keep the Philistims, who were at this time subject to *Hezekiah* from coming to help him, and withall to stop the passage of the Egyptians and Ethiopians, whom he most feared, whilest he was busied in the Iewish warres. Whether this were so or not, certain it is, that about this time the Philistims were overcome by him, and not long after the Egyptians under *Tirhakah*, according to *Esa.* 20. *Hezekiah* his sending to pacifie the Assyrian king, which was the first thing done on his part after his coming into this countrey, being sufficiently set forth 2 King. 18. is in the *Chronicles* omitted. And what he did after that, he fought by so great a price to buy his peace, but was by the perfidious king notwithstanding come against, is onely set down, as being omitted in the *Kings*. But how it happened that when he submitted himself for the safeguard of his countrey, as a provident king, to pay such a masse of silver and gold, he had the Assyrian forces yet bent against him, is left untouched in both. *Josephus* saith, and we may easily conjecture the same, that *Sennacherib* promised by oath, that if *Hezekiah* did pay unto him so much silver and gold, he would depart with all his power, and not invade his land any further, but he sware this deceitfully, intending first to draw from him what treasure he could, and then to go against him and subdue his whole kingdome. This being perceived by *Hezekiah*, he consulted with his people about using the best means that he could, to keep off so great an army from lying near to Ierusalem, and for this end, with the help of his people, he dammed up all the fountains of water thereabouts, and stopped the course of that, which ran from the city through the midst of the countrey, that is, into other parts; and this *Lyra* conjectureth, that he did by digging a great head or pond to receive that water, and when that was full and ran over, making it a passage under the ground, that the Assyrians might have no benefit by it, and for want of water be forced estoons to depart from thence, see 2 Chron. 32. 30. And then having also repaired the wall, which had been broken by *Joas* king of Israel in the dayes of *Amaziah*, 2 King. 14. 13, 14. and built an outer wall for more strength, he called the people together and made that oration unto them so cordiall and comfortable, v. 6, 7. And if the wall remained broken from the dayes of *Amaziah* till this time, it lay in ruine above 98. years, that is, 52 in the reign of *Vzziah*, 16 under *Iotham*, 16 *Ahaz*, and 14 to this year of *Hezekiah*, which is a marvell, considering that *Vzziah* is said to have had a prosperous time, and to have built towers in Ierusalem, 2 Chron. 26. 9. yet indeed nothing is spoken of his repairing the broken wall, so that it might probably remain in the same state, in which *Amaziah* his father left it, *Vzziah* haply intending after his towers building to do it, but being prevented by the judgement of leprosie, which befell him, left it; and so it continued, till this time, yet not in that length broken, but being almost all rebuilt before, now in the time of this danger it was with speed finished, and another such wall added, as they were able in that shortness of time to make. Thus *Hezekiah* did now, and thus he expressed his true trust and confidence in God, which sheweth, that he sent not to compound before, out of any base fear, but that he might use the most effectually ordinary means, if haply so, this tyrant would have been moved to depart, to save the shedding of much blood of his people. If he shall seem to have committed sacrilege (which he ought not to have done) in that he took away the treasures and ornaments of the temple; I answer, that the present necessity was a dispensation unto him, neither is it sacrilege in any king, but warrantable by this example to do the like in the like case, having a minde to give again as much to the house of God, when he shall be able, as

he

he taketh away, for necessity hath no law, and so precious are mens lives in Gods sight, that to save them he is not unwilling, that his rights should be taken, seeing the faithfull are his living temples, in which he dwelleth by his Spirit.

After this preparation made for defence and an oration full of faith unto the people to stirre them up to beleewe, *Sennacherib* being still at the siege of *Lachish* sent messengers to *Hezekiah*, 2 King. 18.17. He sent *Tartan*, *Rabaris* and *Rabshakeh* with a great army. But how could this be, seeing he with all his domination laid siege to *Lachish*? the Vulg. Lat. [*he with all his army*] It is to be understood of that part, the leading whereof he tooke upon himselfe: as may be gathered from that, which hath been already said about this dividing of his forces into two parts, whereof he committing one to *Tartan* according to *Esa.* 20. And he sent these men with this great company to terrifie the Jewes, that they might deliver the city of *Ierusalem* unto him, and not yet to lay siege unto it; neither indeed ever did he, according to the Prophecie of *Esay*, 2 King. 19.32. but lost his army, and was himselfe destroyed for attempting it in so insolent a manner. Touching the reason why *Sennacherib* sent against *Hezekiah* after the composition before spoken of made with him; *Pellican* himselfe thinketh, that *Hezekiah* made account, that when he paid so great a summe of silver and gold, the Assyrian would not have expected also a yearly tribute from him, but he requiring this, *Hezekiah* by the perswasion of Gods Prophets refused & so rebelled the second time against him, whereupon he sent, as here followeth; but for as much as no such thing is said in the text, this is uncertaine, and it is rather to be held, as was before said, that when he had received the money, he would not depart, but most injuriously would have the city delivered unto him also, and this being denied, he sent thus to threaten and expostulate with the people. Amongst the persons of note sent, *Rabshakeh* in particular is the mouth, v. 19. and it seemeth, v. 26. that he spake in the Hebrew tongue. The Rabbins, as *Ierome* hath it, upon this, say, that he was the son of the Prophet *Esay*, who fell from the true religion and ranne away to the Assyrians, and therefore was now employed by them; but the ground hereof is so weake, that it is not worth the confuting, viz. because *Esay* had another sonne called *Iasub*, signifying *Left*: but it followeth not from hence, that he had his name for this reason. And they adde, that by the menaces of *Rabshakeh*, *Shebnah*, one of them, who was sent by *Hezekiah* to speake to the Assyrian Embassadors, was so terrified, that he betrayed part of the city *Ierusalem* into their hands, and for this the Prophet *Esay* speaketh so bitterly against him, *Esa.* 22.15, 16, &c. and threateneth his putting out and placing *Eliakim* in his roome by a decree not to be altered.

But although he were thus threatened, yet it no where appeareth, that this was the ground or cause, but rather his relying upon outward meanes, and not trusting in God; and for his betraying of any part of the city, there is nothing to intimate it, but rather the contrary; both because he went with *Hilkiah* after this to the Prophet *Esay*, and it was by him promised that he should not enter this city or doe any hostile act against it, 2 King. 19.32. *Iunius* upon *Esay* 22.15. saith, that *Shebnah*, who was now over the house, held that Office in the dayes of wicked *Ahaz*, father to *Hezekiah*, being, as his old master, wicked in heart, and secretly a favourer of wicked idolaters, and an hinderer of reformation, yet he could not at the first be outed by reason of his greatnesse, onely since the time of *Esay* his prophesying against him, he was put from that Office and made the Kings Scribe, that so he might have lesse power and *Eliakim* placed in his roome. For which both here and *Esa.* 36.3. *Eliakim* is said to be over the house, and *Shebnah* the Scribe, or principall Secretary to the King, haply his age being pretended, which made him unfit to hold that place any longer; and this being an honourable place, and because it was of little paines, fit for a man now grown old, *Esa.* 36.2. Because *Rabshakeh* was the onely speaker, he onely is mentioned, as sent by *Sennacherib*.

Now for the speech of *Rabshakeh*, some parts of it onely are set forth, 2 Chron. 32.9, 10, &c. because it is contained at large in this place, v. 19, 20, 21. and *Esa.* 36. we have the same set forth *verbatim*, from whence most probably both this and the whole

V.9.  
2 King. 18.17.

*Pellican.*

*Ierom. de tradit. hebr.*

*Justin.*

V.19.

whole 19. chapter, and 20. to v. 19. was taken and interted here, which maketh this history of *Hezekiah* king of Judah so compleat as that the writer of the *Chronicles* had nothing left him to adde hereunto, as his manner hath hitherto beene touching all other kings of Judah, but onely before this conflict with *Sennacherib* as hath been already shewed, and after his recovery from his dangerous sicknesse, from v. 25. of 2 *Chron.* 32. to v. 31. where some remarkable passages more are set forth then in *Kings*.

The place, where *Rabshakeh* stood, was at the conduit of the upper fishpoole, as the way lay to the fullers field, a place neare Ierusalem, where Fullers used to wash and dry their clothes, being a plaine place neare to the wals of the city. Here *Sennacherib*s messengers call to the king, but he not thinking it safe to come out unto them in person, who were so false hearted, (for the person of the King is not to be hazarded) nor yet to stand with his honour to deale any otherwise with the king of Assyria, then he dealt with him, viz. by messengers, sent his servants to speak with the servants of that king, *Eliakim* governour of the house, *Shebnah* the Scribe, and *Ioas* Recorder. Concerning which offices enough hath been said before upon 2 *Sam.* 10. 24, 25, 26.

*Pellican.*

V. 19.

For the speech of *Rabshakeh*, v. 19. Say to Hezekiah, thus saith the great king, the King of Assyria, What is that trust in which thou trustest, &c.] Which was spoken out of intollerable pride in respect of the king of Ashurs unresistable strength, as thinking it vaine for *Hezekiah* to trust either in God or man to be saved out of his hands. For so he goeth on, to beat him from all confidence, in the king of Egypt, calling him a broken staffe of reed; not that *Hezekiah* sought help from Egypt, as *Pellican* noteth, but because he was his next neighbour; and it is the manner of kings in time of danger to seek to some neighbour king for aid: wherefore *Rabshakeh* presuming also, that he did so, as *Hosheah* the last king of Israel had done before, propounds this as true, when it was false, and *Hezekiah* was not so prophane as to doe thus, seeing if he had done it, some record in the Sacred History would have beene made thereof. Yet *Wolphius* holdeth, that he did, but without ground, as I have made it appeare before by examining the prophesie of *Esa.* the allegory of a broken staffe of reed was very apt both for the situation of Egypt in a low reedy ground, and because a reed leaned upon giveth a man a fall, and hurteth his hand by piercing it. 2. He proceedeth to shew, that if he trusted in God, this was vaine, seeing he had broken down his high places and altars in other places, restraining all his worship to one place at Ierusalem onely. And this he spake after the manner of an heathen. (which sheweth, that he was no Jew) for they thought that it tended greatly to the honour and glory of their gods to set up altars and temples to them in many places, and that to breake downe any formerly set up was a dishonour which could not, but greatly incense them. But he was herein deceived, for when one stately temple was by *Solomon* built to the honour of the true God, to shew, that he was one onely and his religion one, he forbade sacrificing in any other place. 3. He propounds to his consideration, how much he was overmatched, seeing he had not men enough to manage two thousand warre horses, and he had so many to spare, if he would, for him, and yet too great a power for him to encounter, although he had Egypt on his side. 4. Which might move him most, he saith, that God bade him come against that countrey and destroy it. This, saith *Wolphius*, he spake from their owne principles, viz. that nothing comes to passe without Gods providence, and according to *Esa.* 10. 5. where *Ashur* is called the rod of Gods anger against Ierusalem: but that it should not remaine long upon it. And accordingly the king thereof at this time distressed it, and probably took some other parts belonging to the king *Hezekiah*, that reigned in Ierusalem, but that he should destroy the countrey can not from thence be truly gathered.

*Pellican.*

*Wolphius.*

V. 22.

*Levit.* 17. 3. 4.

*Deut.* 16. 5.

V. 23, 24

V. 26.

*Wolphius.*

V. 26.

*Lyra.*

*Eliakim* hearing his oration, together with his fellowes, besought him to speak unto them in the Syriack tongue, and not in the Iewes tongue in their hearing, who were upō the wal, lest they should be terrified by his words. *Lyra* saith, not only the Rabbins, but also our doctours commonly gather, that *Rabshakeh* was a Jew, because he spake Hebrew; but this is no argument, seeing it seemeth, he could have spoken



spoken Syriack also; and *Lyra* himself noteth, that men near the king learned more languages commonly, that they might be the fitter to entertain forraign embassadours. But why would they have him to speak in the Syriack tongue? and not rather in the Assyrian or Chaldee? seeing he came from the king of Assyria. *Sol.* The Syrians, Chaldeans, and Assyrians, used all one and the same tongue, as *Wolphius* noteth, and the Jews language not differing much from it, but as one dialect in the Greek tongue from another, came afterwards in their captivity easily to be turned into it, their own being forgotten. But whereas they sought from hence to move this *Rabshakeh* to speak unto them in this tongue, that it might not be understood of the people, which he said, he condemneth as most foolish, absurd, and pernicious, because it could not but be conceived, as it fell out indeed, that he would by this motion be more provoked then stayed, from speaking whatsoever he could devise, to stir up the people to revolt from the obedience of *Hezekiah*, and their saying so, shewed a fear in them of the peoples fidelity towards their king, and was enough to stir them up to a jealousy against him, that he would have them kept hood-winked, that they might not know their danger, till it came upon them, which could not but greatly exasperate them. Yet that such an aspersion might not be cast upon *Eliakim*, or *Ioas*, who were good men, he conceiveth that this was the devise of wicked *Shebnah*, purposely to provoke *Rabshakeh* to rail the more, and to lay open that, whereby the people might be moved to yield up the city, and yet he thought, that by making this motion he should be conceived to be very godly, and a great lover of his countrey, when he secretly meditated the betraying of it into the Assyrians hands. And if otherwise it came from *Eliakim*, he imputeth it to his fear, which made him speak unadvisedly; thus he. But others blame them not for thus saying, because either that the people might by this means be provoked to shoot at him from the wall, or would be overmuch terrified, was to be feared. I hold with those that lay no blame upon these messengers of *Hezekiah*, for making this motion, because they thought haply, that he spake in the Jews language, as supposing that they understood none other, and it irked them, that all the people should hear their good king thus traduced, making no doubt, but that his errand being to the king, he would hereupon be moved to alter his language, as having in commission not to speak to any other, but to commissioners sent from the king, however it fell out to the contrary.

*Rabshakeh* utterly refusing to hearken to this motion, takes occasion hereupon to traduce it, as if he that made it, cared not to what miseries the poor people were exposed, saying, *but my lord sent me to speak to thy lord and to thee these words, and not to the people, that they might eat their own dung? &c.* Hereby intimating a long siege, which they must necessarily endure, and at the last be forced to yield, and therefore that they should provide best for their own good, to do it now at the first.

Then he spake with a loud voice to the people, *Let not Hezekiah deceive you, for he shall not be able to deliver you, &c.* ] That is, to make you abide quietly in the city, and to hold it against *Sanneherib*. For neither is his power sufficient to secure you in thus doing, neither can his God in whom he would have you to trust, defend you from him. Because other gods, as experience had already shewed, could not save their people; viz. the gods of Hamath and Arphad, Sephervaim, Hevah, and Ivah, nor the gods of Samaria. Of Hamath and Sephervaim and Hevah, see before *ch.* 17. 24. Arphad, saith *Iunius*, was a countrey in the upper part of Assyria. Ivah, called Ingilines in *Epiphanius*, in Mesopotamia. Of Samaria, it hath been shewed, how that was taken by the Assyrians, *ch.* 17. and 18. 10. He therefore moveth them in time to provide for their own good, by coming forth with a present to *Sanneherib*, as *Iunius* rendreth it, by doing that which might be profitable for them, saith the vulgar Latin, but in the Hebrew it is, *make a covenant with him*, that is, by voluntary submitting and making oath unto him to be his subjects. Then he promiseth on *Sanneheribs* behalf, if they would do so, that they should remain in safety in their own land, living as they had done in times past, every one in his possession, till that he should remove them to one like their own most

*Wolphius.**Pellican.*  
*Lyra.*

V. 27.

V. 28.

*Faciun.*V. 31.  
V. 32.

V. 36.

Lyra.

Pellican.  
Wolphius.

Note.

V. 37.

fruitfull, that is, at his return out of Egypt, *Gloss. Ordin.* For so he had already dealt with the Israelites their brethren, and with the Syrians, who were removed into other countries, in policy to keep them the better under. And thus he concludeth, that they might live, but otherwise dye, because neither *Hezekiah* nor his God could save them. But herein he blasphemed the living God, as also his Lord *Sanneherib* doth *cb. 19. 12.* in comparing dumb idols, the work of mens hands with him, for such were the gods of the gentiles, and therefore his judgement was not long delayed. To this railing and blasphemous oration, no man made any answer, for so the king had commanded, lest *Rabshakeh* should be provoked to blaspheme the more, according to *Lyra*. They had a most wise and godly king, who would have the answering of this reserved to himself, and therefore they did better to obey him in silence, then to be moved by *Rabshakeh* to answer, so *Pellican*. But not onely for this cause, saith *Wolphius*, and that reason rendred by *Lyra*, was this silence enjoyned, but also lest liberty of answering being left unto the people, something might rashly have been uttered, whereby the enemy might have had advantage given him, to gather the disposition of the people, or the state of the city; And lastly, to shew his contempt of the Assyrian King, and how much he slighted him for the vile speeches of his messenger, as a dog or swine, before whom pearls and holy things are not to be cast. And to teach us to answer such in their calumnies with silence, whom we have no hope to amend by speaking; And the strict obedience of the people to their king in this case is worthy the imitation of all subjects, as being the safest way in times of greatest danger, the king being wise and godly, and carefull to preserve the kingdome. Then they that were sent, returned with their garments rent unto the king, relating all unto him. For thus in sorrow the Jews commonly used to do for blasphemy, or some great misery, as hath been sometimes noted before, and in the high Priest, supposing that Christ had blasphemed.

## CHAP. XIX.

V. 1.

Gloss. ordin.

Lyra.

Sallianus.

V. 3.

Lyra.  
Wolphius.

**H** *Hezekiah hearing this, rent his clothes, and putting on sackcloth went to the house of the Lord, &c.* ] 2 Chron. 33. 18. it is said, that the servants of *Sanneherib* spake more against God and the king, wherefore he presently humbled himself in prayer, and whilest he was thus doing, sent to the prophet *Esay*. He considered, saith *Gloss. ordin.* that the sinnes of the land might be the cause of this misery, and therefore he mourned. And although it be not exprest, what he now prayed, *Lyra* conjectureth, that it was for pardon, and help, and mercy towards the people, and justice towards blasphemers, and because he thought there was more merit in the prayers of *Esay* then in his own, he sent to him to pray also; he should have said, because he thought, that his prayers could more prevail, seeing he was a prophet of the Lord, and so most gracious with him, as sometime *Elijah* and *Samuel*, and *Moses*, &c. had been. For what can the poor merit at the hands of the rich by begging? And therefore another of the same religion saith better, he sent to *Esay*, as to one, that had most inward familiarity with the Lord, and he sent the same messengers that came unto him with their clothes rent, together with certain priests clad also in sackcloth. Whereas coming to *Esay* they complain of their common calamity, and say, *the children are come to the birth, and there is no power to bring forth*; that is, the state is now like unto a woman in travell full of pangs, which are to much the greater, because she cannot bring forth: for even so was *Hezekiah* and his people in Ierusalem; they conceived great indignation and horreur at the blasphemies of the Assyrian king, being desirous to revenge this wrong done to their God, but his forces were so great, and theirs so small, that they were no way able to do it, which made their sorrowes to continue, and them to flee to the divine Majesty, who only is able to judg him according to his demerits, thus, but more briefly *Lyra* and some others. But *Wolphius* more fully. We are full of sorrow, as  
a woman

a woman in travell, that cannot be delivered, both for the great power which is come against us, and because our God is so vilified, as unable to help, and his servant *Hazekiah*, as a deceiver and oppugner of his worship, to promote which his chief care hath been, inasmuch, as if a woman at the point of bringing forth be not presently holpen, there is danger of perishing both to her and her children, so if God make not haste to help his people in these extremities, there will be present danger of ruining all, both the city and religion. By the children come to the birth, he meaneth the people in distresse, unto whom he being as a mother, laboured to bring them forth of it, by doing what in him lay by great gifts sent to *Sanneberib*, but he was not able, for still the danger continued. *Pellican* likeneth the conscience of their own sinnes, thought to be the cause of *Rabshakeh* his blasphemies to the pangs of a woman in travell, that cannot be delivered, because they are as bitter to a godly soul. I rest in the first, *Hazekiah* and his people were as much pained at these blasphemies, as a woman that wanteth strength, when the childe is even now come to the birth; because they went to their hearts, making their spirits ready to fail, and power they had not to overcome them, wherefore he did flee to God for help, being otherwise ready by and by, together with his people to perish, and desired *Esay* to pray for the remnant of the people, that is, them being but a remnant, in comparison of the great number that were of them, before they were wasted in the time of *Abaz*, so *Lyra*; or a remnant he calleth them, with reference to their brethren of Israel, who were carried away captive before.

The kings messengers coming to *Esay*, are comforted against these their great sorrowes, and sent back with comfort unto him. For the prophet biddeth from the Lord, that he should not fear *Sanneberib*'s brags, saying moreover, *I will send a spirit unto him, and he shall hear a message, and return into his own land, and fall by the sword there.* That is, a spirit of trouble at the message brought touching the king of Ethiopia coming to fight against him, and when he hath gone against him and is returned, his holte being cut off and destroyed, he shall return and fall by the sword in his own land, all which came to passe accordingly, but not till he came again from fighting against the Ethiopians, so *Lyra*. But *Wolphius*, by the spirit, which he would send unto him at the hearing of a message, understandeth a panick fear, wherewith he should be surprized at the hearing of the destruction of his army by the Angell of God sent out in the night against it, the lamentable cries whereof should come to his ears and affright him. Some by this spirit understand the fear, where with he should be stricken at the hearing of the Ethiopian king, lest the Ethiopians and Egyptians joyning together against him, whilest he went to fight against them, the Jews should come upon him at his back, and so being beset with three nations at once, he should be endangered with his whole army. *Iunius*, by this spirit understandeth a minde to return. But I prefer that of *Wolphius*, because he was not so much afraid of the Ethiopians, that we read of, nor at the hearing of that message, nor caused hereby to return home, but still continued as full of courage, and insulted as much over the God of Israel, and *Hazekiah* his servant, as appeareth by his letters unto him, as he did before. But so soon as, his army being destroyed, the noise thereof came to his ears, he presently fled away. Neither doth the word rendred *Message* in the vulgar Latin, signifie any thing else, but an hearing, *he shall hear an hearing*, or *sound*, *Iunius* hath it, a *rumour*. It is therefore to be conceived, that the prophet overpassing the impediment, which he met withall by reason of the Ethiopian king, comforteth *Hazekiah* and his people by this, wherein the greatest comfort lay, *viz.* the enforcing of *Sanneberib* to flee to his own countrey, never to come against Ierusalem, or any other city of Iudah again, which yet was not immediately fulfilled, as we may gather from v. 9. but a year after, when he had ended his warre against the Ethiopian, and returned, thinking to take Ierusalem. For there the prophet giveth this signe to confirm his words. *This year ye shall eat that which groweth of it self, and the next year, and the third ye shall sow and reap.* Implying an whole year to come after that, wherein he thus promised, before their full deliverance.

*Rabshakeh* having no answer, and thereby perceiving, that the Jews meant to

*Pellican.*

V. 6.

V. 7.

*Lyra.*  
*Wolphius.**Tostatus.**Iunius.*

V. 8.



Tostatus.  
Lyra.  
Pellican.

Junius.  
Iosephus.

Genebrard.  
S. Sulpitius.

V. 10.

Lyra.

V. 12.

Junius.

Wolphius.

hold Ierusalem against his Master, returned unto him at Libnah, for he heard that he was gone from Lachish, being, as is generally thought by expositours, taken, because it is improbable, that he would otherwise have gone from the siege thereof to another. *Rabshakeh* coming to him at Libnah relateth unto him the stoutnesse of the Iewes at Ierusalem: Whereupon he wrote as followeth, v. 9. Because he being enforced to go against *Tirachab* king of Ethiopia, and Egypt, as is commonly held, could not goe immediately against Ierusalem as he desired. But this coming of the Ethiopian king against *Sennacherib* is not thought to have been against his countrey in this his absence, but in the place, where he then was, whereas indeed it seemeth rather to have beene against his countrey, both because it is here said, he returned, although *Junius* for this word hath nothing else but *again, he wrote letters, &c.* but in Hebrew it is, *he returned, and wrote.* And so *Iosephus* saith, he heard, that the king of Ethiopia led an army through the desert against the Assyrians, whereupon he returned: so likewise *Genebrard* and *Severus Sulpitius*, but as *Iosephus* saith, he left *Rabshakeh* with two others to continue the warres against the Iewes in the meane season, so that they could not in his absence intend their husbandry, but lived upon that, which grew of it selfe, according to the forementioned Prophecie. And the long time, that he was in this expedition against *Tirachab*, viz. an whole year at the least makes it the more probable, that he tooke a long journey to repress the Ethiopians, even to Assyria, which was seven hundred miles, and not that the Ethiopians came neare Iudea to fight against his army there, for then he should doubtlesse have sooner ended that warre. Of what great power the Ethiopian King was, so that he had need with all his might to oppose him, see in the example of *Zerah* king of Ethiopia, 2 *Chron.* 14. 9. who came against *Asa* with 100000. men.

For his writing to *Hezekiah*, it is said, that he sent messengers to him, that should say, *Let not thy God deceive thee, in whom thou trustest, saying, Ierusalem shall not be delivered into the hands of the king of Assyria, &c.* and yet v. 14. *When Hezekiah had received the letters, &c.* So that it seemeth he both wrote and committed the same to be delivered by word of mouth to these his messengers also. To this effect *Lyra* saith, He threatned him both by word and writing to strike the greater terrour into him. See also 2 *Chron.* 32. 17, 18.

And in this speech and letter is nothing, but the same, which *Rabshakeh* had said before, nor all that, yet coming to reckon up the countreys, which the Kings of Assyria had subdued, v. 12. he is more full, then *Rabshakeh* had been, saying, *Have the gods of the nations, which my ancestors destroyed, delivered them?* For whereas *Rabshakeh* addeth next to these words, *Where be the gods of Hamath and Arpad, &c.* He before his coming to *Hamath* inserteth others thus, *Gozan, Charan, and Rezep, and the children of Eden, which are in Thelassar.* *Junius* thinketh *Gozan* to be the same, that is called *Nehar Gozan*, chap. 17. 6. *Charan*, that city in Mesopotamia, Gen. 11. 31. *Rezep* also, according to *Ptolomee*, he placeth in Mesopotamia. The children of Eden in *Thelassar*, about the midst of Euphrates, being a garrison appointed to that place by the king of Babylon, where they pitch their tents, as the word *Thelassar* signifieth. *Wolphius* saith, that *Ptolomey* in his Geographicks sometime placeth *Rezep* in Syria, as may be seen in his description of Syria, and sometime in Mesopotamia, & that some hold it to be the same with the city *Petra* in Arabia; but most probably it lay in Syria, because that countrey was now certainly subdued by the king of Assyria. By the children of Eden he understandeth a people of Eden Eastward now inhabiting the city *Talathah* standing according to *Ptolomey* betweene *Apamia* and the Persian bosome. It being of no great consequence to know these things more certainly, and haply the certaine knowledge hereof not to be attained, we may be content to know onely thus much, that for their chastisement for sinne God gave many kingdomes into his hands, whom he to have them more certainly at his obey, removed from their native countreys to others, as the children of Eden in particular, of whom also mention is made, as of fellows to Tyre *Ezek.* 27. But he not knowing by whose gift he obtained these countreys tooke occasion from thence proudly to magnifie his owne power and to extenuate the

the Lords, and if he made any promise, as having power against him, he blasphemously called it a deceiving and not to be trusted to, threatening *Hezekiah*, that he should not be delivered by all that he could doe, and therefore the best way for him were to yield the city quietly into his hands.

*Hezekiah* having heard this message, and received letters to this effect spreadeth the letters before the Lord and prayeth, saying, (*O Lord God of Israel, who sittest between the cherubims, &c.* That is, as *Lyra* hath it, rulest over the glorious angels represented by the cherubims set in the most holy place, and therefore the Mercy-seat was supported, between them, which was the seat of God. And he mentioneth his sitting there, saith *Pellican*, as intimating his readinesse, according to his promise to *Moses*, to meet such as seek him in his house. And to shew the confidence, that he had in his power over all things in heaven and earth, he calleth him Lord of all kingdomes, and maker of heaven and earth. He had before a promise against *Sanneherib*, so as that he might have contemned his threats: but because he iterated the same message againe, he fought the second time unto the Lord, that he might be further confirmed, and by hearing answer from the Lord againe comforted against the sorrow, which he could not but conceive at these iterated blasphemies, teaching us in his example still to seeke by prayer even that, which God hath promised.

When *Hezekiah* had made an end of praying, the Lord suffered him not to stay for an answer, but prevented his sending againe to *Esay* by causing the Prophet to send to him, saying, Thus saith the Lord, I have heard thy prayer against *Sanneherib*. And this is the word which the Lord hath spoken concerning him; *The virgin, the daughter of Sion hath despised thee, and laughed thee to scorn, &c.* That is, the faithfull king and people of Sion, the highest part of the city Ierusalem have contemned and derided thy boasts and brags made against her, knowing assuredly, that all thy power is weaknesse to doe her hurt, having the Almighty on her side. And he saith, *the virgin daughter of Sion*, because there were some alwayes there, that persisted in the true faith uncorrupted. Then he turneth his speech to *Sanneherib*, saying, *Whom hast thou upbraided and blasphemed, &c.* Even the holy one of Israel, that is, the most holy God, who is peculiarly the God of Israel, because he chose Israel above all peoples, and onely there was he worshipped aright.

*Thou hast upbraided the Lord by the hand of thy messengers,* That is, by *Rabshakeh* and others sent the second time, whereby the proud kings abusing of the Lord is aggravated, in that he did not onely blaspheme with his owne mouth and pen, but by his servants who were of an inferiour condition.

Then he addeth other words full of insolency which he spake, *With the multitude of my chariots I have ascended unto the high places of the mountaines, &c.* Hereby, saith *Lyra*, he meaneth Ierusalem. *To the top of Libanus and cut down the Cedars thereof.* That is, destroyed the temple made of Cedars of Libanus, which he is brought in speaking, not because he had already done it, but did as certainly promise himselfe in his owne heart, that he should doe, as if by this time it had beene done. He also by Cedars understandeth the Nobles of the land, and by the Forrest of Carmel the common sort: and whereas he saith, *I have drunke the waters of others and dried them up by the steps of my feete:* It is meant, that he had gotten all the cisterns and wells with water made at other mens cost, and had to many men and beasts in his army, that all the waters of Iudea would not suffice them to drinke by a vainglorious hyperbole. But we may better with *Wolphins* understand Libanus properly, the height whereof was such, as that it was impregnable. Yet this tyrant bragged of coming over this huge mountaine, and cutting downe the Cedars thereof, which were preserved for speciall uses by the kings of Iudah for the building of houses of greatest note, as the house of the Lord, and the kings, but he in spite of *Hezekiah* would cut them down; and adding to this the Forrest of Carmel also, another high mountaine towards the sea, it is meant, that he would bring under his power all places of greatest note both farre and wide. Lastly, in saying, *I have digged and drunke others waters,* He meaneth, that the work, which *Hezekiah* and his people had done in stopping the waters about Ierusalem

V. 14.

Lyra.

Pellican.

Note.

V. 20.

V. 21.

Lyra.

V. 22.

V. 23.

Lyra.

Wolphins.

V. 24.

V.

before spoken of, that *Sanneherib* coming with his host might finde none, should little avails them; because he with his great multitudes were soone able to digge new wells of water sufficient for them to drinke, and to make their waters within the city soone to faile. Of which words, although we read nothing before, yet probably they were spoken by his servants at his first sending, seeing it is said, that they spake much more, then was expressed, 2 *Chron.* 32. 16.

V. 25.

Lyra.

Wolphins.

Chald. paraph.

Hierom. in  
Esa.

V. 27.

Psal. 39.

V. 28.

Wolphins.

But what doth the Lord now answer to this? *v. 25. Hast thou not heard long ago, that I have done it, and of ancient times, that I have formed it, and now that I bring it to passe, that thou shouldst be to the troubling of defenced places, &c.* ] That is, saith *Lyra*, at the beginning of the world, that I made it and all things contained therein: for this the very heathen Philosophers taught, when they said, there was one cause of all other things, *viz.* the God of gods, and now for the times of divers nations, I appoint thy ancestors and thee as my scourge to bring to ruine many strong cities, not by any might or power of your own, but by me given unto you, and to be taken away again when I please. For which cause the Lord calleth *Athur* his rod and staffe, *Esa.* 10. 5. 6. to scourge and beat many nations withall, but because he did it, as by his own might proudly being putt up hereby, a wo is denounced against him. *Wolphins* analysing this speech of the Lord, makes it to answer to *Sanneherib*'s letters in the three parts thereof. First, whereas he bragged of his many conquests, this is answered *v. 25, 26.* Secondly, whereas he magnifieth himself, this is answered, *v. 27.* Thirdly, whereas he threatned what he would do further, this is answered *v. 28, 32, 33.* To the first, he did nothing by his own, but the power of God; to the second, he was well known to the Lord, and how weak and unable to subsist any longer then he pleased; to the third, he should do nothing against *Ierusalem*, but be carried back into his own countrey and be slain there. Touching these words, *hast thou not heard of old that I made it, &c.* he saith, that some understand them as spoken of *Pharaoh*, and what he did many ages before, but this cannot be, because it is added, *and now I bring it to passe.* Some by it understand *Ierusalem*, which the Lord made and formed in that beauty, long before the *Assyrian* Monarks were: but neither can this stand, because the thing pointed at here, is the laying desolate of defenced cities, as *Ierusalem* should never be by him. Wherefore he setteth this down rather, as the true meaning. Hast thou not heard of old, that I have done that which thou speakest of, *viz.* set up thy ancestors and thee in this height of worldly glory, and made other nations of no strength, before them and thee, and he addeth, that in ancient times he formed it, that is, laid down from the beginning of the world in his minde, a platform of all this, which is now come to passe. And he asketh him, if he had not heard it, because he was not so barbarous, but he must needs ascribe to the divine power the elevation of his own house and kingdome, and the pulling down of others, yea he said before by his messenger *Rabshakeh*, that God bade him come up against *Ierusalem*, and destroy it. From this dissenteth not *Ierom*, who also understandeth the word [ *it* ] of that which by Gods providence and predetermination the *Assyrian* kings had done against other nations, taking away all heart and courage to resist from them, and making them as weak as grass, as here followeth *v. 26.* So likewise *Iunius*, *Pellican* and others, neither can it be understood otherwise by any, that duly consider these two verses together.

*I know thy sitting down, or dwelling, and thy going out and rage against me, &c.* ] That is, although thou hadst not in words boasted of thy greatnesse, and uttered thy fury against my city and servants, I know well enough what counsels thou tookest in thy minde, yea all thy very thoughts and intentions, for by Gods knowing of his sitting down and rising up, *David* sheweth, that all the most secret cogitations and counsels of his minde were known unto God, but these of *Sanneherib* were both known and derided, as meer vanities. And because the Lord knew him to be raging like a beast, he threatneth to use him accordingly, *viz.* to put an hook in his nostrills, &c. alluding to the manner of men towards a buffe or wilde oxe, into whose nostrills an hook being put, he is led to the house of slaughter. For even so the Lord shewed by thus saying, that he would with shame and disgrace thus bring him back to *Assyria*, as to his slaughter-house.

And



And to thee (O Hezekiah) this shall be a signe, *eat this yeare what thou findest, the second yeare that which groweth of it selfe, &c.* ] Thus the Vulg. Lat. but *Paganius*, whom *Iunius*, *Wolphius* and other Translatours follow: *eat this yeare what groweth of it selfe, and likewise the second.* But for so much as two divers words for these two yeares are used, for the first ספיר *Saphiach*, coming of [ *Saphac* ] to gather: for the second שרש *Sachish*, signifying that which groweth of it selfe, *Wolphius* well acknowledgeth, that the store then by them, which they had before gathered and laid up, might well be meant hereby; so also *Lyra*. And it agreeth best with reason, that they should one yeare live of their old store, and when this failed, God hereby promised a supply extraordinary of fruits and selfe-sowne corne haply encreasing the more by meanes of the corn the year before beaten downe and spoiled by the Assyrian armies. So that *Hezekiah* and his people are hereby comforted and confirmed against the feare of want during the time, that their enemies placed in that countrey by *Sanneherib* annoyed them. For although they could not goe forth to plow and sowe, yet God promiseth by his blessing to cause the earth to bring forth so much fruit even in this troublesome time, (suffered happily by the Assyrians to grow to maturity in hope to enjoy it themselves) as should satisfie them and keepe them from famishing. And if it be doubted how they should come to reape it, seeing their enemies were in the land? It is to be conceived, that at the very time, when it was to be gathered in, the Assyrians were smitten, as is here by and by related, and then they had their full liberty. For although the signe given is extended to the third yeare, when he saith, *The third yeare sowe and reape*: Yet it is not to be understood so, as if they should doe thus before their deliverance, but that when they had beene preserved one whole yeare by their old store, the enemy all that while ranging about the countrey, so that they could not provide for the next, in it they should be extraordinarily provided for by corne growing of it selfe, as well as if they had followed their wonted course of husbandry; and by this means they should also have seed to sowe the ground to be reaped the third yeare, being at the time of reaping the second yeares crop miraculously set free from the feare of their enemies. It was not then the term of three yeares, that passed before the putting of the hook into *Sanneheribs* nostrils, and that prodigious slaughter of his men, nor much lesse then a year after his so foully blaspheming of the God of Israel, and yet a signe is given of three yeares continuance, whereof part must needs follow after the thing signified hereby, but so plain a shew was in the second yeare made hereof, that they might well beleieve it, seeing the earth so to fructifie without labour, that they should not in the third want either provision for sustenance, or seed. For why should it be doubted, when they had and used means, whether God who had promised, would make the earth to bring forth abundantly, when as without meanes he had sufficiently furnisht them with provision the year before? If it be demanded, how this could be a signe to confirm their faith, considering that they saw it not performed, till their deliverance? I answer, they did see the earth fructifying the second yeare, although unsown, and in the year wherein this was prophesied, their store haply was almost spent, but miraculously multiplied, as the meal and oyl of the widow of *Sareptah*, so that they wanted not, but still had enough, and forso much as this could not be without a singular providence, and divine favour towards them, how could it but confirm them touching his promised mercy against *Sanneherib*?

For the residue of the house of *Judah*, shall take rooting downward, and bring forth fruit, &c. ] Here he proceedeth from the encrease of the fruits, which should come of their sowing, when their enemies should be destroyed, unto their firm and stable habitation in the land, which remained, and escaped in *Judah*, wherein many doubtlesse had been slain by the Assyrians, by continuing his speech, as he had begun metaphorically. For what is a peoples taking rooting downward, but the firm establishing them in their place? as trees, the more deeply they are rooted stand the surer, and what is their bringing forth of fruit upward, but their encreasing in posterity, although *Lyra* expoundeth it of good works, but without reason.

And the remnant shall come out of *Ierusalem*, &c. ] That is, although now they shut

V. 29.

Lyra.

V. 30.

Lyra.

V. 31.

*Junius.  
Pellican.*

*Sallianum.*

*Pellican.*

V. 32.

*Lyra.  
Hieron. in Esa.  
lib. 11.*

*Wolphius.*

V. 35.

shut up themselves within their wals for fear of the enemy, yet being delivered, they shall come forth again, as men at liberty, to plow, and sowe, and reap, as in former times: *The zeal of the Lord will do this*, and not their own merits, as *Lyra* well noteth. Whereas one expoundeth all this of the residue of their corn, which should greatly encrease, insomuch as that they should go out with it to sell to men of other countries, and have no need to lay it up at home for fear of another siege to come, I think it to be altogether from the purpose, because it is not said, the residue of the corn in Iudah, but the residue of the house of Iudah, and not the residue shall be brought forth as speaking of corn, but *shall come out*, as speaking of men, that have life and motion. *Pellican* extendeth that which is said of their going out, yet further, thus, they shall go out and take the rich spoils of three nations, Assyria, Ethiopia, and Egypt, by a singular providence brought thither, to become a prey unto them, conceiving, that *Sanneherib* having gone out to fight against the Ethiopians and Egyptians, and overcoming them, brought their spoils to his camp, which now came into the hands of the men of Iudah; but forsomuch as nothing is spoken of the spoils taken by them, but onely of the destruction of their enemies, I passe this over, as depending meerly upon conjecture. *Comestor* saith, that these words [*shall go out*] have reference to the men of other parts of the land, who in this time of danger, came for shelter to Ierusalem, but now returned to their own places and multiplied there, as they had formerly done, *Eccles. histor.*

*He shall not enter into this city, nor shoot an arrow against it, &c.*] The Lord hereby promisseth, that he should not onely not overcome it, but not be suffered to come and besiege it, but before that he with his hoste should approach so near as to shoot an arrow unto it, he should by the utter losse and overthrow of his army, be forced to flee away most shamefully. And this he promised to do for himself, that is, his glory, when all men hearing of it should extoll his power, and for *Dauids sake*, because of the covenant made with him. *Lyra* saith erroneously, for his merits. And therefore *Jerome* is rather to be heard, who is farre more ancient, who saith, for *Dauids sake*, that is, for, or in the remembrance of him, adding moreover, that so highly accepted of are some of the holy servants of God, that he is delighted to remember their pietie long after, and maketh it to go the better with their posterity therefore many generations after, as he also promisseth in the second Commandement. And as *Wolphius* hath it, his saying that he would do this for *Dauids sake*, is to be understood, for the promise sake made unto *David*, 2 *Sam. 7.* that the kingdome should be established to his posterity for ever.

*Wherefore it came to passe the same night that the Angel of the Lord went out and smote in the tents of the Assyrians 185000.*] That God, whom the proud King of Assyria had vilified and contemned, would not have execution done upon his army by any other, but his Angel, that he might against his blasphemies vindicate his power from contempt and prove it to be above all men and gods. But where this army now was, by what kinde of death it was smitten, and what night is meant by the same night, is uncertaine. But most probably his army was brought againe back from his Ethiopian expedition into the coasts of Iudah, because the Lord sweareth, *Esa. 14. 25.* in that land to tread him under his feete, and *chap. 10. 12.* having threatened to destroy his power, and *v. 16.* shewed the manner, how, viz. as it were by the burning of fire, and *v. 26.* as the Midianites and the Egyptians were destroyed, whom his Angel smote, he sheweth, *v. 28.* by what places he should passe, when this should be done, viz. *Haiana, Migron and Michmasb Gibeah Ramah and Madmenah*, naming Nob as the uttermost to which he should come towards Ierusalem, intimating the destruction of the Assyrians there, *v. 32.* Whereby we may gather, that at his returne from Ethiopia, he being come to Nob some sixteene miles off towards the North, where he appointed all his army to come together to him; for it is said, *That he should appoint a day at Nob*, his host was thus smitten. For the manner, it is thought by some, because of that, which is said, *Esa. 10. 16.* to have beene by fire, being further confirmed, *Esa. 33. 11, 12.* Some think, that an earthquake and horrible tempest and fire together destroyed them grounding upon, *ch. 29. 6.* and some, that they were smitten

ten

ten with the plague. But that of fire burning in their breasts and stifling them is most probable, in which the Hebrews consent, saying, that their bodies were burnt, but their garments untouched, so that the Jews might take the spoile of them. Lastly, although *Wolphius* by the same night understandeth the night following the delivery of the foregoing message of comfort from the Prophet, yet *Lyra* better determines, that it was the night after *Sanneherib's* returne to fight against Jerusalem when he had been gone near two years; or rather, as I shewed before, about a year to fight first against the Ethiopians, when he was come with his army to Nob, as also *R. Solomon* saith, nearer then which place he came not towards Jerusalem. For it is against the tenour of the prophesie beforegoing, *This year ease of your store, the second that which groweth of its selfe, &c.* Implying, that a long time was to come betweene the prophesie and their full deliverance from the Assyrians, and not that it should be wrought by and by.

*Wolphius.*  
Lj74.

Whereas it is here said, *The Angel of the Lord smote 185000 and whom they rose in the morning, behold, all were dead corpses*, 2 Chron. 32. 22. it is said, *The Lord sent his Angel, who smote every strong man and warrior, and the prince of the host of the king of Assyria*. Whereby we may gather, that some of the weaker sort were spared, the prime men onely being smitten, without whom he and his host remaining became contemptible, wherefore it is said, that he returned with shame into his owne land. He had then many more doublese in his army according to the manner of such mighty Monarchs, who used not to goe forth to warre, but with 500000. or 1000000. men, but all his captains and officers of bands being destroyed and the Generall, so that none were left to order the battell, he was so confounded, that he speedily provided for his owne safety by fleeing home with those weake and inferiour persons, that remained in his campe, not daring to abide in the field any longer. Wherefore *Iosephus* saith, that he fled with his army, and *Heb. tradit*. his head and his beard being as it were shaven by singeing, according to *Isay*. They that rose then in the morning and saw them dead, were the refuse of the army, who brought word hereof to the king: but the *Vulg. lat.* rendereth it, *When he arose in the morning he saw*, as if it were meant of the king, contrary to the Hebrew verity.

*Sanneherib* then returning to Nineveh, the chiefe city of Assyria was slaine by his owne sons *Adrammelech* and *Sharezer*. as he was worshipping in the temple of his god *Nisroch*. For the cause, why his owne sonnes slew him, *R. Solomon*, whom *Lyra* citeth, hath a pretty invention. The great men of the countrey having lost each one his sonne, brother or friend in that expedition against Jerusalem by means of his blasphemies, were provoked so, that they meant to destroy him, which he hearing, fled to the idols temple and prayed and vowed, that if his god would deliver him from this danger, he would give these two sonnes for sacrifice unto him; then they hearing this, came and slew him there.

V. 36.

*Lyra.*

But this favoureth as a Rabinicall invention, for by what means came he to know this, and how should his sonnes know so soon what he said in praying? It is therefore more probable, which *Lyra* rejecteth, that they slew him, because he neglecting them, that were haply elder, appointed *Esharhaddon* another sonne of his, to reign after him, but they not being able after this appointment to alter it, contented themselves onely to take this revenge, and then fled away. Thus the people of God were by degrees made more and more safe from the enemies sword. First, by the sudden destruction of his hoste. Secondly, in that he returning, is said to dwell in Niniveh, that is, giving himself to sloth and pleasure, not applying his minde to make warre any more, or haply, as some other tyrants have done, in their elder years, when they became weary of the warres, they have betaken themselves to a monastery, that they might spend the rest of their time in blinde devotion, so he, and then it may well be conceived, how he came at this time to be taken in his idols temple. Thirdly, by his cutting off, as was threatned, *Wolphius* rejecting the reason of his coming to this temple at his return, rendred by *Ierome*, viz. to give him thanks for his victories, saith that he fled hither to complain before his god of his ill successe, but because it is said he dwelt in Niniveh, I rather think,

*Wolphius.*  
*Hieronym.*



think, as was before said, that he spent most of his time in blinde devotion to an impotent idol, thinking thus to live the more securely the rest of his days, because the terrour of the Angels stroke which he had received in his hoste, would not yet go out of his minde. So farre was he from learning by that scourge of God, that there was but one onely true God of power, viz. the God of Israel, and acknowledging the impotency of dum idols. Wherefore his blaspheming of God was now fully punished, when he praying in the temple of his god, that it might appeare, that the idol had no power either to save his host or him as farre off, or being nearest to him, seeing it may be, that he ascribed the preservation of his owne person in that great massacre to this tutelar god and therefore worshipped him still, notwithstanding his armies overthrow in the land of Iudea. But if *Tobit. 2. 24.* may be credited he lived not 55. dayes after his returne to Nineveh. Touching this idol *Nisroch* nothing is recorded amongst Writers, saith *Wolphius*, but by *Ierom. in tradit. Hebr.* that he was of old worshipped amongst the reliques of *Noahs* Ark, and calleth him *Dagon*. The Assyrians worshipped *Impiter Belus* for their god, as saith *Dion. Cyril. Eusebius* and others; and haply the same was called also *Nisroch*, because he was a refuge to such, as fled and escaped out of battell, this being supposed by the ignorant heathens to have been under his protection, and through his tender care, according to the signification of the word, *נִסְרוֹךְ* *Nes, fleeing, and רֶכֶךְ* *Rech, tender*. But the Lord to shew the vanity of such as trusted to this, would not have him slaine by the Angel coming upon his army, but after his returne, before his idol, in which he trusted, and that by his owne sonnes, that came out of his own bowels, as is added, *2 Chron. 32. 22.* both that his sufferings might be the greater, who had sinned so greatly, in seeing first the principall of all his army slaine, and in fleeing so many hundred miles with great shame and feare: and also that he might be punished in his kinde for the striking of terrour into all others, by being led as an oxe to the house of slaughter, who thought none either man or God comparable to him in power and puiſſance, and by their lifting up of their hands against him most unnaturally, to whom he had given their being, as he had ungraciously lifted up his blasphemous tongue against him, that had so greatly magnified him and set up his throne above the nations about both far and neare.

The place, that his sonnes who slew him fled unto, was *Ararat* in *Armenia*, of which see *Gen. 8.*

After this, *2 Chron. 32. 23.* it is added, that God saved *Hezekiah* and the inhabitants of *Ierusalem* out of the hands of *Sanneherib* and gave him peace round about, and many brought sacrifices to *Ierusalem*, and gifts to *Hezekiah*, &c. That is, this miracle of the Assyrians destruction being divulged amongst the nations, they both sent great gifts to *Hezekiah* for honours sake to one so highly in the favour of the Lord, all their hatred against him and his people being turned into love and admiration, and a desire, (all hostility being laid aside) of their amity, and so they had quiet on every side, and in acknowledgement, that the God of Israel was the onely true God and the Almighty, they sent sacrifices to be offered in his temple in *Ierusalem*, being, as *Pellican* thinketh, converted to the true faith by this great miracle, that being in part now fulfilled, which is prophesied, *Esa. 2.* of the flocking of all nations to the mountaine of the Lord. So that however the ten tribes were carried away captive for their sinnes and no more sacrifices came from them, which before had beene prophesied against, as abominations, and forbidden, *Esa. 11.* Yet there was now no defect, but rather a superabundance of them, by reason of the nations about, who brought them in from every place haply being moved also in part, because they having been under the oppression of the Assyrian tyrants, shared with the Jews now in the comfort and freedome coming by this their miraculous destruction.

*W. lphim.*

*Theodoret in  
4. Reg. Qui  
adversus deum,  
qui ipsum fecer-  
at, rabie suis  
percutus, ab illis,  
qui ex ipso pro-  
gressi fuerant  
interficiuntur.  
2 Chron. 32. 23*

*Pellican.*

## C H A P. X X.

**I**N those dayes Hezekiah was sick unto the death, and Esay the sonne of Amos came to him, saying, Set thy house in order, for thou shalt die and not live. The Hebrewes, saith Pellican, think that this sicknesse was three yeares before the destruction of the Assyrians before going, ch. 19. although it be related after, because it is said, v. 6. And I will deliver thee out of the hand of the Assyrians, and will defend this city for my selfe, and for David my servant: and they say three yeares, because after the Assyrians coming against Ierusalem, three yeares are spoken of, that should be to Hezekiah a signe of deliverance. But if it be taken as it lyeth in order, a good reason may be rendered of the promise of deliverance from the Assyrians after Sannacheribs death, because there might be danger again by Esarhaddon his sonne, who reigned in his steed, and might threaten to come and be revenged upon the Iews for the overthrow of his people past, and thus to vindicate the credit of the Assyrians, who were then put to great shame.

Lyra is for that of the Hebrewes, alledging R. Solomon, in confutation of the opinion of some, that Hezekiah was smitten with this sicknesse, because he was not worthily thankfull for his great deliverance. For this, saith R. Solomon, cannot be so, because that deliverance was after his sicknesse, and the cause of his sicknesse, was for that he would not take a wife to continue the line of David, but lived a single life, till after his recovery of health, as is probable, if the time be considered of which his sonne Manasseh was, when he died, viz. twelve yeares old, whereas from this sicknesse were 15. But Wolphius well confuteth this of the Rabbin, because there was no law, whereby he was bound to marry, but when he himself thought fittest, and if his life be considered from the beginning of his reign to this present, a fit time for his marrying could not hitherto be found; for first the service of God was so disordered, at his coming to the crown, that much time was requisite for the re-ordering thereof, and then his wars with the Philistims followed; after which anno 4<sup>o</sup>. of his reign, his neighbour kingdome of Israel came into great calamity by the Assyrians, and therefore, he having refused to pay him tribute, could not but expect the like, and labour to fortifie all his cities against the time of their coming. But letting all this passe, who knoweth, but that he was married, and went so long childlesse, or without a sonne, as others had done at sundry times, or having children, no son lived with him, till Manasseh. Touching the cause yielded by others of his sicknesse, viz. his unthankfulnesse and pride, wherewith his heart was lifted up from his great victory, it is both contrary to Iosephus, who saith, that he offered many eucharisticall sacrifices, and to the piety, which was alwayes known to be in him, although Ierome somewhat taxeth him for this, and he is thus charged in part, 2 Chron. 32. 26. but it was after his deliverance from his sicknesse. But that which maketh most for the confutation of this opinion, is the allegation of R. Solomon brought before, viz. that his sicknesse did precede, and not follow after his deliverance from Sannacherib, as appeareth from the consideration of the time, when the Assyrian came, viz. anno 14. and the time of his life after this sicknesse, viz. 15 yeares, and the whole time of his reign 29 yeares. Therefore this sicknesse must needs have befallen him, about the time of the Assyrians first coming into his land, and not after Sannacheribs departure, from which to the death of Hezekiah could not be 15, but onely 13 or 14 yeares at the most. It must needs be yielded then, that his sicknesse and danger by Sannacheribs coming against him, were about the same time, the army of that blasphemmer not being yet destroyed, and unto this agreeth the promise made here v. 6. But what then was the cause? Verily none that we can know, but as in the case of the man that was born blinde, Ioh. 9. that God might be glorified, and his servant Hezekiah tried, and his faith made the more illustrious by this miracle, wrought upon his faithfull praying, to the encouragement of all others, to fervent and faithfull praying in their sicknesses and dangers. Wherefore although it be set down after his deliverance from

V. 1.

Pellican.

Lyra.

Wolphius.

Iosephus.

Note.

Albur

Wolphius.

Lyra.

V. 2.

Phil. 1. 23.

Hieron. in E/sa.

Cypr. lu E/sa.

Wolphius.

Alhur, it is onely said, *In those dayes Hezekiah was sick*, nothing being spoken denoting the time either before or after, but that being left to be gathered by the diligent reader. He *was sick unto the death*; that is, according to the nature of his sicknesse, and in humane reason. For it is hereby intimated, that his sicknesse was such, as that he could not by all the help of phisick or chirurgerie escape death, had not the divine power miraculously healed him. But to finde what sicknesse it was, we must look to *v. 7. a bile*, the same word being used, that is *Exod. 9. 9. a bile* so painfull through inflammation, as that a man cannot long endure it, and by the same word, the biles of *Job* are set forth. But this certainly was the most dangerous of all others, a very swelling full of pestilentiall matter, as *Wolphius* and other think, which neither by lancing, or outward application could be made to break, but must needs kill without supernaturall remedy. And accordingly the prophet denounceth death unto him, which *Lyra* noteth to have been done with respect unto secondary causes, and not by divine revelation. For then it could not have been otherwise, neither would *Hezekiah* have prayed against it as he did. It is to be conceived then, that *Esay*, as the duty of a good pastour is, hearing of the kings sicknesse, went to visite him, and finding him to labour with such a sicknesse, as alwayes killeth, he dealt faithfully with him, and told him, there was no way for him now to go but one, *viz.* down the grave, exhorting him therefore to make his last will and testament, for the settling of his worldly estate, that he might wholly dispose himself towards God, and to a better life. And as *Hezekiah*, so every man that hath possessions or riches to be disposed of, is to be exhorted to make his will before his death, and because the time of that is uncertain, especially in these times, wherein men do often dye suddenly, without delaying, till warning be given by sicknesse. Of making wills see *Wolphius* at large, upon this place, and touching *Hezekiah* in particular, he having no heir to his kingdome, and the danger being great, if this were left undetermined, whom should succeed him by reason of the contention likely to arise, the enemy also now being at hand to destroy it, the wise prophet thought it of great importance for him to make his will, and therefore moveth him in it. Whereas he saith, *for thou shalt dye and not live*, some Rabbins make a strange construction of the words, *viz.* that he should dye soon of this sicknesse and not live in the world to come: but considering the piety of the king, and that Gods ministers are not instruments to drive into desperation, but of comfort in times of danger, this is to be exploded, and it is rather to be held, that having said he should dye, he added, *and not live*, lest he still being in hope to live, should defer the making of his will, about which the Prophet was very solicitous.

*Hezekiah* hearing this, turned his face to the wall and prayed, *Remember I beseech thee O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing in thy sight, and he wept sore.* The news of death approaching, is naturally terrible to any, the most courageous man, although *St. Paul*, since the breaking of the power of death, by the death and resurrection of *Christ Iesus*, desired rather to be dissolved, then to live. And to hear of dying now, did pierce the heart of this good king the more, because the worship of God had by him been but newly reformed, and there would by his death so soon, be great danger of corrupting it again, and he was also yet without a sonne, to continue the line of *David*, touching which God had promised, that a light should not fail unto him in *Israel* for ever. That of *Ierom* is not to be heard, that he was thus troubled, because he was uncertain, whither he should go: for he was of greater faith, and whereas he inferreth upon this, that no man is certain of salvation, till he be in possession of it, *Cyprian* is rather to be heard, who saith, that death is not to be feared of the godly, because they were not ignorant, whither they go when they dye.

Touching the words of *Hezekiah* his prayer, they may seem, saith *Wolphius*, both to favour of arrogancy and discontent, in that he assumeth to himself perfectnesse of heart, and expostulateth with the Lord, as if he were injuriously dealt withall, to be made to suffer, by such a sicknesse as was incurable, when as he had not displeased, but pleased the Lord: but he saith, that *Hezekiah* spake not thus to

justifie



justifie himself to God, but in way of appeal against the blasphemy of *Sanneherib*, not by way of complaining against Gods just dealing, but of imploring his help to heal him again by his almighty power, that all mouthes might be stopped, from taking occasion upon this his stroke to caluminate him as an hypocrite. For *Rabshakeb* in declaiming against him, had sought to infringe his piety, in saying, that he had put down the high places of the Lord, and that he deceived the people, in making them believe that he was in so much favour with him, when he had greatly incurred his displeasure by thus doing, and if he did any acts of godlinesse, it was not for any other but his own ends, as hypocrites do. Now this deadly sicknesse concurring with that exprobration, if he should die thereof, would make the world believe that he was such an one indeed, to his infinite discredit, wherefore he maketh here God the judge of his sincerity, and the rather uttereth his grief by weeping, to think of dying at this time in such infamy, thus striving with the Lord of pity for restitution to health, believing, that he was easily able to raise him up, how deadly soever his sicknesse was. Yet he prayed not to have his life prolonged, saith *Ierom*, remembering how acceptable *Solomon* was to God, for his not desiring long life, therefore he left that unto God. When he had prayed, *he turned himself to the wall*, partly because it was next to the temple, and partly that he might be more private, and not interrupted by any object occurring, whilst he was praying, and that he might not make ostentation of his tears, so *Rabanus*; who also saith, that *Hezekiah* spake here as the Pharisee, *Luk. 18.* but not from the like heart, for *Hezekiah* spake out of humilitie being necessitated, he out of pride, therefore the one is justified, the other condemned by him, that looks not at the words, but at the heart.

When *Esay* was scarce gone out of the kings court, the word of the Lord came unto him, saying, return to *Hezekiah*, &c. ] Here for the word [court] Hebr. is *ירי* signifying the city, and so *Iunius*, who confesseth, that having sometime rendred it so, now he rather thinks it fit to be rendred city; but in the margin it is *ירי*, court, and the Chald. and Sept. follow that, and the Hebrews generally, and of the court made by king *Solomon* we read, 1 *King. 7. 8.* and it may be conceived, that the kings court was like a city; wherefore in the text it is put down city, and that it might be understood what city was meant, in the margin it is court: for it is not to be thought, that the prophet was gone so far as the midst of the city, because this countermand is spoken of, as coming to *Esay* immediately after the kings praying, in the time whereof being so short, he could not be gone farre. Whereas *Pellican* thinketh, that *Esay* was bidden before to denounce death to the king, but now he had a new revelation to the contrary: I rather hold me still to that of *Eyra* and others, that he spake not before by revelation, but by conjecture, seeing what his diseale was, and now first was the will of the Lord made known unto him, touching his recovery. And what doth the Lord now say? Truly, that he had heard his prayer and healed him, and he should go up the third day to the house of the Lord, that is, to praise him for this great deliverance. And *R. Solomon* saith, for the destruction of the Assyrians the same day, but I leave that as uncertain. And it is thought most probably, that by the third day, is meant the third from that wherein the prophet spake unto him including it, so there was but one day for the medicine to work between.

And I will add 15. years unto thy dayes more, &c. ] This is not so to be understood, as if he should live longer then the time first set in Gods decree, but whereas he was now according to the nature of this sicknesse a dead man, that he should be raised up again, and live from henceforth one 15 years more. For as *St. Augustine* saith, it was from the beginning by God determined, that *Hezekiah* should be smitten with this mortall sicknesse, and recover again and live after it 15 years, and therefore he did not that now, which should not have been, but what must be, because he fore-knew that it should be. And if *Esay* spake at the first by revelation from God, that he should now dye, there was no contradiction in the Lord in his returning and saying soon after, that he should not dye, but having proved *Hezekiah* by the first message, and found him so submisive and unmoved from his faith, as

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appeareth

V. 45.

Junim.

Pellican.

V. 6.

Aug. de Gen.  
ad lit. c. 6. l. 10. 19

Gregor. Moral.  
lib. 12. in Job.

V. 8.  
Lyra.  
Wolphim.

Basil. interro-  
gat. 55. in Reg.

Hieronym.

Palles. c. 39. de  
Sacra philosoph.

V. 8.  
Hieronym. lib. 2.  
cont. Pelagium.  
Auctor mirab.  
S. S.  
Lyra.  
Dionysius.  
Toftatus.

V. 9, 10,  
11.

appeareth by his faithful and fervent prayer, he as his purpose was hereupon, takes away the fear of death at this time by the second, and not only prolongeth his life, but granted this upon his praying, which he never did to any mortal man so long before, to know, how many years he should yet live. Touching the time set by God long before of *Hezekiah's* life, it is true not onely touching him, but also touching every other man, that his time is determined, neither doth any live fewer or more years. So *Job* 14. 15. the dayes of man are predetermined, *the number of his moneths are with thee, neither can any one passe the time set him.* Likewise *Gregory* hereupon; *God fore-knowing all things to come, decreed before the world, how all things should be disposed throughout the world, and it is also set, how long every one should live temporally in this life.* If it be objected, *Psalm* 54. *The wicked and bloud thirsty shall not live out half their dayes,* therefore some die before the time set by God. It is answered, the meaning is not half the time set him by God, but reckoning according to the common account of the time of mans life, he shall not live out half the time that men commonly live, but either be cut off by the sword of justice, or by his riotous courses bring himself soon to his end. And the Lord doth not onely promise a longer life by 15 years, which were one more then he had reigned hitherto, but also to exempt him and his citie from the danger of the Assyrians, and that upon a sure ground, *for himself, and for David.*

*Then Esay said, Take a lump of figs, &c.* This, saith *Lyra*, was by the nature thereof rather a meane to encrease his paine, then to ease him of it, because sweet things doe so, as the Hebrews also hold, thus making the miracle the greater. But *Wolphim* averreth it to be a meane to ripen and to bring out the corruption of the bile according to *Cornel. Celsus* l. 5. c. 12. and *Galen* l. 8. de simplic. medoi, and *Dioscorides* l. 1. whose sayings he citeth to this effect. *Basil* also speaketh, as holding the same. Physick is not to be neglected nor the benefit coming thereby, yet health thus recovered is not to be imputed to it, but to God, as was done by *Hezekiah*, who did not think that masse of figges the chiefe cause of his recovery, neither imputed his health hereby recovered to it, but to Gods glory, adding thanks to him, that created the figge. And *Ierome* likewise, saying, some thinke it not a bile, but an apostemated place twolne and filled with corrupt matter, all which according to the art of the Physician is drawne to the superficies of the skin by dry figges panned or bruised and applied outwardly. And agreeable to this is that of *Fr. Vallesius*. *Hezekiah* could by no meane be more aptly cured then by a Cataplasme of dried figges with barley meale, if the inflammation might be dissolved, if not, with wheat meale to mitigate the heat of the fever and other accidents. *Ob.* But if this were so, what miracle was there in this cure? *Sol.* There was not so great force in this medicing as that by vertue thereof he might in so short a time have beene healed, wherefore God miraculously made the force of it at this time greater then ordinary, thus he; or rather the sicknesse of *Hezekiah* was such, as that it was hereby, incurable, as the Physicians present probably knew well, yet it being applied at Gods command, he was healed; and thus it was miraculous.

*For Hezekiah had said to Isaiah, What shall be the signe, &c.* Here it may be doubted, whether *Hezekiah* sinned not by doubting of the truth of Gods promise? *Ierome* saith, *Parva fidelitatis indicium fuit.* But *Auctor Mirab. Sacre Script.* better, he had heard from the same Prophet two contrary messages, and therefore to confirme the last he thought it requisite, that he should give a signe; and *Lyra*, *Dionysius*, and *Toftatus*, His father *Ahaz* had sinned in denying to aske a signe, therefore he asked one for this further confirmation to Gods greater glory, when not one onely but two miracles should be wrought together. Or rather because he did not plainly ask a sign, but only what should be the sign, it is to be supposed, that he presumed that *Esay* would give him a signe, as his manner was before to *Ahaz*, *Isa* 7. and so he onely demanded, what this signe should be; whereupon he gave him liberty to ask one of two, which he propounded, as he had before done to *Ahaz* and a farre greater. The liberty given to him was, whether the shadow should goe forward ten degrees or ten degrees backward upon the diall, but he asked, that it might goe backward and so it did upon the diall of *Ahaz*. But here a question

a question ariseth, Whether the Sunne went backward so many degrees in so many houres, as it had gone forward, and so the day was made longer in all places by twice ten degrees, or whether the Sunne keeping the course, the shadow upon that diall onely notwithstanding, went ten degrees backward. *Comestus* for going backward hath standing still ten houres, averring, that in Herbrew it is so, and that the day either way should have beene encreased but ten houres, yielding this as a reason, why *Hezekiah* would not have it stand still, because that had been done before for *Iosnab*. But he is deceived, Hebr. is  $\text{לָחַץ}$  signifying to goe, not to stand. *R. Levi* as *Pellican* hath it, answereth, that the prophets proposition is to be understood, as if he had said, Thou seest, that the shadow is gone forward upon the diall ten degrees, wilt thou therefore that in a moment it go forward ten degrees more, or be immediately, brought back ten degrees, referring all to the shadow and not to the body of the Sunne. And this seemeth to be the truth; if we consider the answer of the king, *It is easie for the shadow to goe forward*, because it will doe so naturally; but to cause the body of the Sunne with so great celerity to move forward is a greater miracle, saith *Pellican*, then ever was wrought by *Moses*, neither could it be done without the concussion of the whole heavenly frame; yet God was able as well to doe it without this concussion as to doe so great a miracle. *Lyra* contrariwise saith, that the Sun went backward ten degrees, which made the shadow upon the diall to goe back also, and that in the ordinary time, *viz.* ten houres, so that the sunne being now within two houres of setting was kept still above the horizon ten houres, in which it went back againe from West to East, from whence againe it returned in ten houres more to the same point, the day being thus made twenty houres longer then ordinary. And for this he citeth *Dionysius* his Epistle to *Polycarp*. *Wolphius* making no doubt, but that the body of the Sun went backward to the East, saith, that all the question is about the degrees; whether they were, as *Dionysius* and *Lyra* hold; so many houres, or as others, so many halfe houres, or as some, so many quarters, and either twenty, ten or five in going backward and forward againe, for in some dials be two degrees in an houre, in some foure, and in some each degree is an houre; or whether it were suddenly brought backe, and immediatly forward againe, and he concludeth without resolving it, because none before him hath cleared this question. *Rab. Kimhi* holdeth, that the day was but ten houres longer, and *Procopius* saith the same in effect, the day was almost doubled, and *Ierom* likewise, and *Tostatus*, and *Author Mirabil. Sacra Script.* The Sunne, saith the Rabbin, being brought back in a moment, and then going forward againe in such time. And some Hebrewes are so bold in this point, that they tell the reason of this signe given in particular, *viz.* because in the day of wicked *Abaz* his funerall the Sunne hastened faster then ordinary to his setting, that there might be no time for funerall rites; now to recompence the losse of time, which had beene then, the day was prolonged. But if this were so, what shall be said for getting up the time againe, which was lost in the dayes of *Iosnab* by the standing still of the Sunne an whole day together? *Lyra* is large in reciting the tenet of *Burgensis*, that the body of the Sunne did not goe back, but the shadow upon the diall of *Abaz* onely, and not upon other dials, which he founds upon the words of the text, which speaketh three times of the shadow going back, but not of the Sun. 2. Because no Astronomers ever observed this in any other countrey to write of it, which they would doubtlesse have done, if so strange a thing had happened contrary to the course of nature. 3. Because this had been the greatest of all miracles, that ever had been wrought by *Moses* or any other, for so much as it was in the chiefe of all the heavenly bodies, and yet there was no such great cause, as at some other times, there being now none other cause, but to assure *Hezekiah* of the restitution of his health, yet he saith it was greater, then that standing still of the Sunne caused by *Iosnab*, seeing it is a greater worke to bring the Sunne back then to make it stand still; wherefore he concludeth, that the day was neither longer nor shorter, then other dayes, but onely the shadow was made upon *Abaz* his diall to goe backward miraculously, when as by the course of nature it should have gone forward. All this and more being recited by *Lyra* he

Pellican.

Lyra.

Wolphius.

Procop. in  
Esa. 39.  
Hierom. in Esa.

Burgensis.



he confuteth, opposing first here against *Dionysius* and *August. de mirab. Sacra. Script.* *Ierom* and others; then he confuteth his reasons, to the first answering, that the shadow upon the dial caused by the Sunne could not goe backward unless the Sun went backward also, and therefore the one inferreth the other. To the other, that the Persians have left it written in their memorials, viz. their priests, that there was one day almost as long as three; and to the third, that this signe was given not onely for *Hezekiah*'s healths sake, which should be recovered, but also to assure him of the deliverance of Ierusalem from *Sanneherib*, which was of greater consequence, then that which was done in the time of *Iosuah*, because if then the enemies were destroyed, that roome might be made for the Israelites to inhabite that land, now he and his army was to be destroyed, by whose blasphemies they might be made to stagger in their faith touching the true religion newly restored by *Hezekiah* and purged from the idolatries practised in the time of his father *Ahaz*, which was of farre greater moment. Moreover, the will of God is the cause of miracles greater or lesse, and therefore no reason is to be demanded why a greater should be wrought now, then at any other time, thus *Lyra*: wherein I must needs say, he hath not spoken so satisfactorily, as to overthrow that opinion. For first however in the course of nature the shadow caused upon a dial by the Sun cannot goe backward, when it goeth for ward, yet supernaturally and miraculously it may, for what is not God able to doe? 2. It is doubtfull whether any such memoriall be made by the Persian priests or no, seeing *Lyra* himselfe is not able to affirme it, but onely that *Dionysius* read such bookes, as *Burgenfis* never saw. And if such a wonderfull day almost treble to another now were: the Caldeans who were under the dominion of the king of Ashur should rather have written of it, then the Persians, especially seeing their king sent to *Hezekiah*, as being much affected with the wonder, which he heard was wrought for the recovery of his health, to congratulate the same, 2 *Chron.* 32. 31. and to enquire after the said wonder, 2 *King.* 20. 12. 3. *Lyra* overreachteth much, when he assigneth other weighty causes of this signe besides *Hezekiah*'s recovery of health, seeing this onely is named, *What is the signe, that the Lord will heale me, and that I shall goe up the third day to the house of the Lord?* For although his and the cities preservation from the Assyrian be promised, yet a signe to confirme his faith touching that is not desired, but onely of the restitution of his health, neither was it needfull, as being done before, chap. 19. 29. Wherefore I conclude rather, the wonder wrought at this time was in the shadow going backward upon the dial of *Ahaz* onely, when the body of the sunne went forward, seeing nothing more is expressly said in the text, and the litterall sense is to be taken in all places, if it be neither against the analogy of faith, nor any other place of Scripture, nor absurd as this is not but rather more miraculous. But then it is not to be conceived, that the sunne was at this time onely two howers high, but five, if we reckon, as is most probable, two degrees of the dial to every houre: for so it might either goe forward or backward ten degrees as was propounded, before sunne setting, the time of the degrees being kept. And if so, by that time the sunne went downe, the shadow was gone back just to the degree appointed, viz. to about eight of the clock in the morning and then the sunne setting appeared no more that day, whereas if the shadow had gone forward ten degrees in the like proportion of time, it had been no wonder, but that, which was easily and extraordinarily done daily, as *Hezekiah* said. But I would have this taken, as spoken onely in way of confuting *Lyra*'s reasons, seeing yet something to encline me to the common tenet, viz. that the sunne went backward, and that is the expresse text, *Esa.* 38. 8. *And the sun returned ten degrees by the same degrees by which it descended*: unless this shall be construed of the sunne appearing on the dial onely, that is, the beames thereof. Some are altogether for an allegoricall sense here, as *Rabanus*, making these ten degrees of the sunnes going backward a figure of Christs going backward or descending by so many degrees, saith, the first was his descending to an Angel. 2. In the Patriarks. 3. In giving the Law. 4. In *Iosua*. 5. In the Iudges. 6. In the Kings. 7. In the Prophets. 8. In the high Priests. 9. In his Incarnation. 10. In his Passion. Yet the

the same authour in *Lyra* going upon the letter: sense saith ten degrees were ten houres, wherefore the sunne being within two houres of setting was brought back ten houres upon the sudden to the East, and if it had gone forward ten houres it should instantly have passed those two houres, and so, there being no night beene carried to the ninth hour of the next day. But for so much as this had beene as great a miracle as the going backward and rather greater, why did *Hezekiah* refuse it as being more easie to be done? he answereth, in an Island called *Tyle* beyond Britany and the North of Scythia divers dayes in summer there is of course no night, and so the sunne is seen still to goe forward, when it is at the West, although to us in parts more southerly it is never so. Others, saith *Wolphim*, allegorize to the nine degrees of Angels, and a tenth of soules glorified, beneath all which Christ, the Sun of righteousness descended, when he was made man, but leaving this he findeth an aptnesse in this signe to the matter in hand. *Hezekiah* was as the sunne to the kingdom of Iudah, therefore the suns going backward ten degrees did most aptly set forth his declined estate by this sicknesse almost to the extinction of so famous a light; but because the sunne having gone backward being caused so to doe by the Almighty power, in the course of nature would returne againe and goe as much and more forward; *Hezekiah* should likewise be hereby assured to returne to his former health, and live rather longer a glorious king from hence forward, then he had hitherto done, for fourteene past, fiftene as he was now promised. *Genebrard* saith, that *Hezekiah* was studious of the Mathematicks, and the Rabins to the same effect, that he restored the yeare by the intercalation of a day every third yeare in the moneth *Adar*, that answereth to our *February*, and if this were so, he had a signe most fitting for him.

Now for the Prophets making him this offer, it was not out of any private motion, as if he at his pleasure could doe so great a worke, but as he was moved by the spirit, for which cause having heard *Hezekiah*s answer he is said to have prayed that this signe might be shewed, and then the shadow went back upon the diall of *Ahaz*, which it is to be conceived stood so as that *Hezekiah* might see it. Touching dialls made by art, the world was long without them, at length, as *Varro* saith, they were devised by *Anaximenes Milesius* amongst the Lacedemonians, and by *Marcus Valer. Messala* amongst the Romanes 477. yeares after the city built, and by Gods working of a miracle upon a diall at this time, this art was honoured and approved, and by consequence the seven liberall Sciences, of which this is one.

And hitherto of the sicknesse and recovery of *Hezekiah*. Now although *v. 12.* the next thing spoken of is the king of Babylons sending Embassadours to him, yet *2 Chron. 32. 25.* he is before this taxed for ingratitude and pride, for which Gods wrath was greatly kindled against him, which notwithstanding how it could be is a doubt, considering that *Esa. 38. 9.* he is said to have made a commemoration of Gods gracious dealing with him, in writing to his praise, as a lasting monument of his thankfulness. For if he rendred not unto the Lord according to his dealing with him, but had his heart lifted up, as is there said, what is to be thought of that his thanksgiving? *Sol.* By his not rendring to the Lord is meant, that he gave not thanks unto him, but because after his health restored, *Sennacheribs* army at his prayer destroyed, and other great worldly blessings heaped upon him, recorded *v. 27, 28, 29.* his heart was lifted up, and he made ostentation hereof to his own vain-glory, at the coming of the embassadours from Babylon unto him, shewing them in a vaunting manner all his treasure, as being proud of that respect, which was shewed unto him by so great a king, and he shewed it, not as a blessing bestowed upon him by the God of Israel, that he might be magnified and thought highly of by these heathens, but to set forth his own excellency, as if for some extraordinary merit in himself, his miraculous recovery and these blessings had befallen him. And what thanks soever a man giveth unto God in word, yea though he writes it to continue and to be publicly sung alwayes in the sanctuary in his behalf, as most probably was the case at this time, it is not counted a condigne rendring unto God, if the heart be any way ill affected, and not holy and humble, which God

Tbula.

Wolphim.

2 Chron. 32.  
25.

Note.

counteth the greatest retribution which can be made unto him, as appeareth Mich. 6. 6.

That which is then set forth 2 Chron. 32. 25. in way of blaming *Hezekiah*, is by anticipation; the proper place being after the Babylonian embassadours coming to him, v. 31. where it is said, that God left him to try what was in his heart, and more fully 2 King. 20. 13, 14, &c. For the words here following, *therefore the fierce wrath of the Lord was kindled against him, &c.* have reference to that, which is there said, viz. the threatening of the prophet *Esay*, that all this treasure should be carried into Babylon, and the answer of the king submitting himself to the will of God, for this is here called his humbling of himself, for which the adjourning of this judgement was made to the times following after his decease. Yet it is to be conceived, that this was not the sole cause; for *Ahaz* and other wicked kings of Judah before had incensed the Lord much more, and *Manasseh*, and *Zedekiah*, and *Iechoniah*, who reigned after, when the judgement was executed, but hereby the coals of Gods wrath were again blown up, as they are by sinne in the best, especially, if extraordinary benefits be abused to their own vain ends, and not used to Gods glory, from whom they come. Touching the thanksgiving made and written by *Hezekiah*, it is set forth *Esa.* 38. 9, 10, &c. to v. 21. and by the last words thereof it seemeth to have been compiled to be used in the house of the Lord, not only at his going up thither upon the third day before spoken of, but also at certain times as long as he lived.

Note.

V. 12.

At that time *Berodak Baladan*, the sonne of *Baladan*, king of Babylon, sent letters with a gift unto *Hezekiah*, for he heard that he had been sick. ] 2 Chron. 32. 31. It is said, *The Oratours of the Princes of Babylon who sent to enquire of the prodigy which was done in the earth.* *Esa.* 39. he is called *Merodach Baladan*, and it is not only said, that he heard he had been sick, but also recovered. But of what stock this *Berodak* or *Merodak* was, and how he attained to that kingdome, when as *Esharhaddon* the son of *Sanneherib*, is said to have reigned after him, may be a question, seeing he that was king of Assyria, was king of Babylon also, as appeareth in *Salmannasar*, who carried Iews away to Babylon, when he subdued the kingdome of the ten tribes, and brought men from thence to Samaria. But it is resolved by some, that this *Merodach* was vice-roy of Babylon, as also his father *Baladan* had been, under the kings of Assyria, but now *Sanneherib* being dead and his chief strength overthrown, and *Esharhaddon* his sonne young and tender, he waxed bold to take that kingdome absolutely upon him, the Assyrian being shaken off, and to strengthen himself the more, he sought the friendship of other princes, which had been oppressed by the great tyrants of Assyria, amongst whom *Hezekiah* being one, whose part God had specially taken, and for whom he had done wonderfully in delivering him from his sickness, he specially sought his friendship, wherefore *Genebrard* in him placeth the beginning of the kingdome of Babylon. But *R. Kimbi* as *Wolphins* saith, holdeth him to have been the son of *Esharhaddon*, and king both of Assyria and Babylon, which is improbable, both because his title should not then have been altered from king of Assyria, to king of Babylon, and the time of his sending agreeth not, it being in the beginning of *Esharhaddons* reign, and therefore not of his sonnes, after he had reigned twelve years, as Chronologers say. But besides this cause of *Merodachs* sending to him, concealed in the sacred historie, there are two other causes expressed, viz. to congratulate his recoverie, and to enquire of the prodigie, that was wrought thereabout. *Comestor* saith, that he sent unto him to be his friend and fellow; for at that time both the Babylonians and Medes fell from *Esharhaddon*, but the chief cause is held to be, for that the Chaldeans, his subjects, being Astrologers, not being able to yield any naturall reason of the extraordinary length of one day by all their skill, were at length certified, that it was done for *Hezekiah* his sake. This the king hearing, sent to enquire the certaintie of it, and a present for honour to him, whom the Sunne, which they worshipped in that countrey as a god, had so much honoured, in staying the ordinarie course, and prolonging the day in token of the prolonging of his life. *Hezekiah* rejoiced at the coming of these Embassadours, not so much for the gift, but to see, that his friend-

Functi Chrono.

Genebrard.

Ecclef. hijf.

ship



ship was highly esteemed of by so mighty a king, to be in league with whom, would be a great strengthening to his kingdom against the Assyrians for time to come. And for the gift sent, which doubtlesse was no small matter, but of great worth, as befitting the sender, and the royall majestie, to whom it was sent, it is to be understood, that it was and is common amongst princes thus to honour each other, when they send out their embassadour, and that king hath thought himself mocked of old, to whom another prince sending, sent him no present. The Hebrew for *rejoyced*, as the vulgar Latin renders it, hath *heard them*, but *Esa. 39. 2.* it is *rejoyced*. *Comestor* addeth, he was again also puffed up in his minde, affirming, that he sinned once before in the same kinde, after his deliverance from *Sanneherib*, because he shewed not himself sufficiently thankfull, although, as *Iosephus* saith, he offered many eucharisticall sacrifices, yet because he wrote no canticle of praise, as others of his fore-fathers upon such great occasions had done. Wherefore God pulled down his minde, that was lifted up by that great sicknesse, thus he; but as hath been already shewed he was much mistaken, the time agreeing not. But now being left a little to himself to try what was in him, as is said, *2 Chron. 32. 31.* he was lifted up by all these honours done unto him, *v. 25.* and so in great vain-glory he shewed his treasury, silver, and gold, and precious spices, and oyl, and the house of his vessels, &c. Some, saith *Comestor*, by the house of spices understand a cell in the temple, into which it was unlawfull to bring any heathens; but *Epiphanius* saith, it was a very long house made by *Solomon*, the entrance whereof was so cunningly contrived for secrecie, that it could not by the people be found, yea many Priests were ignorant of it, and here lay his treasure and spices, then the corpses of his progenitours, and after them of the high Priests and Prophets, which he denuded to them, and so defiled their dead bodies with the presence of heathens, wherefore from that day he was made barren, the contrary to which was true, seeing he begat *Manasseh* after, as his age being but twelve yeares at his decease sheweth. *R. Solomon* in *Lyra* saith, that he shewed them the things, that were most secretly and reverently kept in the temple, *viz.* the anointing oyle for kings and high priests, and the two tables of the testimony and the law; and *Ierom* saith, that he shewed them not only his own treasury, but of the temple also, for that was in his power, following the *Cald.* who for these words, *In his whole kingdom*, hath, *in all his power*. But it is not to be thought, that a godly king would goe so plainly against the law of God, whereby heathens were prohibited coming any nearer to the temple, then the court of the Gentiles; neither is any thing said by him, to have beene shewed unto them, but whatsoever was in his house, yea *Esa. 39. 2.* where more is said, *and in all his dominion*, nothing is spoken of the Lords house, and if he had brought them in thither, certainly the Prophet would not have passed it over without a particular taxation. It was sinne enough to stirre up the wrath of God to abuse the favours of God done unto him above all other men unto pride and vain glory which he did at this time, and to comply so with heathen idolaters, from leagues and covenants with whom never redounded any good, but hurt unto the people of Israel. Yea, hereby he shewed some distrust in God, who had done so mightily for him, and some trust in forreign forces, of which God had so lately shewed him, that he stood in no need. And if there had been none other fault in him, but the abusing of Gods singular blessings to puffe up himselfe there with, it had been intollerable, it being no lesse, then a sacrilegious robbing of God, who doth all things for himselfe and his owne glory, protesting against giving it to another; as if a steward to a lord should rob him and convert the goods, wherewith he is entrusted, to his owne use. Wherefore the Prophet *Esa* cometh unto him in the name of the Lord, and threatens him with the carrying away of all his treasures into Babylon, of which he had said before, that it was a countrey a farre off: for he said unto *Esa*, that the Babylonian Embassadours came from a farre countrey, the distance from Babylon to Ierusalem was 680. miles. But it seemeth, that he upon this message humbled himselfe for this sinne, and all Ierusalem with him, and had comfort, that those evils should not come upon the land in his dayes, but after his departure: for *2 Chron. 32. 26.* somewhat

Eccles. hist.

V. 13.

Lyra.

Hieronym. in Esa.

Nott.

Prov. 16. 4.

V. 14.

H. B. Patriarks travels.

Junius.

Iosephus.

Pellican.

Wolphius.

Hierom. in E/s.

is said implying thus much, and here *Hezekiah* answereth the Prophet, as having a promise, that they should not come, whilest he lived, v. 19. *The word of the Lord is good, which thou hast spoken, seeing peace shall be in my dayes*, Junius, *Is it not, fith peace and stability shall be in my dayes?* So likewise Hebrew, *Is it not, if peace and truth be in my dayes.* Vulg. Lat. *Sit tamen pax et veritas in diebus meis.* As if he had prayed so; and thus *Iosephus* takes it, who saith, that the godly king was grieved at this message, as unwilling, that his nation should fall into that calamity; but seeing God had so determined, he prayed that he might passe the rest of the time assigned to his life in peace. But the Hebrew verity being otherwise, I adhere to my former exposition, from which neither doth *Pellican* vary, for he findeth no praying here, but a submissive resting in the will of God, who, he knew was propitious, mercifull and holy in all his workes, and injurious to none. *Wolphius* thinketh, that he spake of peace all his dayes, as grounding upon a former promise, when *Esay* comforted him by prophesying restitution to health and prolongation of life, and preservation from his enemies: but seeing those enemies are particularly named Assyrians, and here not the king of Assyria, but of Babylon is threatened to be sent to vanquish the land, unlesse he had some new promise, he could not build his confidence upon that. Some Hebrew expositours as *Ierom* sheweth upon *Isa. 39.* take *Hezekiah* here, as unlike unto *Moses*, who was so affected to the people, as that he prayeth rather, then they they should suffer, to be blotted out of Gods booke: but he contrariwise, as not passing for the miseries of his people and posterity is intent onely to his owne preservation for his time in peace. But herein they doe most injuriously traduce this Saint of God, whose care and paines were alwayes so great for their good. And *Iosephus* much better writeth of him, as grieved for them, but necessity submitting to Gods will, as he would also have done doubtlesse, although no exception had bene made of the terme of his life to be spent in peace. It was not therefore out of a dislike of *Hezekiah* his answer that *Esay* turneth to the people, chap. 40. 1. saying, *Comfort ye, comfort ye my people,* &c. as these expositours would have it, but that they hearing of a captivity to come might not be overcome with griefe. *Ambrose* also favoureth that of *Iosephus*, saying, That just *Hezekiah* rejoyced not, that the misery of captivity should come upon his children, but he could not resist Gods will, and therefore submitted to it as a poore servant.

V. 18.

There is rather thed here to be noted, of what a good spirit *Hezekiah* was, in that he raged not, but patiently received this sharpe message from the Prophet, as godly *Theodosius* bare the censure of *Ambrose*, honouring him the more for it, in that he said, he thought him onely worthy to be a Bishop.

Whereas v. 18. it is said, *They shall also take of thy sonnes which thou shalt beget, and make them eunuchs in the court of the king of Babylon.* It appeares, that in the fiftene yeares which he lived, he had more sonnes besides *Manasseh*, although mention be made of no more; or rather by his sonnes are meant his grandchildren foure or five generations after, viz. the children of *Iechoniah*, who was the sonne of *Iehoiakim*, the son of *Josiah*, the son of *Amon*, the son of *Manasseh* his son, for these also came out of him, and were begotten by such as he begat, and therefore may well be meant, when it is said, *which thou shalt beget.* And if he had any other immediate sonnes besides *Manasseh*, it cannot be understood of them, because they must needs be all dead long before the carrying away here spoken of, unto which from this time passed at the least 100. yeares, seeing it was after that *Manasseh* had reigned 55. *Amon* 2. *Josiah* 31. and *Iehoiakim* 11. for after him was *Iehoiachin* or *Iechoniah*. 2 King. 24. who was carried into Babylon, and other princes, who most probably were some of them of *Hezekiah* his posterity, and then and not before was this prophesie fulfilled.

V. 20.

*The rest of the acts of Hezekiah, and how he made a fish-pool and a conduis to bring water into the city, &c.* ] Of which act of his, see 2 *Chron.* 32. 4. 30. the last place being a comment upon the first, he stopt the waters so from flowing out, for the benefit of his enemies the Assyrians, and that he brought them under ground, and turned them to another part of the city to the no small benefit thereof; thus briefly

ly the writer of the *Kings*. But 2 *Chron.* 32. 27. it is said, after his recovery from his sickness, that he attained to great treasures of silver, gold, and precious stones, spices, and shields, and all desirable stuff, and store-houses for provision of wine and oyl, and stables of horses, and flocks, and cities, &c. all which or some of which, *viz.* treasures, whereby he compassed the rest, he had gotten before the coming of the Babylonian Embassadors unto him, after he was delivered from the danger of the Assyrians; for which cause, their coming followeth after this, *v.* 31. as being not immediately after his recovery, but three or four years haply after, when *Baladan* had attained the kingdom of Babylon, and enjoyed it without any more opposition, from which most probably he was not free at the first. For he had ex-haulted his treasures so to pacifie *Sanneherib*, that without some time coming between to fill them again, he could not have had any such glorious things to shew to the Babylonians at their coming, nor in so few years neither, but that the huge hoste of the Assyrians being so destroyed, as hath been said, and the spoils of the camp left unto him, he was doubtlesse hereby greatly enriched; and so by Gods blessing upon him for his pietie, he soon encreased it much more, so that it was now a thing worth the shewing to great princes, what he had so extraordinarily heaped up together, although it were intollerable in him so to do to idolaters, who were Gods enemies, as unto his intimate friends, and joying to be counted such to them, and to their lord the king of Babylon, as hath been already shewed. By the spices here said to be shewed, saith *Rabbi Solomon*, some understand those sweet spices, in which the kings his progenitours were laid, and upon this reason they think, that he shewed them their sepulchers, as hath been spoken before. But he better expoundeth them of sweet spices, of which the incense was made to be burnt daily in the temple. Now as the *Kings* hath reference to the *Chronicles* of Iudah, for the rest of *Hezekiah* his acts, so 2 *Chron.* 32. 32. hath reference to the vision of *Esay*, by whom *ch.* 36, 37, 38, 39. the most memorable touching him are also set forth; but nothing of his riches, unlesse it be in speaking of his shewing them to the Babylonian Embassadors: yet because *Esay* is more full in setting down some things, as also the *Kings*, he referreth to them both. And so concludeth with his death and honourable buriall, in the upper part of the sepulchers of *Dauids* posteritie, all Iudah and Ierusalem doing him honour, by assembling from all parts to his buriall, *v.* 33. which in the *Kings* is altogether omitted, it being onely said, that he died, and *Manasseh* his sonne reigned in his stead, this other being left to the relation of another, who hath done it indeed briefly, but so as that we may conceive, he had no lesse love then wealth, by reason of his great pietie, wherein he continued to the end, in that it was done so to him at his death, as to none of his progenitours, he was placed above all the house of *David*, as he exceeded them all in vertue; and therefore cast not off the care of posteritie, as some have fondly imagined, but have been already confuted.

2 *Chron.* 32. 27.

V. 28.

## CHAP. XXI.

**M**anasseh was 12 yeares old when he began to reign, and reigned 55 yeares, his mothers name was *Hephzibah*.] *Numa*, saith *S<sup>t</sup>. Augustine*, reigned at the same time over Rome, who encreased so the number of the gods by making more, that he left no room for himself to be placed amongst them, and *Baladan* the king of Babylon was also idolatrous, the *Sabinian Sybilla* was also of these times. The world then, as we may gather, was full of superstition, and the Princes of Iudah being alwayes prone to the same, most probably wrought upon the youth of their king to favour this way, and the rather, for the league made by his father with the king of Babylon, whereby he became most wicked, as is hereafter shewed. Touching his mother, some *Rabbins* say, that she was the daughter of the prophet *Esay*, as *Wolphim* hath it; but because he was so bad, she that bare such a sonne is not set forth by the name of her father; to leave which to the inventers, *Hephzibah* signifieth,

V. 1.

*Aug. de civit.  
lib. 18. c. 24.**Wolphim.*

fieth,



Not.  
V. 2.

fieth, which pleaseth me, or is acceptable to me; whereby is intimated, that of what parentage soever she came, she was a good wife, and according to *Hezekiah* his heart, seeing names are not thus singularly commemorated in holy Scriptures, but because they, that beare them, are really such. Wherefore most probably, as *Manasseh* came of a good father, so likewise of a good mother, yet he degenerated, to shew, that vertue is not hereditary. Notwithstanding he lived long and reigned longer, then any of the kings of *Judah* before him, amongst whom none but *Azariah* attained to 52. but he to 55. but he spent a great part of his time in much misery for his abominable wickedness, wherein he equalled the most idolatrous heathens. And in that which is said touching this, first it is to be noted, that he was most contrary to his godly father, 2. The maine parts of his wickedness are to be considered. For the first, whereas his father in the very beginning of his reigne endeavoured by all meanes to set up the true worship of God, he contrariwise put that downe; his father set the Priests and Levites in their order about the temple, he drave them from the temple, setting idols priests in their roome; his father brought even some heathens by his piety to the true faith; he by his impiety corrupted many of the faithfull; his father honoured much the Prophet *Isaiah*, he, as history saith, sawed him asunder, having first dishonoured his venerable age by scourges, although he were his neare kinsman; his father consulted with God by his Prophets, but he with the devil by witchcraft; his father had the sunne and starres obedient unto him, he worshipped most basely the sunne, moone, and stars; his father by praying, and piety prevailed to keepe away judgements from his people, he by his impiety brought judgements upon himselfe and them; wherefore his father obtained a glorious victory over his enemies to the encrease of his honour, no labour or paines in fighting being taken therefore, but he to his great infamy was overcome by his enemy and bound like a slave in chaines was carryed into *Babylon*. Somewhat to this effect also hath *Iosephus*. For the second, his wickedness consisted of three parts; Idolatry, Homicide, and Magick.

V. 3.  
V. 4.

First, he turned and built the high places, which *Hezekiah* his father had pulled downe, and set up altars in the house of the Lord, as *Ahaz* his grandfather had done.] For by means of evil counsellours about him, who swayed him in his childhood, he was perswaded, that his grandfather was wiser then his father, and therefore preferred rather to follow the house of *Ahab*, of whom he was descended by the mothers side: for *Ahaz* was the son of *Iotham*, the son of *Ozziah*, the sonne of *Amasiah*, the son of *Joash*, the son of *Ahaziah*, whose mother was *Athaliah* the daughter of *Amri*, *Ahabs* father, who was the setter up of more idolatry in *Israel*, then any of his predecessors. Wherefore it being now a long time, since this superstition came up and was practised even in *Judah*, the young king might easily be made believe, that it was the old religion, and that of *Hezekiah* new, and so to stand for it, this being put downe: for so was *Joas* by the flattery of his courtiers carried away after the death of *Iehoiadab*. But hereby the great men of *Judah* shewed, how hollow hearted they were, when as under *Hezekiah* they had shewed all forwardness against idolatry and for Gods pure worship; but now immediately after his death having an opportunity, they soon discovered, that their hearts were all this while towards idols.

2 Chron. 24. 17.

V. 5.  
V. 6.

And he set up altars in the two courts to all the host of heaven.] That is, according to *Varatius*, in the inner court of the Levites and the outer of the *Israelites*; thus defiling all holy places, both temple and courts, in the temple the altar set up most probably was such an other as *Ahaz* had set up there before to the idol of *Damascus*, these in the courts were to the Planets, *Saturne*, *Jupiter*, *Mars*, *Sol*, &c. having severall images with inscriptions to make them knowne: and as *Wolphins* hath it, not to the Planets onely, but also to the fixed starres, and the spirits in the aire.

V. 6.

And he made his sonne to passe thorow the fire,] Which he could not doe at the first, because being but twelve yeares old he had none, but having begun betimes in his idolatrous course, as he grew into more yeares, he grew still worse and worse. Of this horrible and most unnaturall practice of idolaters to their deare children,

dren, see before upon chap. 16. 3. Yea he did not onely make groves, and set up the idol *Baal*, as is said here, v. 3. but he brought in time that idol into the temple, waxing more audacious against God, who had given a streight charge about putting his name there so, promising, that Israel should never be moved out of his place. But he nothing regarding this, together with his princes committed this abomination to remove the Lord, as it were, and to set up *Baal* there. In the text it is called *the image of the grove*, whereupon *Vasabius* saith, that it was an image of a grove, which he had planted, artificially carved; but *Dionysius* better, the image which he had placed in a grove, which he would have worshipped above all others, that is, the image of *Baal*. And it is said, that the people being deceived by him did worse then the Gentiles expelled out of that land before them. He forced them not at the first then, but sought to allure them to his idolatry by setting up glorious images, and planting pleasant groves, in which they might walke and delight themselves, and when by this meanes he saw them come to a liking of this, he ascended this height of impiety to pollute the temple it selfe. Neither is this all that is said, to aggravate his wickednesse, but both he and they being admonished by prophets, they contemned it, and all the terrible threatenings, which they added against him and them. And hitherto the first part of his wickednesse, the second was his Magick inserted, *vers. 6. He became a soothsayer, and set up such as had familiar spirits, and multiplied Wizzards to provoke the Lord.* Because his law was thus manifestly transgressed, as also by causing his children to passe thorow the fire, which two are censured together, *Levit. 20. 1, 2, 6, &c.* But of these devillish practises see before upon *Levit. 19. 31*. There were two wayes of the wizzards divining, the one called *auspicium*, the other *augurium*: 1. By beholding their flying. 2. By hearing their singing, unto which they added a third, *viz. aruspicium*, by looking into the entrailles. So *Wolphim* who entreateth at large of all sorts of heathen superstitions.

The third part of his wickednesse was his homicide, he shed so much innocent blood, that he filled Ierusalem therewith up to the brim. So that although at the first he drew men on by fair deceitfull means, yet afterwards it seemeth that he persecuted, and tyrannically murdered such prophets and other godly persons, as opposed and would not consent to his idolatries, and other abominations: because after the relation of Gods threatening against him by his prophet, made v. 10, 11, 12, 13, 14, 15. this followeth immediately of his rage and bloodshed. Who they were that suffered under this tyrant, by name is not recorded, onely forso much as he is said to have filled Ierusalem with innocent blood, alluding unto a floud filling all places where it cometh; we may gather, that many of the common people also were murdered, inso much, as that through the great numbers who were slain, there was as it were a sea of blood in the city; and it is generally held, according to *Epiphanius*, that the Prophet *Esay* was one of them that suffered by being sawn asunder, and then buried under the oak Ragel. But the Rabbins more circumstantially say, that because he called the princes, *Princes of Sodom*, *ch. 1*, and said that he saw God, *ch. 2*. which it is said no man shall do and live, *Manasseh* sought to slay him, but a great cedar opening it self, he went in and was closed there, then the tyrant commanded the tree, with him in the midst of it, to be sawn asunder, to the sawing of him it is pointed *Heb. 11. 37*. *Lyra* saith, that this history is set forth in a book called *Iehamosh*, thus; Because *Esay* was uncle to *Manasseh* by the mothers side, he durst not deal with him as with other martyrs, but sought occasion against him from his writings, *Esa. 6*. as hath been said before, hereupon he was condemned to dye; then he prayed unto the Lord, and he caused a cedar to open unto him to hide him therein, but he not terrified with the miracle, caused him to be sawn asunder with an iron saw; according to some, with a woodden saw, to encrease his pain, and when he being thus tormented desired drink, they would give him none, but God sent some down miraculously into his mouth. But it is more probable, that *Esay* was slain for his bold enveighing against the sinnes of the king and his people, *Esa. 57. 3*. where he calleth them witches children, and children of the adulterer and the whore, and *Esa. 1. 10, &c.* And hitherto of the great wickednesse

V. 7.

V. 9.

V. 10. 11.

V. 12. 13.

V. 6.

Wolphim.

V. 16.

Epiphan. lib. de prophet. vita &amp; interitu.

Lyra.

V. 17.

2 Chron. 33. 11.  
V. 12.Josephus  
Lyra.Junius.  
1 Sam. 13. 6.  
Hierom. in  
vadis. Hebr.Chrysost. opus  
imperf. in Math.  
Hom. 1.

kednesse of *Manasseh*, unto which in the *Kings* nothing is added more, but briefly having referred us to the history of the *Kings* of *Iudah*, his death immediately followeth.

Wherefore 2 *Chron.* 33. 11. it is said, *The Lord brought against them the princes of the Army of the king of Assyria, who took him in the thornes, and bound him with two iron chaines, and carried him into Babylon, where being in great affliction, he prayed unto the Lord, &c.* Josephus, for the *Princes of the king of Assyria*, hath, the *king of Babylon*. But herein, saith *Lyra*, there is no difference; because the *King of Babylon*, that now was, had been a subject of the *king of Assyria*, together with the *princes* there, but now they were revolted, & *Babylon* was an absolute kingdom of it self, as hath been shewed before. When he together with his *princes*, then are called *princes of the king of Assyria*, it is onely spoken as they were in times past, for that the *princes of Babylon* are meant, appeareth, because he is said to have been carried into *Babylon*, and these *princes* are not here simply said in *Hebrew*, to be the *princes of the Assyrian king*, but the *princes of the army* which was his, viz. when he came against *Ierusalem*, for although they who were of the kingdom of *Assyria* were destroyed, yet these most probably escaped away alive, and now did no longer live under that *king's* obedience. The place where he was taken, was in a queachy place full of thorns and briars, to which *Junius* saith, he fled to hide himself; for so did many of *Israel* in the dayes of *Saul*, for fear of the *Philistims*. For the great misery endured by *Manasseh* in *Babylon*, *Jerom* saith, that he was put into a brazen vessell full of holes, and therein tormented by fire put about it, wherefore he prayed earnestly to all the gods, whom he had formerly served, but having no help, he remembered what he had heard his father say of the God of *Israel*, that he onely was able to help in distress, and would save all those that called upon him, and therefore he sought most earnestly by prayer unto him, and was delivered. But this is generally sleighted as a *Rabinicall* invention, because it hath no ground in holy Scripture, and it is improbable, that being brought into this misery, whilst he was so zealous for his idols, who (it appeared now) could do him no good being in his own land, that he would seek unto them in a strange land, to which they had suffered him their servitour to be carried away. Moreover, for the affliction endured by him in particular, *Chrysostome* saith, that he was fed but with so much barley bread in a day, and so much water mingled with vinegar, as might keep him alive, being all the while bound with chains in the prison house. Which sheweth, that the particular relations of his miseries are but conjecturall, none being able to tell, what they were besides imprisonment and bands, and this was misery enough for a king to endure. If it be demanded, what quarrell had the king of *Babylon* or his *princes* against him, that they should come thus against him, and use him so indignly? It is answered, that most probably he being waxed great, as the *kings of Assyria* had formerly been, was moved out of the ambition of his minde, when *Hezekiah* was dead, with whom he had contracted friendship, to think of subduing the land of *Iudah*, and getting that wonderfull great treasure, which he heard by his embassadours was at *Ierusalem*, and so sent out some to take the king, which he thought they might easily do being young and improvident, and then he might propound his own conditions, before he were again restored, to pay him such a summe of money down, and to be his tributary under a tribute of so much *per annum*; thus he. But God, who moderateth in all things, had another end in the coming of these men against him, viz. to punish him with grievous affliction, according to the grievousnesse of his sinnes. But it is strange, and different from all other histories, which is here related, in that it is neither said with what forces this expedition was made, nor how he was taken, nor whether being alone, or having any of his *princes* in his company, he were carried away. Wherefore the sacred historian was only intent to the shewing of his punishment, as being the main thing to be looked at for use, together with his repentance and deliverance, not regarding to speak of other things concomitating the same. It is probable therefore, that all which was here done was extraordinary, and not like to any other invasion or deliverance, any where recorded in holy Scripture. The King *Manasseh* haply being



being so horrible a sinner and bloodshedder, was stricken with inward terror, as *Cain* had sometime been, which made him to flee out of the city, there being no apparant cause, and to seek to hide himself amongst thorns, and these princes at the same time being extraordinarily stirred up, came into the land of Iudah to get some rich prey, being drawn by the fame of the great wealth which was there, and having accidentally lighted upon *Manasseh*, they thinking him prey enough for that time, made him fast with chaines, and so carried him into Babylon, without any other in his company, except *Shebnab*, who might also then be taken and carried away likewise, as is prophesied *Esa. 22. 17.* according to *Cyrl. Gresser* and some others, because we never read of any king so carried away, will needs have some of the princes also to have been carried away with him, because also the Lord is said to have brought these princes against *them*, in the plurall number, & not against *him* in the singular, and good reason, that they who did partake with him in his sinne, should likewise partake with him in his punishment; especially, seeing they most probably were the instigators of him to these evils, he being too young to set to such works of himself. But because the taking and carrying away of none but of him is spoken of, it is rather to be held, that he was alone, or at the least without any considerable company, haply having but one or two with him, being for their paucity omitted without speaking of them. Whereas some conjecture, that the city of Ierusalem was now also taken, it is yet further from the truth, neither doth *Iosephus* make mention of any such thing, but saith, that *Manasseh* was taken by deceit, haply riding out for his recreation with few attendants, but when he saw the Assyrian princes, and the danger, wherein he was, he fled into a bushy place, and lurking there for fear, was taken.

The Lord being prayed unto was entreated, and brought him back againe to his owne kingdome, &c.] As the hand of God was evidently in his carrying away so extraordinarily, so it was in his bringing back againe; for how or by what means this was done it is not said: whereupon some conjecture, that it was miraculously. *Ierom.* in the *Hebr. tradit.* That it was by taking him up as *Habbacuk Dan. adjeft. c. 14. 35.* by the haire of his head, and carrying him from Ierusalem to Babylon and thence back againe to his owne place. *Chrysost.* *op. imperf.* That a fire being sent by the Lord dissolved his chaines and so he was delivered. But because God hath many ways to deliver such as call upon him in distresse, which are unknown to us, the safest is to passe this over undetermined, onely we may be sure, that he was extraordinarily delivered: and not as *Benhadad* sometime had beene out of the hands of *Abah* by humbling himselfe to him and entering into covenants, for then it could not so properly have been said, That the Lord brought him back. Most probably as he was carried away without battell first fought, the kingdome not being indammaged much hereby, so without ransome or covenant for tribute he was returned against the will of the king of Babylon and his princes, most probably his chaines being loosened, and the prison doore being opened in the night, as to *Peter* afterwards, *Act. 12.* and so he departing unseene. In what yeare of his reign this was done is uncertaine, but the Hebrew Chronicle saith, that anno 22. some others anno 7. but that is more unprobable, seeing he was not by this account come to mans estate, when he was carried away, and all the evils that he did, and gods patience and sending to admonish and threaten him imply a far longer time. *Then he knew that the Lord was God*] That is, experimentally by this judgement brought extraordinarily upon him, and by his extraordinary deliverance. He was not certainly ignorant of it before, but whilest he lived in idolatry he was not reputed one that knew God, but now he reforming both knew and acknowledged him indeed. In *Manasseh* see the unspeakable mercy of God towards man most sinfull repenting, in that he having been so foule a sinner, as that none was ever like him to the destruction of many in body by bloody persecution, and of many more doubtlesse in soule by deceiving them, yet he was received to mercy, when he was greatly humbled, and fervently sought to the Lord by prayer, for the comfort of all distressed sinners, but not of audacious ones, who are bold presuming upon mercy to run into and continue in any wickednesse. What words he used in praying is

Ccc

not

Cyril. in Esa.  
22.  
Gree/er.

Iosephus.

V. 13.

Hieronym.

Chrysost.

Chrys. Heb.

Not.

V. 19.

not recorded in the Hebrew text but onely in the *Apocriphals* in another language; but *v. 19.* it is said, that his prayer is in the words of *Cozi*, that is, some booke not now extant, but not canonicall Scripture: Of which it is to be held that nothing hath perished, or shall perish, whilst the world lasteth, because by Gods singular providence preserved; whose it is the Hebrew Chronicle makes mention of *Ozai* as a Prophet, saying, Under the reign of *Amon Skellum* prophesied, who was high Priest and *Ozai*. By *Ozai* then is not meant *Esay*, as some conjecture for he was dead long before *Manasseh*.

V. 14.

Josephus

*Afterwards Manasseh builds the outward wall of the city of David, &c.* The Sacred Historian immediately after the returne of *Manasseh* from his captivity sheweth his providence to defend himselfe and his people against his enemies, out of whose hands he had escaped, and then his approving himselfe to be truly converted in the care that he took about religion. *Josephus* contrariwise saith, That he first reformed religion, and then went about those works of defence, neither doth the Sacred History plainly crosse this, but onely relateth the one before the other, and it may be, as in some other things, not regarding order, *ἵερον ὑπολείπον*, the last first. For it is most probable, that *Manasseh* being brought home againe a convert, did without all delay prepare to offer unto God eucharisticall sacrifices, and that he might rightly doe this, first tooke away the altars set up to idols and then erected the altar of the Lord in the proper place, and as he had before drawne the people to idolatry, so now he sought by his godly exhortations to draw them to the Lord, because that therein stood their greatest safety, and this might soone be done; and then in due time the building of another wall for defence might the better be intended. The city of *David* was *Zion*, the wall now built was first westward toward *Gihon*, a brooke of water in a valley there, then towards the fish-gate, which was east, all these parts being compassed with a strong wall round about, which lay lowest. And it is most likely, that whilst the Priests and Levites were busied with some workmen to help about the temple, others were employed about preparing materials for the wall.

V. 17.

V. 18. 19.

2 King. 21. 18.

Judas.

As in the dayes of other godly kings, who also maintained the true religion, so now yet the people persisted to sacrifice in the high places, but to the Lord onely. And of *Manasseh* no more is said, but references are made to other bookes and writings, and *Amon* his sonne succeeded him. But 2 King. 21. 18. he is said to have bene buried in the garden of his house, which was the garden of *Uzzah*, appointing it thus by his last will and testament, as *Iunius* conjectureth, as counting himselfe unworthy for his sinnes to be laid in the sepulchre of the kings of *Judah*. *Tostatus* saith, that the people would not suffer him to be buried amongst the other kings for his great wickednesse past, and indeed although he humbled himselfe and prayed, and was to his kingdome restored, yet his wickednesse was still remembered and punished after wards, 2 King. 23. 26. & 24. 3. It was forgiven to him, and no further punished in his person, but in his posterity, that renewed it, to deterre all men from such profligate wickednesse.

Who this *Uzzah* was from whom this garden is named, is not shewed by any that I have seene but for so much as inheritances passed not from one to another family, he was some man of the family of *David*, whose garden came to the king, for want of another heire, unless by *Uzzah* be meant *Uzziah* the king, who because he died a leper was buried in a field belonging to the kings, 2 Chron. 26. 23. being haply made a garden and for his being buryed there called by his name.

V. 19.

*Amon was twenty two yeares old when he began to reigne, &c. his mothers name was Meshullemeth, the daughter of Charutzi of Iorabab.* Of which *Iorabab* see *Deut.* 10. 7. It was, saith *Ierom*, an ancient towne of the tribe of *Judah*, but whether she or her father were good or evill, it is not said, onely we may gather, that she was no stranger, but a Jew, and so he was no mungrell breed; and by his age it appeareth, that he was borne long after his fathers conversion and so educated in the worship of the true God all his dayes hitherto. Wherefore it is the more strange, which is there related of him: *He did evil in the sight of the Lord, and walked in all the wayes in which his father had walked, worshipping those gods, &c.*

2 Chron.

2 Chron. 33. 23. *He humbled not himselfe as his father did, but encreased the guilt.* So *Iunius* translates it, the Vulgar Lat. *He sinned much more*: Hebrew it is *הרבה חטא* *Hirbe Ashma*, which may be indifferently rendered either way. He was therefore another *Iosiah*, of whom see before, chap. 12. who notwithstanding his good education under *Iehoiadab* turned wicked idolater, and therefore this king came also to the like end, was slaine by his servants, because haply by them and their flattery he had been drawn to idolatry, as *Iosiah* also had been by his, who came and fell down before him and thus enclined his unsetled minde to their impious desires. And it was a judgement of God singularly to be marked, justly coming upon him, that the same should be the instruments of his destruction, who were the instruments of his seduction. And although *Manasseh* his father repented and rejected his idols, yet he was not altogether blamelesse of this wickednesse of his sonne, because he burnt not his idols, but onely cast them out of the city where they remained to be a snare to *Amon*. Neither is he said to have done any thing for the reforming of other parts of his kingdome, but of Ierusalem onely, so that from the countrey, where his corruption remained still it might easily be derived to the city: for a warning to all reformers, not to doe as *Manasseh*, but as *Iehu*, breake down the image and burne the house of *Baal* with fire, and so root out idolatry from Israel forever. But how can it be said, that *Amon* sinned more, seeing he turned not wizard, nor shed innocent blood, that we read of, but onely in idolatry followed his father? *Chrysostome* saith, that he sinned more, because he said, that he would thus doe now and by the example of his father repent, when he was old, and this is to sinne presumptuously. The Hebrew Chronicle, he sinned more, because he burnt the bookes of the law, which is the more probable, because a book of the law being found amongst the rubbish in the dayes of *Iosiah* was brought unto him, as most rare. This also made his sinne the greater because he was taught by his fathers example, but contemned or perverted it: lastly, whereas *Manasseh* repented, he did not, but died in his sinnes, as 2 Chron. 33. 23.

And the servants of *Amon* conspired against him, and slew him in his house, &c. ] Thus through the just judgement of God, he was soon cut off, although the traitours who did this execution are by no means to be justified, but condemned as most wicked bloodshedders, for that they not onely maliciously in way of revenge kill an ordinary man, but the King; whose person is so sacred, that although he be rejected of God for his wickednesse, yet every one of his subjects ought to be so farre from killing him, as that he should fear to cut off the lap of his garment, as *David* did by *Saul*. And therefore the people did well to slay those, that thus treacherously had slain their king, as *David* had before done by him, that said, he had killed *Saul*.

*Amon* being dead, the people made *Iosiah* his sonne king; and buried him in the garden of *Paza*, where it is said *Manasseh* was buried before. They neither put him into so honourable a sepulchre, as other kings that were godly, nor any lamentation for him, as they did afterwards for *Iosiah* when he was slain by *Pharaoh Necho*. Thus a difference shall be put after death betwixt the wicked and the godly, not so much in respect of the more or lesse honourably bestowing of their carcases, but of their souls; as of *Dives* and *Lazarus*.

2 Chron. 33. 23.

Nota.

2 Chron. 33. 15.

Nota.

Chrysost. opus imperf. Chron. Heb.

2 King. 21. 23.

V. 24.  
V. 26.

Nota.

## CHAP. XXII.

**I** *Iosiah* was eight years old when he began to reign, and reigned 31 years, &c. ] And And he is also set forth by his mothers name and parentage, which was *Iedidiah*, signifying the beloved of God, and it seemeth that she had not this name by chance, but the divine providence appointing it, because she bare so excellent a sonne, *Iosiah*, signifying the salvation of God, as he was named before in the time of *Iero-boam*, and prophesied 344. years before he was born, and indeed by him was Israel

V. 1.



V. 2.

saved all his time, both spiritually by being delivered from the bondage of idolatry, and corporally saved from the invasion of torreign enemies.

*He did that which was right in the sight of the Lord, &c.* ] As his father was most wicked, he was most godly, for which cause he is compared with the first king, who was notable for godlinesse, even *David*, from whose wayes he is said not to have declined; that is, his wayes of sincere seeking to promote the worship and service of the true God onely. Whereas v. 3. he passeth immediatly from this to repairing of the temple *anno* 18. of his reign, omitting to say what good he did before.

2 Chro. 34. 3.

This defect is supplied 2 Chro. 34. 3. *In the 8 year of his reign he being yet a child, he began to seek the Lord, and in the 12, he cleansed Iudah and Ierusalem, from the high places, groves, and images, &c.* It seemeth, that he was godly brought up, in that he began so soon to declare himself, what course he would take, viz. follow on in the steps of *David*; which is meant, when he saith, that he then began to seek the Lord. Before this he was too young to make any such expression, and in that he did it now being but sixteen years old, it appears that the grace of God wrought betimes in his heart, and other youth should hereby be stirred up to do the like. Such an other was our *Henry* the 5<sup>th</sup>, who being dissolute before, suddenly turned saint, being very young; and *Edward* the sixth was another very *Iosiah*. In the 12 year, when he was but 20, he sought to reform others under his dominion, by demolishing all idols and their appurtenances in all places, yea in thus doing he proceeded so farre, that he beat the images and altars of *Baal* to dust, and burnt *Baals* priests bones upon them; and passing out of the bounds of the kingdome of Iudah, he purged the cities also of *Manasseh*, *Ephraim*, *Simeon*, and *Nephthali*, yea all the parts of the land of *Israel*. And how hee proceeded in doing this, is more particularly shewed, and more largely, 2 King. 23. 4. although this relation be there misplaced. For it followeth after the repairing of the temple and the covenant making, in the eighteenth, &c. of *Iosiah*, whereas this was done from the 12 to the eighteenth, wherefore it seemeth that the writer of the *Kings* regarded not order so much, but onely to set truly down the particulars done. And the writer of the *Chronicles* putting things in order, regarded not so much to relate every particular, as being a thing done before, and therefore is so brief, as that without any mention making of purging the temple, wherewith indeed this godly king is said to have begun, 2 King. 23. 4. he passeth on to the worke of his eighteenth year, wherein order was taken for repairing the temple. That we may then more fully understand how *Iosiah* proceeded, in purging Iudah and Ierusalem, we must look back from the *Chronicles* to the 2 Kings 23. 4. He commanded first *Hilkiah* the priest and other priests, to carry out of the house of the Lord, all the instruments of *Baal*, &c. and burnt them, and carried the ashes thereof to Bethel, which was, as *Junius* noteth, under the dominion of the kings of Iudah, as being taken from *Ieroboam*, by *Abijam* the sonne of *Reboboam*, a *Chron* 13. 19. and because it was by *Ieroboam* made a place of abominable idolatry, this godly king to disgrace it the more, caused this base dust to be carried thither, as to a most prophane place, and soon after upon the altar there, burnt mens bones, and then brake it down and burnt it to ashes, v. 15. What these vessels were, it is not said, but it may be conceived, that as for the service of the Lord there were precious vessels of gold and silver, as censers, basons, dishes, bowles, spoons, &c. so there were many such for superstitious uses about *Baal*, and the hoste of heaven. Yet as precious as they were, *Iosiah* thought them not fit to be put to any other use, then to be burnt to powder, as the cursed goods of *Iericho*, that there might remain no remembrance of them, for the entangling of others afterwards. And the like care is hereby commanded to all godly princes, and not to do as *Manasseh*, when he turned to remove appurtenances of idolatry onely, and to cast them out, seeing so they may soon be brought in again, as those that he cast out were by *Amon*, but utterly to abolish them. Moreover in speaking of the vessels made to *Baal*, it is added, *and to the grove*, which was, saith *Wolphius*, a place of pleasure near to the Lords house, in one of the courts, where men and women met together and satisfied their fleshly lusts under the

Note.

V. 45.

V. 6.

V. 7.

2 Kin. 23. 4.

Junius.

Bethel was 8 miles from Ierusalem. H. B.

Note.

Wolphiu.

the shade of the trees planted there. But more probably, by grove here is meant the image of the grove before spoken of 2 King. 21. 7. because vessels were not made to groves; but to idols, for the service of which, groves used to be planted where they were worshipped. 2 Chron. 34. 4. The dust of this burning, which is said to have been carried to Beth-el, is carried and strewed upon dead mens graves, that is, the graves of idolaters, to shew the baseness both of idols and idolaters, and what they shall come unto, viz. to be as the dust, which is troden under foot, that none might be infatuated thus any more, to worship any such base and refuse stuff.

*And he caused to cease the wizards, &c. or priests of the idols.* ] Hebr. כמרים sometime rendered one of these wayes by *Ierom*, and sometime another; some, saith *Wolphius*, think that the word cometh from burning, because they carried fire to burn incense to their idols. *Pagninus* deriveth the word from נכמר, to be blacked, because idols priests did put on black garments. Whatsoever they were, it is certain, that they were the servitors of idols, being set up and having maintenance from the wicked kings of Iudah, to do this impious service, like unto which are Iesuites and Monks, to whom maintenance hath been given from princes and great persons, who were superstitious, to perform blinde devotions, whereby they thought good would redound to their souls, and to their whole families. But as *Iosiah* caused them to cease doing so any more, dissolving those nests of unclean birds, and converting their means doubtlesse to better uses; so should all Christian kings do, that would come into favour with God.

*He made the grove also to be taken out of the house of the Lord, and burnt it in the valley of [Chedron, &c.]* This grove is called the idol of the grove, ch. 21. 7. which *Manasseh* made, touching which see there; it is not to be understood as properly spoken of a grove planted with trees, but of an image called the grove, or grove image, because brought out of a grove thither; which is also intimated, in that it was carried as other images and vessels, and burnt in Chedron, and the dust thereof was strewed upon mens graves, whereas not dust, but ashes come of the burning of trees. And indeed it cannot be conceived, how a grove should be in the house of the Lord, or in so short a time, for *Amon* stood but two years, neither did he any other thing, but renew the idolatry of his father *Manasseh*, who planted no grove there, but set up the image of the grove, which also after his repentance, he is said to have cast out, 2 Chron. 33. 15.

*Verf. 7. He destroyed also the houses of masculine harlots or Sodomites, Iunim The stoves in the house of the Lord, The Vulgar Lat. The little houses of the effeminate.* That is, saith *Lyra*, of the priests of that idol, who are so called, because they were gelt. But of this see before in the time of *Aza*, 1 King. 15. 12. and of *Iehoshaphat*, chap. 22. 47. *Where Women weaved little houses to the grove.* That is, saith *Lyra*, curtaines, where with being enclosed as in little houses they prostituted themselves to such as came unto them to the honour of the idol, as the priests commanded them, holding therefore that they did well, for so much as they did not so out of lust, but in obedience. Oh a nation blindly lead, that could be made believe they did well, when they consented to such foule and abominable sinning, and therefore such as needed purgation at this time. Neither is it improbable, seeing Popish priests at this day have the faith of silly women as much subjected to them, as those idolatrous priests had.

*Verf. 8. And bringing the priests out of the cities of Iudah, he defiled the high places, where they burnt incense from Gebah to Beershebah.* ] That is, from one end of the kingdome of Iudah to another, for Gebah was the farthest city Northward in the tribe of *Benjamin*, as *Iunim* noteth from 1 King. 15. 16. and *Beersheba* in the tribe of *Iudah* Southward, *Iudg.* 20. 1. [And the high places of the gates] That is, not sparing the idols of any, but destroying even those, that were set up by great men, and rulers, whose judgement seats were in the gates of the cities and there they had set up altars, amongst whom *Iehoshuah* governour of the city Ierusalem is named as the chiefe. *Wolphius* thinketh, that the priests, who are said to have offered incense in the high places, did it to idols, but *Lyra* better,

2 King. 23. 5.

Note.

V. 6.

Iunim.  
Lyra.

Note.

Iunim.

Wolphius.  
Lyra.

to the Lord, yet because the temple was the onely place, they were caused to leave those places, they being now destroyed, which divers godly kings had before spared, and permitted sacrificing in them; which they would not doubtlesse have done, unlesse the sacrificing there had been to the Lord, as *Manasseh* after his conversion, and *Asa*, who is said in the *Chronicles* to have destroyed the high places, but 2 *King*. 15. the people are said still to have sacrificed in them, he destroyed those, that were made to idols, but permitted those wherein it was sacrificed to the Lord. Moreover, that which here followeth, *viz.* that they had portions of food allowed them to live upon after this, sheweth that they offered not to idols, for if they had done so, they had been idols priests; and so most probably should have beene slaine, as other idolatrous priests were. *v. 20.* He slew all the priests of the high places. But these were onely from henceforth put from their ministry for that their offence, but had maintenance out of the priests meanes allowed unto them, as long as they lived, but no more, I suppose, then necessary for their sustenance, because otherwise they should have suffered onely in their honour, but being for this cause of the burden of his service, it would have been counted as no punishment for their error past. After this example such as are taken from the executing of the office of the Popish priesthood, ought to be judged unfit to be employed in the reformed, if without them enough others may be had: if not, such as turne, may be employed, but the rest not, seeing there is no agreement betwixt God and idols.

*Vers. 10.* He also defiled Tophet in the valley of the son of Hinnom. That is, a pleasant place nigh unto Jerusalem, dedicated to the idol *Moloch*, where they used to make their very children to passe through the fire, being called *Tophet*, signifying *sympanum* a taber, because the priests of that idol played upon tabers at the time of sacrificing, that the noise of the children crying which were offered, might not be heard, as is more at large shewed upon *Levit.* 18. 21. and in the history of *Abaz*. And he is said to have defiled this place, that is, saith *Pellican*, by filling it with dead mens bones, that it might be unfit for sacrificing there any more, see *vers.* 14.

*Vers. 11.* He also broke away the horses, which the kings of Iudah had given to the Sunne, &c. That is, some idolatrous kings of them. But whether these were images of horses onely and of a chariot, wherein the heathen thought the Sunne to be drawne about; or very horses drawing a chariot in honour of the Sunne, is doubted. Christian expositours for the most part hold the first, *R. Solomon* the second, saying, That every morning some were carryed out in that chariot at the Sun rising towards it to salute the Sunne in the kings name. *Wolphius* conjectureth, that the image of the Sunne was placed in a glorious chariot, and that horses being kept for the purpose were at certaine times made to draw it about in honour of the Sunne, which he groundeth upon *Macrobius*, who saith, That there was amongst the Heliopolitans a golden image of *Apollo*, or the Sunne without a beard carried about in a chariot after the manner of the images of the gods, which were carried in pompe at the time of the Circensian playes. And this seemeth to me most probable, because it is said, The kings gave them to the Sunne, not made them, as if they had beene images, and he caused them to cease, as speaking of things living, as before of idols priests, *v. 5.* whom no man doubteth, but that he slew them, and why should we not then in like manner hold, that here the killing of these horses dedicated to such superstition is meant, and the rather because he immediately said to have burnt the chariot with fire, and why not the horses also, if they had been onely images of horses? The place, where this idolatry was done was at the entering of the Lords house, that is, East ward, as thought most apt for the Sunne rising there, and yet not very neare that house, because it is said to have been in the suburbs, at the chamber of *Nethannelech*.

This idolatry *Iuvim* noteth out of *Siraho* to have beene derived from the Persians, and he saith, They were the suburbs of the city of *David*, that is, *Sion*, where the Idol stood.

*Vers. 12.* And the altars which were upon the rooffe of *Abaz* his parlour, which the

Note.

2 Cor. 6. 16.  
V. 10.

Pellican.

V. 11.

Wolphius.

Junim.

V. 12.



*the kings of Iudah had made.*] So excessive was this *Abaz* in multiplying places of idolatry, that he set up some on the top of his owne house, and most probably *Amon* the sonne of *Manasseh* did the like, and *Manasseh* also, for which it is said, [*which the kings of Iudah had made*] but *Iosiah* pulleth them downe, and the altars set up first by *Manasseh* in the courts of the Lords house, and restored againe after that they had been by him upon his repentance cast out, by *Amon* his son.

*The high places also, which were before Ierusalem set up by Solomon, &c.*] Of *Solomons* setting up of these high places see before, 1 King. 11. 7. and what idols those were to the honour of whom he set them up. And the destroying of these is specially named, because this fact argued a notable resolution against all that might be said in regard of *Solomons* wisdom, who set them up, Art thou wiser then *Solomon*? *Iosiah* cared not what might be said, seeing he did that, which true zeale and piety required. And in his example we are taught not to be moved to impugn the lesse any superstition in the Church, because men most eminent for wisdom and learning have long agoe brought it in, used, and countenanced it: for if it be a corruption, true piety will not be hereby hindered from beating it downe, seeing in the wisest there is some folly, and in the most holy some blemishes which we must take heed of, although we reverence them for the excellencies that were in them.

If it shall seem strange, that these abominations were put down no sooner in the dayes of some other godly king his predeceffour, as of *Asa*, *Iehoshaphat*, or *Hezekiah*? It is to be held, that although they were godly and zealous, yet God had one all that while in his minde called *Iosiah*, to bring into the world, who should in purging the Church somewhat exceed them all, that if after this they should fall to idolatry again, they might the more justly be given over into the hands of their enemies as desperate, as indeed they were. And herein haply was figured out, what should be done in these latter dayes of the Gospel, in which a great reformation of religion hath been made, but it shall come to more perfection yet, the Iewes being also converted; and when after this a relapse shall be made again, destruction by the Lords last coming to judgement shall soon follow. This doubt also touching former godly kings, why they suffered these abominations to stand in their dayes, hath been further resolved upon. 2 King. 18. 4. Of these high places it is said, as of *Tophet*, v. 10. *he defiled them*; and to expresse how, v. 14. he is said to have filled the places, where idols were worshipped, *with dead mens bones*.

*And he destroyed the altar at Bethel, which Ieroboam had made.*] What power he had thus to do, seeing Bethel was in the kingdome of Israel, over which, according to the first division of the two kingdomes, the house of *David* had no dominion, see before upon v. 4. But forsomuch as v. 19. he is said to have destroyed idolatry also, in all the cities of Samaria, and 2 Chron. 34. 6, 7. in Simeon and Manasseh, Ephraim, and Nephtholim, and even all over Israel, which were subject to the Assyrians, it is apparant, that his zeal carried him in his holy warre against idolatry, not onely throughout his kingdome of Iudah, and other parts actually under his dominion, but also through all other parts, where any Israelites yet dwelt, as belonging anciently to the house of *David*, and without doubt being now willing to subject themselves to that house again, or brought under by his power, which those poor people were not able to resist. Onely it is probable, that he bauked the cities of Samaria it self, as being inhabited by strangers. *Iunius* thinketh, that Ephraim Manasseh, &c. in this place are meant onely such as in those tribes were willing, because in the dayes of *Hezekiah* his grandfather, it is said, that many of them came to the passcover to Ierusalem. But in such places doubtlesse, they would of themselves have beaten down idolatry, and *Iosiah* should not have needed to come amongst them for that purpose. Wherefore I think rather, that he did this whether they of the place were willing or unwilling, not without some reluctance and danger, which might follow to him from the king of Babylon, or Assyria, when he should hear of his bold attempt amongst a people subject unto him, in a matter of so great consequence, viz. the alteration of religion, which commonly beareth more sway with conscionable men, then any other thing. This then shewed a most

great

V. 13.

Note.

Note.

V. 15.

Iunius.

great courage in *Iosiah*, carrying through all difficulties; and the difficultie of doing this will appear the greater, if we consider how long idolatry had continued in the kingdome of Israel to take the deepest rooting; viz. even from the beginning of that kingdome, in which there was never any other king but an idolater. Touching the altar at Bethel in particular, it is noted, that his destroying that was prophesied of in *Jeroboams* time 1 *King*. 13. and also the burning of mens bones first upon it, which was now fulfilled by *Iosiah* his taking them out of their sepulchres and burning them there, thus to defile and make unfit for any such worship for ever this place, which had been formerly this way so grossely abused. Whose bones these were it is not said, 2 *Chron*. 34. 5. he is said, to have burnt priests bones upon their altars; whereby we may gather, that these were the bones of idolatrous priests, who had served there in their life-time; and if any shall think hardly of this fact against the bones of the dead, which had no sense of that which was done unto them, it is justified by the prophesie, whereby he was appointed so to do, and the Lord would have it so done, to shew the abomination wherein he had idols servitors, in that he provided that they should have no rest in their graves, as others commonly have, but be disgraced to the uttermost; and the burning of their bones after death, was a demonstration of their burning in hell fire, to which, idolatry and other foul wickednesses do make all men liable. And this judgement was just, that they who had sacrificed beasts to the devill, should for their bestiall stupidity shew here, be themselves sacrificed as beasts; the devill being thus dishonoured in his servitors, where they him most had honoured. Whereas the Antichristian sect have some time done the like, against the oppugners of idols and Antichrist, as against *Robert Grosset* bishop of *Lincoln*, and *Bucer*; it was by a zeal, but not according to knowledge, as in those of whom Christ speaketh, *the time shall come, that they which kill you shall think that they do God service*. For the time that this was prophesied of, it was above 300 years before, as hath been already noted, and not till now accomplished, whereby we see, that the words of God shall take effect, and judgements threatened shall be executed, although they may seem to be long deferred, see this also in many examples more.

Note.

Job. 16. 1.

Note.

V. 17.

Lyra.

Tostatus.  
R. Solomon.

And he said, *What title is that which I see the men of the place said, it is the sepulchre of the man of God, &c.* Because *Iosiah* noted this sepulchre above all the rest, there are divers conjectures about it. *Lyra* saith, that it was highest, having a pillar standing at one end, in which was a large inscription, so as was not in any of the rest, and this might well move the king to look at it, and thus to enquire. *Tostatus*, that he was moved by the instinct of the spirit to note it, that his bones might rest in quiet. *R. Solomon*, that bryars growing about the other sepulchres, here grew balm; for the *Rabbins* have inventions for all things. However, it was noted and declared, what sepulchre it was, and it was left untouched; and thus the old prophet, who had deceived this, rested in quiet also, seeing he was laid in the same sepulchre. But the greatest wonder is, that the men of that place so well knowing this, were not moved to abdicate idolatrous worship. But most probably they believed not, till they saw it fulfilled.

V. 19.

From thence the king going on to Samaria her cities, destroyed all the high places, and burnt the priests upon their altars. 2 *Chron*. 34. 7. He is said, to have destroyed all the idols throughout all the land of Israel; that is, where the Israelites inhabited, with whom he had to do. But in Samaria, where strangers inhabited that were of other nations, it is not likely that he meddled: because also it is said, 2 *King*. 17. 41. *They feared the Lord, but served idols, both fathers, and children, and childrens children to this day. Then he returned to Jerusalem.*

All this being done from the twelfth of *Iosiah* to his eighteenth year, that is, in six years, in which time also it seemeth, that a collection was made for the repairing of the temple, now the godly king taketh order for this work. 2 *King*. 22. 3. *In the eighteenth year of his reign, he sent Shaphan to the house of the Lord, to bid Hilkiah the high Priest prepare the money, which the porters had gathered of the people, &c.* Nothing had been done for the reparation of the temple, that we read of, since the time of *Iuash* and *Iehoiadah*, the high Priest, which was before this 234 years,

2 King. 22. 3.

18 of *Ioash*, *Amaziah* 29, *Vzziah* 52, *Iotham* 16, *Ahaz* 15, *Hezekiah* 29, *Manasseh* 5, *Amon* 2, *Iosiah* 18. Wherefore it is probable, that it was in great decay again, which being etyped then in the twelfth year of his reign, the temple was purged, and order, as is here intimated, was presently taken to collect moneys for this work, as had been done before under *Ioash*, 2 *Kin.* 12. 4. where the same is said, that is here, of putting the moneys collected into the hands of overseers of the work, and not requiring an account, and therefore shall not need to be here expounded again. Onely it is to be understood, that 2 *Chron.* 34. 8. things are more exactly set down, for it is said not onely that *Shaphan* the Scribe was sent, but also with him *Maasiah* the governour of the city, and *Ioash* the recorder, to confirm the house of the Lord, so *Iunius*; but the vulgar Latin, *to repair*; respecting rather the sense, then the proper signification of the word.

2 Chron. 34. 8.

Who came to *Hilkiah* and delivered unto him the moneys gathered of the *Manassites*, *Ephraimites*, and all *Israel* and *Judah* by the *Levites* the porters, when they returned to *Jerusalem*.] Whereby it appeareth, that there was not a chest set with an hole, as in *Ioash* his time to put moneys in, but that whilest *Iosiah* went about destroying idols and altars in all places, they went about gathering moneys for this worke. And in speaking of the work to be done, he addeth, Which is not in *Kings*: and for the rooofe of the houses which the kings of *Judah* had destroyed] That is, as *Junius* conjectureth, of the Priests and Levites houses about the temple, which haply *Manasseh*, when he persecuted and slew the priests opposing him in his idolatry threw downe, and *Amon* likewise, if he upon his repentance repaired them againe. Moreover it is here more expresse, to whom the moneys for this work were delivered without calling them to an account, because they were most faithfull, viz. the overseers of the work, *Iasaph* and *Obadiab*, Levites, Merarites, &c. And such, faith *Pellican*, ought much more to be made Bishops, that is, overseers of the spirit: building under the Gospel, and not any unfaithfull, or not thoroughly approved for their piety and good conscience.

V. 9.

11.  
Junius.V. 13.  
Pellican.  
dior.

V. 14.

And when they brought forth the money which had been brought into the house of the Lord, *Hilkiah* found the booke of the Law, &c.] It seemeth, that the Levites, who gathered these moneys, v. 9. brought them to the high priest and so they were laid up in the treasury of the temple, untill the kings officers coming, they were before them brought forth againe by the care of the high priest, as had beene done in *Ioash* his time, that they together might take order with the overseers of the worke to have all things done herewith, that were needfull about the temple. But whereas in *Ioash* his time besides reparations, that were done, divers gold and silver vessels also are said to have been made of the overplus money, 2 *Chron.* 24. 14. here nothing is spoken of them although some, because the word *consecratur pecunia*, is used in the Vulgar Lat. hold it to be obscurely intimated, because that word is used to set forth the making of vessels of silver, but *Iunius* renders it better, *absolutat*, and if the making of it out into vessels were meant, what should there have beene for the reparations? It is most probable, that *Hezekiah* reigning so lately, from whose time no vessels were taken out of the temple, he left it sufficiently furnished, being a king of so great wealth, as he was, and so there was at this time no need of supplying these, although *Iosephus*, who is in many things of little credit, saith the contrary.

Sallianus.

Touching the book of the Law said here at this time to be found accidentally as *Hilkiah* took out the money out of the chest in the treasury, it may seeme strange, that it should be spoken of as so rare, seeing such a book was appointed to be kept alwayes in the Arke, and also by the king, that he might continually read therein: some of the Hebrews say, that *Amon* had burnt the books of the Law, which he could finde, in so much as it was thought, that they had all perished; and if it were so, no marvaile, although this being found was produced, as a thing so rare and presently carried to the king. How ever, it is certaine, that so few books of the Law remained in the land, by what meanes soever they were destroyed, that neither the high priest, nor the great Princes of *Judah* knew, where to finde one at this time, till that *Hilkiah* lighted accidentally upon this which haply his predecessor

Exod. 25. 16.  
Deut. 17.

cessour



cessour had hidden here from wicked *Amon*, and then dying left it, no man knowing thereof. For it may be conceived, that there were in those dayes very few such bookes, before that any thing was done against them, because we read not of any but that put in the Arke, and a copy before the priests, the Levites, and another written out of that for the kings use, *Dent. 17.15, 16*. Of the Levites copy see also, *Dent. 3.19*. and how it was ordained, that they should reade out of this book to the people at the feast of tabernacles, and the Law should be written in plaster upon stone in a publique place, where every one might read it. In processe of time notwithstanding it seemeth, that they were multiplied so, that in every Synagogue there was one under the hand of the Rector or Ruler of the Synagogue, because it is said, that *Moses* was read in their Synagogue every Sabbath day, and because this reading and expounding, (which commonly went together for which it is said, *Moses is preached when he is read*; and *Ezra* is said to have done thus) was by the priests; it is said, *The priests lips shall preserve knowledge, and they shall enquire the law at his mouth*. The ten Commandements were indeed at the first made common, for every father was bidden to write them upon the posts of his house, and to talke of them to his children continually, that they also might know them, but all the books of *Moses* here called the book of the Law were more rare, as may be gathered from that which hath been said, till that afterwards divers copies being written out, every Synagogue was furnished with one, and most probably some, that were godly disposed, were at the charge to have them in their private houses. If it had bene so yet in *Amons* time, he could not so easily have deprived the Church of this treasure, and now that one was preserved in the treasury unknowne to any man living, it was the wonderfull providence of him that was the Authour of this blessed book, that although heaven and earth shall passe away, yet not one jot or tittle of the Law should perish till all be fulfilled. And whereas not onely the books of the Law doe so much abound amongst us, but of the Gospel also at this day, we see, how much we are bound to God, if the commonnesse of these divine books make us not to sleight and neglect them.

The book thus found by the high priest was by him delivered to *Shaphan*, who carryed it to the king, and after relation made of the moneys taken and delivered for the building, he told him of this book, and read it before him; and when *Iosiah* the king heard it he rent his garments, &c. The place in which he read, that troubled the good king so much, was as *Ierom* conjectureth, *Dent. 8.9*. but there be many Chapters more in that book containing terrible threatenings against transgressours of the Law, in hearing any of which, and considering the wickednesse of that land a tender heart could not but be smitten. For both his fathers had foulely sinned and the people by grosse idolatryes, which never goe unaccompanied with many other abominations, for which he saw, that grievous judgements hanged over the land, and therefore he sent immediately to enquire of the Lord by *Huldah*, a Prophetesse, by what means they might be prevented, and most probably that she might pray for the averting of them, as *Hezekiah* had formerly sent unto *Esay*, when the kingdome was in danger by *Sanneherib*, the king of Assyria. Of rending garments to shew the sorrow of the hart hath been spoken before, but for the person, to whom he sent, it may seeme strange, that it was not to *Jeremy* rather, being a Prophet of more note and a man, then to a woman: for that he had begun to prophesie five yeares before this appeareth, *Ier. 1. 2*. even in anno 13. of *Iosiah*, whereas this was done anno 18. so that they doe ill, who bring a reason of this from his minority, saying, that he had not yet begun, or being but young was not so venerable. And as ill doth *R. Solomon* in saying, that the king feared to send for him, because he thought he would be more rigid; but a woman, who is by nature more tenderly affected, more milde. For both the king knew, that either of them would speake, as God directed without varying any jot therefrom, for even so *Balaam* himselfe had done; and being so cast downe by hearing the book read, he doubted not certainly, but that from either of them both he should heare of comfort.

The cause then of his sending to *Huldah* rather then to *Jeremiah* was, for that she dwelt

Dent. 27.8.

A 7.15.

Nehem. 8.  
Mal. 2.7.  
Dent. 6.

Note.

2 King. 22.8.

Hieronym.

R. Solomon.

dwelt nearer, even in some part of Ierusalem. For she is said to have been *the wife of Shallum the keeper of the wardrop* and to have dwelt in Ierusalem in *Milnech*, for so the Septuagint read it, reteining the Hebrew word, but the Vulgar Lat. and other expositours render it [*in secunda*] that is, either the second gate of the wall, as *Ierom*, or upon the second wall; for *Hezekiah* built another wall, as *Lyra*, or the second part of the city, as some others dividing it either into two or into four parts, as *Wolphius* saith. But *Jeremiah* his dwelling was at Anathoth in Benjamin about two miles from Ierusalem. And haply he was at this time further off, reproving and threatning sinne in another part of the land of Israel, to which he was sent. And it was not without a speciall providence, that they went to her, that this weaker sexe might not be despised; but forso much, as sometime God hath vouchsafed to make women instruments of revealing his will touching things to come, as well as men, as *Deborah* before, and *Miriam* the sister of *Moses*, and *Hannah* after, &c. they might according to their good endowments, have their due honour, and that marriage might not be vilified so much as it is, amongst popish teachers, seeing it hath pleased God to inspire with his spirit, even married women, and men; for some of the prophets were married men, and the high Priest also, who oft times prophesied, as high Priest of that time, as *Caiaphas* did. Whereas *Wolphius* seeketh a proof of prophetesses under the new Testament, from 1 Cor. 11. where it is said, *A woman praying or prophesying with her head uncovered*; saying, that although other women must in the congregation be silent, yet hereby it is shewed, that such as had the spirit of prophesie, were left at liberty to speak there; he is in this contrary to the current of other expositours, who generally hold, that they are spoken of as prophesying, that are present at the prophesying of the word. And although women have prophesied even under the new Testament, yet it hath not been publicly in the congregation, but privately.

But to return again to *Huldah*, some Hebrews think, that *Shallum* her husband was uncle to *Jeremiah* his father; whereas also some expound the wardrope of the priests, others expound it of the king, and *Ierom* gathereth yet somewhat more from their going to her a woman, viz. that this was done to the reproach of men in those dayes, and to shew, that there was not a good man, who was worthy to be consulted with. But how this can stand, seeing *Jeremiah* lived then, and *Baruch*, and *Zephaniah*, I cannot see.

Say to the man that sent you unto me, &c. ] She doth not say [*to the man*] without adding any word to set forth his dignity, out of a minde neglecting to give honour to so great a person, but as Gods deputy she onely uttereth the words of God, with whom there is no respect of persons, or giving of titles, but the king is as another man. Yet when she cometh to speak comfort to him, she altereth her phrase, and saith; *But to the king of Iudah, &c. v. 18.* To intimate, that although a king is not made by his dignity to differ from another ordinary man before God, yet when he is godly, he shall be honoured even before him, as he is, with the title of a King, or the Captain of my people, according to the name whereby God calleth *Hezekiah* to *Esay*, when he sent him unto him. Her saying unto him from the Lord, consisteth of two parts; First of a threatning to the place and to the inhabitants, of all the judgements contained in the book, which should not be turned away, together with the reason, because they forsook the Lord, and offered incense to other gods, this being the greatest provocation of all others, and therefore solely mentioned, although they were full of other wickednesses also, as all other idolaters are. And she speaketh of that which was written in the book for the credit thereof, that we might know all things to be most true and certain, which are herein written, and so tremble at hearing the judgements threatned in this book. And she threatneth these judgements without any hope of reversing them, because the Lord, who put these words into her mouth, saw into the wicked hearts of the people, although when the king made a reformation, they seemed to consent unto it. For that their hearts were still bent to idolatry, which was now destroyed, appeareth, because *Iosiah* was no sooner dead, but the kingdome returned to the former vomit, doing as in the worst dayes of *Manasseh*, both by idolatry and shedding inno-

cent

Hieron. de quest.  
bebr.  
Lyra.  
Wolphius.

Note.

Hieron. lib. 2.  
cont. Pelagium.

V. 15.

Note.

V. 16, 17.

Note.

cent blood, chap. 24. 3. and then they fell into the hands of the king of Babylon, according to this threatning, and others before going. Otherwise, if their hearts had been as *Iosiahs*, they should not have been threatned with the abiding of Gods judgements upon them, without any means of escape, seeing he is gracious to all that truly repent, even when his threatnings are most peremptory and terrible, as to Nineveh, and *Manasseh*, although not amending when he was threatned, yet amending afterwards, his compassion was extended towards him, to take him out of his miserable captivity, and restore him to his kingdome, as hath been before shewed.

V. 18.

The second part of her saying, was touching comfort to godly *Iosiah*, because his heart melted at the hearing of the threatnings of the law, he humbled himself, rent his garments, and wept, and prayed, as is implied, in that the Lord saith, *I have heard*; the bringing of these judgements should be respited during his life time, who he promisseth, shall be gathered to his fathers in peace. Touching which last clause, if it be doubted, the common answer is, that although *Iosiah* thirteen years after fell by the sword of the king of Egypt, yet it may truly be said, that he died in peace; that is, the kingdome enjoying peace, and not being annoyed with war by any enemies, but remaining free from the miseries which warres bring, to the end of his daies: because that king of Egypt moved not warre against him, but professed the contrary, and whereas he perished by his sword, it was by his own seeking, neither did he any more hostile act against the kingdome of Iudah, when he was slain, untill three moneths after, when the time was come that judgements should begin to work against that place, for the peoples horrible wickednesses. Moreover, as *Lyra* hath it, he is counted to dye in peace, that dieth, before he seeth the destruction of his people and true religion, which to wise men are so grievous, that they prefer dying, before living to see such things; as it is said, 1 *Machab. 3.* and it is worthy the remembring to this purpose, that *Titus* the Romane Emperour said to certain priests of the Iews, who escaped hardly from the burning of the Temple, and craved of him to grant them their lives, he commanded, that they should be slain, saying, that they were of degenerate mindes, who desired to overlive their temple and god. He also saith, that he died in peace, because in full assurance to be saved everlastingly, forsomuch as he was a true saint of God. But the former doth best agree, because the peace spoken of was not internall, but externall; the kingdome not being infested by any warres, as it should be afterwards, when so holy a king being gone, and not another good one left to stand in the gap, judgements should have full scope to enter in. And these words, *that thy eyes may not see all the evils which I shall bring upon this place*, do plainly shew this to be the meaning. Whence note, what benefit cometh by the godly and zealous, it is by such, that all the kingdome is preserved from ruine, seeing it was kept off from Ierusalem, for *Iosiah* his sake whilest he lived, but so soon as he was dead, without any long delay, the flood-gates of Gods judgements were set open upon it.

2 Chron. 36. 2.

Lyra.

Note.

## C H A P. XXIII.

V. 1. 2.

*Iosiah* hearing the Lords answer, immediately gathereth all the people of Iudah and Ierusalem, before the house of the Lord, both great and small, and having read the words of the book in their hearing, they entered into a covenant to keep these laws, with all their heart, and not to sinne against them any more. Yea, as is added 2 *Chron. 34. 33.* he rested not in this, but removed all abominations out of all Israel, and caused all in all parts to follow the Lord all his dayes. The godly king thought it necessarie, when the land was in so great danger, to binde himself and the people by oath, from going after idols any more, as being a course taken before by *Asa*, 2 *Chron. 15. 12.* and by *Iehoiadab*, ch. 23. 16. and by *Hezekiah*, ch. 29. 10. grounding doubtlesse upon that fact of *Moses*, after the giving of the law, who

caused



caused the people to make a covenant, to keep the things therein contained, confirming it by sprinkling blood upon them. For the tie of a covenant is so sacred, and so strongly binding, as that none but such as are desperately mad upon sinning, dare break it, because whoſo breaketh it, diſſolveth the bands of his ſouls marriage with God, and is actually divorced, and ſo excluded from all benefit of his protection from miſeries here or hereafter.

Now *Iosiah* is ſaid to have made this covenant with all his heart, and the people did outwardly all binde themſelves alſo, but diſſemblingly, as appeareth by *Ieremiah* his complaint, that they turned not with all their heart, but faſly, or deceitfully; for which he ſaith, that rebellious *Israel* was juſtified before *Judah*, becauſe *Judah* added to all her abominations hypocriſie, and therefore *chap. 4.* he biddeth them to breake up the fallow ground of their hearts and not to ſowe amongſt thornes; that is, having ſtill an impious and perfidious heart. If it be demanded why *Iosiah* did thus now, ſeeing for his owne time he was by the promiſe of God ſecured, and afterwards the threatening was ſo peremptory, that there was no hope of preventing the judgements? *Anſw.* When any promiſe is made, the faithfull know, that tacitly it is implied, that they ſhould with all diligence uſe all good meanes to obtaine it, and when judgements are threatened, as againſt *Nineveh*, they may be by true repentance averted. Wherefore *Iosiah* forbeareth not to doe his beſt to make ſure the promiſe, and if it might be, to avert the judgements threatened againſt the land.

And for this cauſe next unto the covenant he calleth to the keeping of a paſſeover in a moſt ſolemne and religious manner. *v. 21.* For although here from the *4. v.* hitherto the purging of the temple, &c. from all idolatrous pollution cometh betweene, yet, as hath been before ſhewed, it went before and followed not after the making of the covenant, and therefore of all that, it hath been already ſpoken. And *2 Chron. 35. 1.* the keeping of this paſſeover is ſet forth immediately after the making of the covenant and that moſt amply, whereas here it is only mentioned moſt briefly. But there is 1. mention made of the time, the fourteenth day of the firſt moneth. 2. Of the prieſts, that miniſtered about it. 3. Of the Levites, that killed and ſleaed the ſacrifices. 4. Of the number of kids and lambes out of the flock given by the king, *v. 7.* 5. Of the number given by the princes of the Prieſts and Levites, *v. 8, 9.* 6. Of their boyling for all the people and for the prieſts and themſelves, who were buſied about ſacrificing till night, *v. 13, 14.* 7. Of the Levites the muſicians, who ſtood to play upon inſtruments of muſick, *v. 15.* 8. Of the continuance of this ſolemnity, viz. ſeven dayes, *v. 17.* 9. This paſſeover is praized above all, that had beene kept, ſince *Samuels* time, *v. 18.* 10. It is ſaid to have beene kept anno 18. of *Iosiah* his reigne, *v. 19.* that is, the ſame yeare, that the repairing of the temple was made. Yet here alſo this paſſeover is in like manner praized and before others preferred, that had been kept, ſince the dayes of the Iudges, and the time is alſo ſet down, viz. anno 18. *v. 22, 23.*

But whereas *2 Chron. 35. 3.* it is ſaid, *And he ſaid to the Levites giving underſtanding to all *Israel*, ſanctifying them to the Lord, put the holy arke in the houſe which *Solomon* built, &c. There is no burden for you to carry upon the ſhoulder now, ſerve the Lord your God and his people *Israel*.*] It may be demanded, where the Arke now was, and whether out of this houſe, and when it was carried out, becauſe we never read, that it was carried out ſince the time that *Solomon* placed it there. *Ierom* ſaith, that it was carried out by *Ahaz*, when he ſet up idolatry in the Lords houſe and ſet in the houſe of *Shallum*, the husband of *Huldah* the Prophetesse, where it continued, till that *Iosiah* cauſed it at this time to be fetched away by the Levites into the Lords houſe, being the proper place thereof: and *Cajetan*, that the wicked kings of *Judah* moſt probably remembering, what damage was done to the Philiftims, when the Arke ſtood by *Dagon*, their idol, durſt not let it ſtand in the temple, when they worſhipped idols there, but cauſed it to be carried out into ſome other place. And the kings ſending to *Huldah* the prophetesse to conſult with the Lord is thought by ſome to favour the relation of *Ierom*, that it ſtood in her husbands houſe. *Lyra* having recited that, which *Ierom*

D d d

hath,

Exod. 24.

Jer. 3. 10.

V. 21.

2 Chron. 39.  
1, 2.

V. 3.

Hieronym. in  
trad. Heb.

Cajetan.

hath, saith, that in an Hebrew Gloffe it is said, that the Arke was not carried in *Ahaz* his time out of the temple, but when *Manasseh* set up an idol, he removed the Arke to another place in the temple, that he might make roome for that idol to be placed there, and so it was not brought at this time from any other house but from some other part of the temple to the most holy place, where most properly it ought to stand. But he excepteth against both these, against the first, because *Hzekiah* reigning after *Ahaz*, who was so full of zeale, would not doubtlesse have suffered the Arke in any other place all the time of his reigne, and against the second, because the Levites might not come into the temple, but the priests onely, and therefore, if it had stood in any part of the temple out of the proper place, *Iosiah* would have spoken to them and not to the Levites to remove it in. And he resolvethe, that it was carried out by *Manasseh*, and now at *Iosiah* his appointment brought by the Levites to the Temple, of whom the Priests receiving it, carryed it into the most holy place. But against this it may as well be excepted, because *Manasseh* was converted and lived many yeares after, in which time it is not to be conceived, but that if he had carryed out the Arke before, he would then have brought it in again. Wherefore, if it were now brought in, that conjecture seemeth the best to me, whereby it is held, that *Amon* the sonne of *Manasseh*, that was worfe then his father, proceeded to this height of impiety to caule the Arke to be carryed out, and it having stood so till he was cut of and during the time of *Iosiah* his minority, and till he had found the booke of the Law, he now appointed it to be brought and set in its place, where it should rest; neither should the Levites, as in times past be troubled with carrying it upon their shoulders any more; so that they might the more freely attend upon their other ministrations. But *Iunius* admits not of any such sense of the words, as may imply, that the Arke had been carryed out, and was now brought in again: for he rendreth them thus. *And he said to all Israel preparing the holy things of the Lord, put them before the Arke in this house, &c.* Which reading although I approve not, (because I have before rendred them otherwise verbatim according to the Hebrew text, neither can the words well beare it, seeing there is no word signifying *preparing*, or *before the Arke*, but plainly *put the Arke in the house*, and it is improper to say of the sacrifices, which must be meant by the holy things, if it be so rendred, *put them in the house*, sith they came no nearer then the court, (where the altar to sacrifice upon stood) yet I cannot but approve of that opinion, whereby it is held, that the Arke was not hitherto removed out of the house where it should stand, since the time that it was placed by *Solomon*, so that it needed not now any carrying in, as most expositours imagine, because the carrying it out in the most corrupt times is no where spoken of, whereas if it had been, doubtlesse it should not have been passed over in silence, being an impiety so remarkable, and the manner of bringing it in with all solemnity (as was requisite,) would have followed, whereas nothing is said hereof a lastly, as *Pellican* hath it, the Prophets of those times most probably would have earnestly called for the restoring of it to the place, if it had been taken out, seeing no sacrificing could be acceptable, or seeking unto God, but before the Arke. But whereas he hereupon inferreth a fault to be in this place through the negligence of the Scribes, it is by no means to be given way unto, as being of dangerous consequence, as I have sometimes said before. If it be demanded then, how could he bid them set it in the house, if it were never carryed out, but stood there already? I answer, the word *נָתַן* set or put doth not onely signifie thus much, but also *suffer or permit* it, for the word *נָתַן* whereof it cometh, hath all these significations, wherefore if we render it, *suffer the holy Ark in the house*, the meaning will be nothing else, but as the next words imply, the Levites were since *Solomon*'s time exempt from this work of carrying the Ark upon their shoulders, seeing it was to stand fixedly in the most holy place, therefore as they might by reason hereof, he biddeth them now to attend wholly upon the service of this pascall solemnity. For the first words of this verse the Vulgar Lat. hath, *At whose instruction all Israel was sanctified*: respecting rather the sense, then the translating of the words: seeing they are therefore said to sanctifie them, because they made them understand how this was to be done,

Junius.

Pellican.

done, and the truth is said to sanctifie, because when a man being instructed herein receiveth it, he is renewed unto holinesse thereby.

Whereas v. 4. he biddeth them according to the divisions of their families made by *David* and *Solomon*, to prepare for the people, as was appointed by *Moses*; the meaning is, according to their divisions into severall families, 1 *Chron.* 26. they should kill the lambs for the passeeover to be kept by all Israel, preparing for each family a lamb, for so *Moses* appointed, *Exod.* 12. They did this indeed themselves by the first institution, every one in his own family, because they wanted a publike place to come unto; but now, there being a temple, this feast must be kept before it, and because in the publike place, to which all assembled together, the publike Ministers must do this service for all, as is shewed v. 11, 12. that they did; and it is not to be doubted, but as *Pellican* hath it, that the Levites being present, taught them the right order and ceremonies to be observed in eating the passeeover, that they might not erre hereabout, and how prepared, being sanctified from all uncleannesse, they ought to come unto it, see also for this *vers.* 6.

For the number of cattle given now to furnish this solemnitie, they were exceeding many, viz. of small cattle out of the flocks 30000 given by the King, and of greater out of the heard 3000, &c. and these are said to have been given to the people; the godly King, and Princes after his example, and the Princes of the Priests and Levites also, thus providing, that the passeeover being no burthen to them, because their flocks were not hereby diminished, they might the more cheerfully keep it. And all these cattle thus given, were partly spent by severall families, according to the institution, and partly in eucharistickall sacrifices, a great part whereof went every of these dayes to the offerers to feast and make merry withall. The blood, which the priests are said here to have sprinkled, was upon the altar, as *Levit.* 3. and whereas the Levites fleaed them, it was not because their office required it, but for necessitie in respect of the multitude of sacrifices, as before in *Hezekiah* his time, *chap.* 29. 34. whereby it appears, that this ought to have been done by the priests, but now as need required, the levites help them herein.

And they sod the Passeeover, &c. ] The vulgar Latin, *they roasted it*. And this indeed doth best agree with the ordinance of *Moses*, *Exod.* 12. 8. But the word here used, doth first and most properly signifie to sethe, for it is *בש*, but as *Pagninus* noteth, it sometime signifieth to roste, and so it must be understood here, because the pasch raw or sodden is forbidden, *Exod.* 12. 8, 9. whereas this here is said to have been done, as was appointed by *Moses*. And the other holy things were sodden in pots, that is, the flesh of the sacrifices, for so it ought to be.

All Israel being provided for thus by the Levites, they finally provided for themselves and the priests, who ate the passeeover last of all, because they had no leisure for sacrificing till night, and for the Levites, Musicians, and Porters, who kept them all this while to their stations, the musicians to sing and sound over the sacrifices, and the porters to keep the doors.

In concluding this history it is said, that such a passeeover as this had not been kept since the dayes of *Samuel*, by any of the kings of Israel, 2 *King.* 23. 22. from the dayes of the Iudges, by any of the Kings of Israel or Iudah; both to the same effect, because *Samuel* was the last of the Iudges, but in Kings not onely the Kings of Israel, but of Israel and Iudah are spoken of; because passeeovers had been kept, not onely whilst all Israel was united under one king, but also after it was divided, by godly kings that reigned over Iudah in particular. Whereas the time is extended to the dayes of the Iudges, *Lyra* noteth, that no passeeover is commemorated to have been kept in the time of the Iudges, but onely in the time of *Iosiah*, *Iosh.* 5. 9. but that passeeovers were kept from year to year, when they had godly Iudges or Kings, is not to be doubted, although not commemorated, sith it is not the manner of sacred historians to set down the solemn feasts, which were commonly kept of course, but when there was somewhat extraordinary in the keeping of them, as in the time of *Hezekiah*, and now in the time of *Iosiah*. For that in *Hezekiah* his dayes was extraordinary for the time, the second moneth, and the keeping of it seven and seven dayes, the congregating not onely of Iudah, but of the other

Job. 17. 17.

V. 4.

Pellican.

V. 7.

V. 13.

V. 14.

V. 15.

V. 18.

Lyra.



kingdome alſo to it, viz. many tribes thereof, and the great number of cattle then offered, viz. 1000 bullocks, and 7000 leſſer cattle by the King, and 1000 bullocks, and 10000 leſſer cattle by the Princes, and the moſt joyfull keeping of this feaſt, like the joy in *Solomons* dayes, 2 *Chron.* 30. 26. And this in *Iosiah* his time was yet more extraordinary, becauſe it is ſaid, none like unto it had been kept before, and therefore neither in the time of *Hezekiah*. But wherein did this exceed that?

*Anſw.* Firſt in the time, this being kept the firſt moneth, as was primarily appointed that in the ſecond through the neceſſitie of the time. Secondly, in the univerſality of the congregation gathered to this out of all *Iſrael*, for he brought them all to follow the Lord, *ch.* 34. 33. Whereas in *Hezekiah* his time, ſome onely are ſaid to have come out of the tribes of the kingdome of *Iſrael*, to that paſſeover. Thirdly, in the ſanctitie of all that came, for they were taught by the Levites firſt to do this; whereas at that were many out of the tribes of *Iſrael* eating in their uncleannesse, but *Hezekiah* prayed for them, and ſo it was forgiven. Fourthly, now were all the claſſes of the Levites employed, in preparing and killing even that, which was for the eating of all *Iſrael*; then they killed onely, and for the unclean only. Fifthly, the ſingers and players upon inſtruments, kept them to their ſtations all day, the Levites providing for them alſo, but then not, as we reade of. Sixthly, in the number of cattle given by the king to the keeping of this ſolemnitie 30000 ſmall cattle, and 3000 oxen, whereas by *Hezekiah*, onely 1000 and 7000 were given. But whereas *Iosephus* will have the preference to be in his keeping it more exactly, according to the ordinances of *Moses*, he is not to be heard, becauſe this were a derogation to *David*, *Hezekiah*, and other godly kings, as if they had not in ſo materiall a point of religion kept them to the rules preſcribed, If any man ſhall wonder, why the keeping of the paſſeover was made ſo great account of, when as it conſiſted of nothing, but eating, and burning fat in the fire. It is to be underſtood, that the thankfulneſſe to God for their deliverance out of *Egypt* expreſſed hereby, was the thing in eſteem, and faith in *Ieſus Chriſt*, of whom this was a figure, and obedience to Gods will, when as other nations ſacrificed to falſe gods, in abhorring from that, and ſacrificing abundantly to the true God. And obedience, faith and thankſgivings, in ſolemn manner are ſtill the duties moſt acceptable; ſo that there be no ſparing of coſt withall in contributing to the maintenance of that which tendeth to his praiſe, or charitie to his poor.

*Iosephus.*

Note.

2 King. 13. 22.

*Although there was not ſuch a Paſſeover as this, &c.* ] The vulgar Latin, for there was not, &c. But *12* here uſed, ſignifieth both for and although, but it agreeth better with the words following, *v.* 26. *Yet God turned not away from his wrath, &c.* to render it with *Iunim*, although. For ſo it is, as if he had ſaid, all the means that might be, were uſed by godly *Iosiah*, in keeping a moſt exact paſſeover, and purging the church from all pollutions, yet he turned not away, &c. And here is ſubjoynd a recitall of things formerly done by him in reforming, *v.* 24. *He took away the wizards, ſoothſayers, and images, &c.* and *v.* 25. *there was no king like him, &c.* Shewing, that all this is to be underſtood as ſpoken together, that it might appear, how reſolutely the Lord was bent to bring his judgements; whatſoever was now done tending to a pacification, and therefore that it agreeth beſt to render the word, *although*.

V. 25.

But how is it ſaid, *there was no King like unto him, that turned to the Lord with all his heart, &c.* ] Whereas 2 *King.* 18. 5, the ſame is ſaid of *Hezekiah*? In ſatisfying this doubt, enough hath been already ſaid upon that place, the things being the ſame, wherein *Hezekiah* did ſo, as that none other did like him, and the things on the other ſide, wherein *Iosiah* was without his peer.

V. 26.

Laſtly, if it be demanded why it is ſaid, that he was not turned from the fierceneſſe of his wrath, to which he was provoked againſt *Judah* by the provocations of *Manaſſeh*, notwithstanding? *Pellican* answereth, that *Manaſſeh* his ſins did onely lye covered all the time of *Iosiah*, till by his wicked poſteritie and the *Jews*, who now turned but feignedly from them, they were uncovered, and vengeance ſent down therefore even to the making of all their ceremoniall worſhip, which they had ſo much abuſed, ceaſe, ſo as that it was never perfectly reſtored again, but ſome

*Pellican.*

of

of the divine glory henceforth diffused amongst the Gentiles. *Lyra* saith, that the holiness of *Iofiah* sufficed not to expiate the wickedness of his predecessors. But all this satisfieth not the doubt, seeing *Manasseh* was a convert, and against true converts their sinnes are remembered no more. *Hugo* therefore expoundeth it thus, the provocations of *Manasseh*, wherein the people imitated him. The more full answer is, the provocations of *Manasseh* are in speciall mentioned, not that they were not blotted out of Gods remembrance towards him, but because they were in the highest degree (no king of Iudah doing so vilely before) and renewed with the liking of the people by his sonne *Amon*, and God, who teach into all hearts, saw that they were still in their hearts, although outwardly they conformed themselves to *Iofiah* his minde for the time, seeing both *Jeremy* complaineth of this, *ch. 3. 9. 10.* and their relapse immediately after *Iofiah* his death declared it. And because *Manasseh* began to advance iniquity to this height, they are still called his provocations, when as they were his now in name onely, but really theirs that feared not to act them over again after his severe chastisement and repentance. Sin, we see by this, leaveth a scarre, although remitted, in the name of him that commits it, throughout all generations, as a personall foul sinne did also to *David*, who greatly repented himself thereof, that if we would have a good name like a precious ointment, we may abhor from all such sinning, and flee even the corrupting that cometh hereunto by any folly, as by dead flies, which are but little, to a boxe of precious ointment.

In his dayes came *Pharaoh Necho* against the king of *Assyria* to the river *Euphrates* ] 2 Chron. 35. 20. He went up against *Charchemish*. Which was a city of Syria, or rather *Assyria* 400. miles off from *Ierusalem* standing neare the river of *Euphrates*. The *Assyrian* Monarchy now declining, the king of *Egypt* trusting to his great power went forth to make warre against him, and because he could not come thither without passing through the kingdome of *Iudah* in some part, *Iofiah* either, because he thought it not safe to suffer such great forces, to passe through his countrey, as fearing least under a colour of passing through they should endeavour the possessing of it, or because some amity had been sometime betwixt the kings of *Iudah* and *Assyria*; or he feared by his suffering of the *Egyptian* army to goe quietly through his kingdome, to incurre the *Assyrians* displeasure, as others thinke; but most improbably, seeing the friendship of king *Ahaz* with *Assyria* was long agoe broken off in the time of *Hezekiah*, and *Iofiah* had no reason to fear any king in the world, having a promise of peace in his time to the end. It was therefore a suspicion of treachery towards his land in *Necho*, that made him to goe out to oppose him, and an unwillingness to have the *Assyrian* subdued, lest the king of *Babylon* having no potent adversary neare to resist him, the effecting of that should be hastened, which had been threatened to *Hezekiah*, viz. the subduing of *Ierusalem* to that proud king. But whatsoever cause outwardly there may seeme to have been, this his going against *Necho* to fall by his sword was not without a divine providence secretly working, that he being taken out of the way room might be made for Gods judgements for his sake hitherto withheld, to enter amongst a rebellious and hypocriticall people, of whom many secretly practised abominable idolatry even whilest *Iofiah* lived, as we may gather by the invectives of *Jeremiah*, chap. 5. 7, &c.

The place, to which *Iofiah* went against *Necho* is not here mentioned, nor what other passages were, before they met, betwixt him and *Necho*, but 2 Chron. 35. 22. It is said to be the valley of *Megiddo*, and that *Necho* sent first unto him to will him to forbear, seeing his coming out was not against him, although he marched through the borders of his countrey, not without a command from God. So that it is to be conceived, that the king of *Egypt* hearing of *Iofiah* his preparation to resist him, sent an Herald un to him with this message, going on his journey in the meane season, till he came to *Megiddo*, where *Iofiah* encountered him and was slaine in the very beginning of the battell, as is intimated in saying, He slew him, when he saw him, v. 29. And in more words, 2 Chron. 35. 21, 22. The darters smote *Iofiah*, who had disguisedly thrust himselfe into the battell: then being carried away in his charriot he died. Of *Megiddo* in the tribe of *Manasseh*, see *Iosb. 17. 11.*

Lyra.

Hugo Card.

Note.

Eccles. 10. 1.

V. 29.

H. B. Patr. travels.

2 Chron. 35.  
21, 22.

25.

2 King. 23.30.

Junius.

Wolpius.

The place, wherein he died, was Ierusalem, 44. miles from Megiddo, and he was greatly lamented by Iudah and Ierusalem, and *Ieremiah* who wrote his lamentations upon his death, and the miseries ensuing; and these lamentations they were taught commonly to sing both to put by the singing of other vaine songs, and that a daily remembrance being herein made of the vertues of *Iosiah*, all might be moved to the love hereof; and this took so as that it continued a custome thus to doe to the time of the writing of this book, which serveth to commend unto us the singing of the like godly songs throughout all ages.

*Iosiah* being dead, *Iehobaz* his sonne was anointed king in his stead being twenty three yeares of age, &c. This anointing of a king, that was heire apparant to the crowne, was extraordinary and needed not to have been done, saith *Junius*, but onely because the kingdome having been troubled by *Pharaoh Necho*, this was now used as a signe of putting it into his hands, as the right king to be by him defended against the Egyptians and all others. But, as *Wolpius* noteth, they did unwisely herein so to neglect the victor, whom they should rather have sought unto for peace and liberty to make them a new king: for this their fact could not but greatly provoke him, as the sequels sheweth, that it did, when returning from his warres against *Ashur* he came and took *Iehobaz* and carryed him away bound in chaines unto Egypt, where he died, having reigned before his captivity but three moneths, and made *Eliachim* his brother king in his stead, turning his name to *Iehojakim*, who is said to have been 25. yeares old, and therefore the elder brother to *Iehobaz*, and consequently the right heire to the crowne, but he being injuriously refused, the younger was set up, and it succeeded accordingly. For both he was put downe and came to misery, and the land had a mulct imposed upon it for this presumption, one hundred talents of silver, and a talent of gold, which, if we account to the talent as the Hebrews commonly do, 125. pound, amounteth to 12500. of silver, and of gold 2250.

This *Iehobaz* is otherwise called *Shallum*, that is, a recompence, *Ier. 22.11*. Or consummation, although *Ierom* applyeth it rather to *Zedekiah* in whom the judgements threatned were consummated; but because *Iehojakim* is spoken of after this, and *Zedekiah* was after him, that cannot stand. The Hebrews by the name *Shallum* understand all the sonnes of *Iosiah*, either *Iehobaz*, *Ichoiakim*, or *Zedekiah*, because they were all alike wicked and holpe towards the consummating of the judgements, but it is plainly spoken of one particular *Iehobaz*, as who began by his wickednesse to make way for the fulnesse of Gods judgements to come after *Iosiah* his death. And his dying in Egypt is prophesied of, and that he should never returne into his owne land againe. The place where *Necho* took him, was *Riblah in the land of Hamath*, eighty miles from Ierusalem in the tribe of Nephtali. Of *Hamath*, there see *Iosh. 19.35*. it was the uttermost boundary of the land of Canaan. But how it happened, that *Iehobaz* came to Riblah to be bound there, some conjecture most probably, that *Ichoiakim* his elder brother went to *Necho* thither, as he returned from *Ashur* to complaine of the wrong that was done him, profering, if he would helpe him to the kingdome, to pay him a tribute, whereupon *Necho* sent for *Iehobaz*, under a pretence of compounding the matter betwixt the two brothers, and when he came within his power, bound him, and made *Ichoiakim* king, imposing the money aforesaid upon the land. But that we might know the cause, why *Iehobaz* enjoyed the kingdome so short a time, and came to such misery, and that it was not accidentall, it is said, that he did evil, as his wicked forefathers had done, viz. *Ahaz*, *Manasseh* and *Amon*. His mothers name is also set downe, *Hamutal the daughter of Ieremiah*, not of the Prophet, for he was of *Anathoth*, yet it is likely, that the *Ieremiah* of whom she came, was godly, seeing *Iosiah* would not otherwise have matched himselfe with her, and if so, he was a degenerating plant, and therefore the more worthy to be rooted up.

V. 34.

The brother of *Iehobaz* set up by *Necho*, was at the first called *Eliakim*, but he changed his name to *Iehojakim*, which he did, that it might alwayes be remembered that he was made king by him, the changing of names being a signe of their being obliged to those that changed them for some great benefit, as *Nebuchadnezzar*,



zar changed also the name of *Zedekiah*, when he made him king; and it was usuall amongst the Romans, when a man endued a servant with freedome, to change his name. But the change now made was but small, for *Eliakim* signifieth, *rising*, and *Iehoiakim*, *the rising of the Lord*, as *Genebrard* noteth out of the Hebrews, who, he saith, do use these two names promiscuously, which may well be, for that there is no more difference, but as betwixt  $\text{יהוה}$  signifying God, and  $\text{יהי}$ , three of the four letters of the name *Iehovah*, the rest of the word  $\text{יהי}$  being common to them both. But although either way he had in his name the most holy, yet in truth there was in him nothing lesse, for he is said to have been wicked as his fathers, and therefore in his dayes the judgements threatned from Babylon began to work, he not being suffered to sit in the seat of royall Majestie above eleven years, but he began immediately to exact the moneys ceased for *Pharaoh*, as *Manahem* had also done once before for *Phul* the king of Assyria. Of his wickednesse *Ezekiel* speaketh under the similitude of a lion devouring men, as he doth also of his brother that reigned before him: and *Jeremiah* taxeth him with covetousnesse, and ambition, and other vices. Whereas *Ezekiel* calleth them princes of Israel, it was because they reigned over Israel also in a great part, for so the gestes of *Iosiah* their father shew that they did.

Genebrard.

Ezech. 19. 5.

Jer. 22. 13.

## CHAP. XXIV.

**A**gainst *Iehoiakim* the Lord brought *Nebuchadnezzar* king of Babylon, and he became his servant three years, then he rebelled against him, &c. 2 Chr. 36. 6. *Nebuchadnezzar* is called the king of Chaldaea, and it is said, that he took *Iehoiakim* and bound him, to be carried into Babylon together with the vessels of the Lords house; so that Chaldaea and Babylon were all one, Chaldaea the country, and Babylon the chief city thereof, and this in the *Chronicles* is to be understood, as happening to *Iehoiakim* after his rebelling against the king of Babylon, when having been before for his sinnes brought into his power, he had bound himself by oath to serve him, so *Pelican*. Yet some will have it meant of his first coming into his power, when they say he was carried away, but upon agreement soon returned. And forsomuch as when he was bound to be carried away, the precious vessels of the Lords house were carried away also, and this is not said to have been done anno 7 of *Nebuchadnezzar*, *Ier.* 52. 28. for of the three carryings away there mentioned, that was the first; and the seventh of *Nebuchadnezzar* was the eleventh of *Iehoiakim*. But *Dan.* 1. 2. part of the holy vessels were carried away Anno 3. of *Iehoiakim*, it is plaine that the binding of *Iehoiakim* to be carryed away was Anno 3. of his reigne, but upon composition he came backe againe to rule as tributary to the king of Babylon, and so did till that rebelling he was within a few yeares after destroyed by the Chaldees and others coming against him, in Ierusalem, and cast out of the gates thereof like an asse unlamented by any, *Ier.* 22. 19. This is indeed in *Kings* for brevities sake passed over, the coming of Chaldean robbers against Iudah being onely spoken of, but plainly shewed to be so in *Jeremiah*, wherefore *Nebuchadnezzars* coming is not mentioned here any more, but that he being dead, his childe was immediately set up to reigne after him, whereas, if he had fallen by the sword of *Nebuchadnezzar*, he would doubtlesse have taken order for a successour, as well as he did, when he carried away *Iehoiakim* soone after. In what yeare of *Iehoiakim* *Nebuchadnezzar* came first against him, it is not here said, but *Dan.* 1. 1. In the third yeare of *Iehoiakim* concerning which a question ariseth, because *Ier.* 25. 1. the first yeare of *Nebuchadnezzar* is said to be the fourth of *Iehoiakim*, whereas by *Daniel* it should be in the third, and his second in his fourth. Some answer, that the third and fourth yeare are so neare together, if by the third we understand the latter end of it, that the first of *Nebuchadnezzar* might be said to be either his third, or fourth.

V. 1.

Vatabulus.

But out of *Berosus* it may otherwise be resolved thus, that *Nebuchadnezzar* came

Berosus.

came against *Iehoiakim* a year before his fathers death, and so the first year of his reign was the fourth of *Iehoiakim*; For he saith, that *Nebuchadnezzar* senior, hearing of the revolt of those in Syria, he being unable through age, sent out his sonne *Nebuchadnezzar* against him, and died before his return; then he having overcome his enemies, returned, and was made king in the room of his father. In the third year of *Iehoiakim* then, *Nebuchadnezzar* not being yet crowned, but soon after made king of Babylon, for which he is now so called, came and subdued, and bound, and made him his tributary; which is meant, when it is said, he served him three years, that is, paying tribute unto him. Hitherto, it seemeth that he had continued under *Necho* king of Egypt, who first set him up, and when he had thus long served the Babylonian, most probably *Necho* instigating him hereunto, by promising him ayd, he denied him tribute, and then was troubled with Chaldees, and other robbers, and most probably destroyed by them.

At what time also, to make it the more probable, that Egypt was his stay, to which he trusted in revolting from the king of Babylon, it is said here v. 9. that from the Egyptian king was taken away at the same time, whatsoever was betwixt the river of Egypt and Euphrates. Whereas *Ier. 46. 2.* the Egyptian forces are said to have been smitten by him, anno 4. of *Iehoiakim*, that is said to have been done at Charchemish, where *Necho* was fighting against the Babylonians; but this about the time that *Iehoiakim* perished. Those warres were begun in the last year of *Iosiah*, and having continued till the fourth of *Iehoiakim*, *Necho* was able to stand no longer, but his forces were then overthrown, yet it seemeth, that after this he practised again with *Iehoiakim* against *Nebuchadnezzar*, wherefore now he both sent some to cut off *Iehoiakim*, and subdued a great part of the Egyptians dominions also. And to effect this utter overthrow of *Iehoiakim*, it is said v. 2. that the Lord sent against him troops of the *Chaldees*, *Syrians*, *Moabites*, and *Ammonites*, and against *Judah*, as he had threatned by his prophets, that is, *Huldah* and *Jeremy*, *cb. 14. 15. &c.* From whose mouth it is said to have come, to take *Judah* away for the sinnes of *Manasseh*, according to all which he had done. *Iunius* renders it, for the like sinnes to those which *Manasseh* had done, holding a trajection to be in the words. As also, *Gen. 5. 29. Iudg. 18. 31. עֲשֵׂה כְּחַטַּאת מְנַשֶּׁהכֹּהֵן אֲשֶׁר*, that is, verbatim, in the sinne of *Manasseh*, according to all which he did. Which is plainly meant of the kingdome of *Judah* thus wasted, when as the sinnes of *Manasseh* were again acted over therein, as the words [according to all which] do imply. For it is as if it had been said, as the Lord had threatned so he did, viz. took away *Judah*, when they sinned like *Manasseh*, doing according to all that, which he had done, yea filling *Ierusalem* also with innocent blood, which is intimated in comparing *Iehoahaz* and *Iehoiakim* to lions devouring men, as hath beene already said; and the shedding of innocent blood is expressly laid to the charge of *Iehoiakim*, *Ier. 22. 17.* For if these judgements had beene sent simply for the sinnes of *Manasseh*, that proverbe had beene justly taken up, *The fathers have eaten sower grapes, and the childrens teeth are set on edge.* From which, as great injustice the Lord vindicateth himselfe. Wherefore not those personall evil acts done by *Manasseh* are here meant, for he repenting thereof was forgiven; but the men of *Judah* never repenting, but dissemblingly had them still remembered against them, as coadjutors in to evil works, and now the stay which held them in from running to the like wickednesse being taken away, viz. godly *Iosiah*, they returning with the swine to wallow in the mire were severely judged, as they were wel worthy.

*Iehoiakim* being dead, *Iehoiakim* his sonne was made king, being *eightene years old*, and reigned onely three moneths, &c. *2 Chron. 36. 9.* He is said to be eight yeares old, when he began to reigne. This is commonly resolved by saying, that the *Chronicles* mention the time, when he began to reigne with his father, which was in the second yeare of his reigne, and if so he were but eight then, he was *eightene* when his father being dead he began to reign alone, according to Kings. And this is the more probable, because the times were troublesome, and *Iehoiakim* might think it necessary to settle his sonne in the kingdome before his death, that there might be lesse danger in setting up another, before him, which was a thing

fo

V. 2.

V. 3.  
Junius.

Ezek. 36. 9.

V. 6.

V. 8.

2 Chro. 36. 9.

so lately done in his younger brother Iehoabaz, he himselfe being kept from it. But because no such thing is spoken of, as his reigning together with his father, all this is but a conjecturall. *Iunius* therefore by this word [*He*] *When he began to reigne*, understandeth not Iehoiakin, but Iehoiakim his father, he was eight then, but now eightene, alleading the like touching Abaz, 2 King. 16. 1. but then he must needs be in his nineteenth at his fathers death, seeing he reigned eleven yeares, but it may be that the first yeare of his eleven was but part of a yeare, and so is not here reckoned. But the words are the same which are used in *Kings*, כמלך when he reigned, and therefore it seemeth, that the same [*He*] is to be understood in both places, yet no better way of resolving this having been by any other found out, I rest in this, not thinking it safe to admit of the resolution of some, that here was a fault in the scribe, eight being written for eightene, for which cause in one Septuagint translation it is eightene, as in *Kings*. Of the wickednesse of this king read more, *Ier.* 22. for which he is threatened to be delivered into his enemies hands, and was delivered, as we see here, v. 12. and 2 *Chron.* 36. 10. the time is noted to be *the turning of the yeare*, that is, most probably, in the Spring time, when kings used to goe forth to warre. And it is here said, that *Nebuchadnezzar* first sent his servants and besieged Ierusalem, then he came in person, and the king fearing ruine both to himselfe and the city, came forth unto him with his mother and courtiers, &c. But for what cause he then invaded that land it is not said, onely *Iosephus* saith, that fearing the young king would seeke to revenge his fathers death, and ignominious casting out of Ierusalem unburied, done by *Nebuchadnezzar*, he thought it not safe to suffer him to reigne, and therefore came against him, carryed him away to Babylon, and set up another to reigne in his stead; and some thinke, that he having first made him king, soone repented and returned thus againe. But forsomuch as it no where appeareth that *Nebuchadnezzar* was at the death of his father, as hath been partly noted before, neither is he said to have set up his sonne, and it is improbable, that having done it, he would without some new cause so soone reverse that act of his; it is rather to be held, that *Iehojakim* having rebelled against him, but by some troupes of his Chaldees already slaine; he heard that his sonne tooke the kingdome upon him, and at this he being offended, as making account that it was in his owne power onely to set up a king there, since he had subdued that kingdome, he thus sendeth his forces against him, &c. but on Gods part the cause why he sent *Nebuchadnezzar* against him was his wickednesse, he did that which was evil, even as his father had done.

Then Iehoiakin coming forth and yeelding himselfe to *Nebuchadnezzar* was taken and carryed into Babylon together with his mother, wives and courtiers, and all the best of the people, and artificers 10000. and the whole summe being first by a prolepsis set downe together, they are immediately distinguished into 7000. mighty men, 1000. artificers and warriors, whose number is not expressed, but to make up the foresaid summe must needs be 2000. so *Iunius*. Others as *Wolphius* hath it, will have the whole number carried away 18000. viz. 10000. of the common sort, 7000. of the better sort, and 1000. artificers, and *Iosephus* hath it, 18032. but in this summe there is a manifest mistaking, for in *Iosephus* it is 10000. and 832. this last number being added out of *Ieremiah* 52. where it is that anno 18. he carryed away 832. these two then, which were ten yeares after one another, are by *Iosephus* put together. I assent therefore rather to *Iunius*, that although here be two numberings of them, that were carryed away, yet the second is but to shew more distinctly, of what sorts the 10000. first spoken of were. But because *Ier.* 52. 28. it is said, that the people carryed away, anno 7. of *Nebuchadnezzar* were 3023. where both the number mentioned is much lesse then this, and the yeare agreeth not the eighth being spoken of here, but there the seventh, and therefore there were either more carryings away captive, then these mentioned by *Ieremiah* whose purpose seemeth to be to summe up all together, or the Scripture is contradictory to it selfe. To this the same *Iunius* and some others answer, that the 3000. there spoken of were onely of Ierusalem, those of the rest of the kingdome of Iudah being omitted, which were about 7000. more, and that this

Junius.

V. 10, 11, 12.

Iosephus.

V. 9.

V. 12.

Junius.

Wolphius.

Ioseph. Antiq.  
l. 10. 9.



carrying away was at the latter end of the seventh and the beginning of the eighth, and therefore said by *Jeremiah* to have been anno 7. by *Kings*, anno 8. but the solution, I take it, will be more cleare, if it be said, that when *Iehoiakin* dyed, the troupes of Chaldees and others sent by the king of Babylon carryed away that lesser number, and this was anno 7. but when he came against *Iehoiakin* in person the greater number was carryed away the yeare following, which was the eighth, and that it was in another yeare may be gathered from *Chronicles*, where it is said in the turning of the year, and it is likely, because this was plainly set forth, 2 *King*. 24. *Jeremiah* omitted it, as also, that captivity anno 3. of *Iehoiakin*, being left to be recorded *Dan*. 1. 1. Some thinke, that *Iehoiakin* coming out to *Nebuchadnezzar*, was not to yield himselfe into his hands, but being required so to doe under a pretence of receiuing conditions of peace, but when the king of Babylon had him in his power, he held him, and carryed him away captive: but others contrariwise more probably, that seeing the danger wherein the whole city and kingdome was, he voluntarily yielded himselfe, hoping thus that it should be preserved, wherein he did the part of a good king, as *Iosephus* commends him in speaking of this, and to make this the more probable, he was better entreated then his successor *Zedekiah*, that stood out and would never yield, although moved to it by the Prophet *Jeremiah*. But he upon the like motion yielded, as is intimated, *Ier*. 24. 5. where the Lord saith, that he sent them into Chaldea, who were then carryed away, and would bring them againe as good figges, see also *Ierem*. 29. 2, 3, 4. The same king by *Ierem*. 22. is called sometime *Iechoniah*, sometime *Choniah*, whereby it seemeth, that he had two names, and it is threatened, that none of his children should sit upon the throne for his wickednesse, and accordingly it came to passe, for *Zedekiah* his uncle, a third sonne of *Iosiah* was made king in his stead. Thus as *Wolphius* noteth, his yielding as the prophet moved him brought upon him great calamities at the first, but in the end he was not without a reward for this his obedience and piety towards his countrey, when *Evilmerodach* the sonne of *Nebuchadnezzar* lifted up his head, and set him at his owne table that others might not teare to obey the motions that come from God, but whatsoever they see, they are like to suffer for thus doing, be comforted by looking at the end, which shall be comfortable; and that Kings in particular may practice the like piety towards their countreys in the time of danger, doing what they can, although it may seeme a disparagement unto them, that so many thousands committed to their government may not be brought to misery, they being as their sheepe, of whom they are made shepherds, and therefore ought to be ready as the good shepherd to lay downe their life for them.

*Iosephus*

*Wolphius*.

Note.

V. 13.

And he took away all the treasures of the Lords house and of the Kings, and all the golden vessels that Solomon had made. It may seeme, that there could be none of the golden vessels made by Solomon remaining at this time to be carryed away, because all the treasures of the Lords house were taken away long before in the time of *Rehoboam* the sonne of Solomon, 2 *Chron*. 12. 9. And if under the name of such treasures the vessels were not comprehended, they are expressly said to have beene carryed away in the time of *Amasiah*, 2 *Chron*. 23. 24. To say nothing of these treasures againe exhausted in the time of *Hzechiah*, 2 *King*. 18. 15, 16. But it is answered, that they are called the vessels of Solomon, because they were made like unto them, and so as God had directed Solomon. This was prophesied of to *Hzechiah* by *Esaie* above an hundred yeares before, and now fulfilled after so long a time to shew the truth of God; that we may beleeve, and it is to be noted, that *Ierusalem* was now punished in that, whereof they were proud and vain-glorious to make ostentation of it, that our precious things may not puffe us up, lest God thereby provoked to strip us likewise, and bring us to misery.

Note.

V. 14.

*Wolphius*.

*Iunius*.

And he carryed away all *Ierusalem*, and all the mighty men, and all carpenters and Smithes, &c. The Vulgar Lat. for Smiths, hath *inclusores*, by which word, saith *Wolphius*, the Hebrews understand those that were shut into the towres to keep them; but because they are rather to be thought to come under the name of warriours, he preferreth the other reading of *Iunius*, *Smithes*. But for as much as the

of it, they did according to all the abominations of the heathen, and the contempt of admonition, touching which, it is not only said that they *mocked at his messengers*; but also *despised his words*, as causing to erre by his prophets, or deceiving; thus it is in Hebrew. The vulgar Latin, *they set light by his words*, and *mocked his prophets*. *Inimicus*, they said, they were led about by his prophets. The word is, *עוֹנֵהוּ* making to erre, or made to erre. The scoffe which they put upon the prophets was, that they were deceivers, and false prophets, and thus they went on, till the wrath of God burnt against them, and there could be no healing, that is, of the land thus sick of sinne, till it was utterly destroyed and laid waste, and not of their souls, which when they were upon this grievous punishment, being made penitent in any of them might be saved everlastingly.

And hitherto is shewed what was done in the fourth moneth of the eleventh year of *Zedekiah*. Now the authour of *Kings* saith, *The fifth moneth, the seventh day (that was the nineteenth year of Nebuchadnezzar) came Nebuzaradan, &c.* Which is doubtlesse so punctually set downe that reckoning from hence forward by the yeares of the Babylonian kings, we might know in what time the end of the seventy yeares captivity prophesied of, *Ier. 25. 11. ch. 29. 10.* expired. As for the difference, which seemeth to be from this *Jeremiah 52. 12.* saying, *The fifth month, the tenth day*, it is nothing, for here is noted the time of his coming, there of his burning the temple three dayes after. From whence he came it is not said, but most probably king *Nebuchadnezzar* staying yet at *Riblah* after a moneths deliberation, sent him with a company of butcherly executioners back to *Jerusalem* to make his spoile there, for which he is called *præfectus laniorum*, master of butchers, as *Wolphius* renders it, but *Innius*, *præfectus satellitum*, captain of the guard; *Volg. Lat. princeps exercitus*. But *טבח*, which is the word here used cometh of *טבח*, to kill, and therefore most aptly may be rendered by butchers, the souldiers over whom he was, being for their cruelty and abundance of bloudshed thus termed in disgrace. But to returne to the foresaid time, there is a difference amongst expositors, some holding, that it began at the carrying away of *Iehoiakim*, eleven yeares before and some at this time; and *Wolphius* saith, that some make a third time, when *Iehoiakim* was slaine, when the Chaldees began first to carry away captives, ending this and that of *Iehoiakim* the first of *Cyrus*, the other the second of *Darius*, the limits of each containing within them seventy yeares. They that will have the time begin at *Iehoiakim*, alledge the Epistle of *Jeremiah* sent to those of the captivitie, comforting them by promising a returne, after that they had bene in *Babylon* seventy yeares, and this Epistle was sent by the messengers of *Zedekiah*, therefore not to those, who were carryed away with him, but before with *Iehoiakim*, and this they strengthen farther from *Ezech. 1. 2.* and *40. 1.* where a reckoning is made by the yeares from the carrying away of *Iehoiakim*, the fift and twenty five, and from *Matth. 1. 11.* where the captivitie is reckoned to begin at *Iehoiakim*. But in the same *40. of Ezech.* there are two reckonings, one from *Iehoiakim*, another from the destruction of the city, betwixt which two a distance is put off eleven yeares, the first was the time of the captivities beginning, the other of the desolation, whereby *Jeremiah* beginneth the time of account, *chap. 25. 11.* and therefore from thence doubtlesse, according to the opinion of others, we are to reckon and that was the time of carrying away *Zedekiah*, and this they further confirme out of *2 Chron. 36. 21.* and *Dan. 9. 2.* For the Epistle sent by *Jeremiah* to those in captivity, it must be expounded by the prophesie preceding, when they had been leventy yeares in *Babylon*, that is, who were carryed away both first and last, for he by the spirit foreseeing this, speaks of it, as being the captivity fully made, from whence they were to reckon and not from that already past, and then the seventy yeares expired, anno 1. of *Cyrus* king of the Persians, and of *Darius*, who although he be said, *Dan. 6.* first to have reigned, after the Babylonian kingdome destroyed, yet his reigne was very short, viz. but one whole yeare, before he died, and *Cyrus* his sonne in law was king immediately after the next yeare. The destruction of *Babylon* then was the terme of the desolation, and a new kings beginning to reigne, who was of another nation, the beginning of their

Finitus.

2 King. 15. 8.

Wolphius.  
Finitus.

Wolphius.

Jer. 29. 10.

Functi Chrono.

V. 9.

Athanas. in Synop.

Dan. 9.

Joseph. l. 11. c. 1.  
Theodoret in Dan.

Nehem. 8.

2 Chron. 36. 17.

V. 11.

V. 13.

V. 18.

promised deliverance. But if we reckon from the desolation happening anno 19. of Nebuchadnezzar who reigned 43. yeares, in histime there were after it, 24. Evilmerodach his sonne, 30. Regassar the next king, 30. Labassardar the next 6. and Balbazzars, 5. Darins, 1. altogether 69. we shall finde, that the seventieth was the first of Cyrm, and so their deliverance was the same yeare, that it was promised.

To returne to Nebuzaradan, He burns the house of the Lord, and the kings house, &c. ] It is a received opinion amongst many ancient fathers, that now also the holy Scriptures were burnt, and that God inspired Ezra to write and set them forth perfectly again, and this is grounded upon 4. Ezra 1. 4. 21, 22, &c. But Athanasius saith, When the sacred books perished by the incury of the people and the long captivity, Ezra being a very industrious and diligent reader and lover of the truth kept them all by him and afterwards brought them forth for the common good, and so in a manner preserved them being delivered from destruction. It is said also, that Daniel by reading Jeremiah found the time of the captivity to be at an end, when 70. yeares were expired. And Josephus saith, that the Prophet Esay was by Daniel shewed to Cyrm, wherein it was prophesied of him by name 200. yeares before, by which he was the more moved to let the people goe, so Theodoret saith, that for the familiarity, which he had with him, he shewed him the Prophecies of Esay, and was unto him the authour of returning the captivity. Neither is there any mention in canonicall Scripture made any where of the burning of all the holy Scriptures, which would not doubtlesse have beene omitted, or passed over unlamented by Jeremiah, if it had been so. Lastly, Ezra himselfe is said to have read the Scriptures to the people, and other Levites read therein also, but it is not said, that he indited them over againe, but onely read them and gave the sense. Wherefore it is not probable, that all the bookes of holy Scripture were now suffered to perish, but some copy was still by a singular providence preserved, and this being done by Ezra, he was therefore counted the restorer of them, being in no other hands then to be found.

But to returne to the burning of the Lords house, 2 Chron. 36. 17. before this it is said, That they slew their young men in the Sanctuary and spared no age, and they took out and carryed into Babylon all the vessels of the Lords house, both great and small. This is inserted to shew the extremity of their misery, such as fled to the sanctuary thinking to be protected by the holiness of that place, were cruelly slaine notwithstanding, neither were young children, or virgins, who are most commonly spared, exempt from the Chaldees fury. And for the carrying away of the vessels of the Lords house, it is here set downe when they were taken out of that house, 2 King. 25. 13, 14, 15. After the burning, when they were carryed away into Babel, a more particular enumeration being made of them.

But the rest of the people, which remained in the city, and which fled to the king of Babylon he carryed away, &c. ] The warriors were before said to have fled out of the city, when the king fled, and leaving him alone to have shifted for themselves, some others both young and old fled to the temple for safeguard, and were slaine there; all the rest, who either stayed in the city and yielded, or had fled before out to Nebuchadnezzar, as Jeremiah had oft counselled the king to doe, were carryed away into Babylon to be servants to the Chaldees, except some poore people, who they thought would either be a burden to them rather then a benefit, or more beneficiall being left to till and husband the ground for their use, these were left still in the land to be vine dressers and husbandmen, most probably by their labours to raise somewhat, out of which a yearly tribute might be paid to the King.

The brazen pillars and the bases, and the brazen sea, &c. The Chaldees brake down and carryed into Babel, &c. 2 Chron. 36. 18. it is added, the treasures also of the Lords house and the kings, and of the princes ] And here, whatsoever vessels were of silver or gold they carryed away, and the height of the pillars is set downe, 18 cubits, and the weight of all brazen things inestimable.

He also took Seraiah the chiefe priest, and Zephaniah the second, and the three porters, &c. ] And these being brought to Nebuchadnezzar in Riblath were all slaine there.



the word *מסג* signifieth, *shut up*, or *shutters up*, it seemeth rather to be meant of porters, as some expound it, for they shut up the gates, and by all Ierusalem, understand some of all forts, wherefore *Junius* reads it, He carried out of Ierusalem, all the princes, &c. instead of these words, *He carried away all Ierusalem, and all the princes*. Whereas, 2 Chron. 36. 10. it is said, that *Nebuchadnezzar* tending *carried him into Babylon*, it is not to be understood, that he sent first, but followed in person, and then tooke and carried him away as is said, 2 King. 24.

And he made *Matthaniah* his uncle king in his stead, and turned his name to *Zedekiah*. ] The reason of this change, saith *Lyra*, was, because *Zedekiah* signifieth the justice of God; and *Nebuchadnezzar* when he made him king caused him to swear to be just and true unto him, in paying him tribute and having nothing to doe with the Egyptian, which is also in part expressly said, 2 Chron. 36. 13. and by giving him this name he would as shew his authority over him, so hereby put him continually in minde of his duty, that when he should rebell contrary to this oath, he might appeare to be the more odious and worthy to come into his enemies hands, as also was to be expected for his other abominations. He had the same mother with *Iehoiakim*, and sinned like him, but his father *Iosiah* is not once here mentioned, because he was unworthy of that honour, to be styled the sonne of so godly a king. This king was so wicked, that notwithstanding his oath to *Nebuchadnezzar* he rebelled against him, and 2 Chron. 36. 12. *He humbled not himselfe before the face of Ieremiah at the word of the Lord*. Of which word see *Ier. 37. 2. 38. 17, 18*. The Prophet warned him doubtlesse not to rebell, and when he had rebelled and the city was besieged, not to stand out against him, but to yeild. And through his rebellion and obstinacy the judgements of God by the Babylonians were hastened against him and his people of Iudah and Ierusalem.

V. 17.

*Lyra.*

Eee2 CHAP.

## CHAP. XXV.

V. 1, 2.  
How great the  
army besieging  
Jerusalem was,  
see Jer. 34.1.

V. 4.

*Iosephus.*

V. 6.  
*Iosephus.*

*Iosephus.*

2 Chron. 36.14.

**Z**edekiah rebelling against his lord, began by him to be besieged in his city Jerusalem anno 9 of his reign, and anno 11 the city was taken; the siege began the tenth month, the tenth day, and the city was taken the fourth month the ninth day. Here it is onely said, the ninth day of the month, but Jer. 39. 2. thus fully, the fourth month the ninth day. Whence also the reason may be gathered, why it was so long before the city could be taken, viz. Nebuchadnezzar heard when he was in this siege, of the coming of Pharaoh king of Egypt against him, whereby he was constrained for a time to withdraw his forces, but the Egyptians being soon overcome, he returned to the siege again, Jer. 37. 5. The time wherein the city was besieged, was also revealed to Zechariah in Babylon, ch. 24. 1. the tenth month, the tenth day, which used to be a day of humiliation, for the making of an atonement, Levit. 16. but now their wickedness was grown to that height, that God would be reconciled to them no more. The city being broken into by the Chaldees, the warriors fled out by a back gate and the king also, but is taken and brought to the king of Babylon in Riblah, and there his children being first slain before him, his eyes were put out, and he was carried bound into Babylon. The siege then, as appears by this description, lasted long, viz. eighteen months, whereby a great famine was first caused in the city, before the winning of it, inasmuch that mothers boiled and ate their own children, as both Lament. 4. and Iosephus do declare, who also saith, that the pestilence was in the city, according to Jer. 20. 16. The gate by which they fled, is said to have been that which led to the Kings gardens, and towards Iericho by the way of the wilderness, that is, by a way most secret and unfrequented, and the Hebrews say, that here was a way under the ground leading to Iericho, Iosephus in a deepe valley betwene mountaines, yet the king could not escape the punishment threaten'd unto him for his foule wickedness. v. 6. It is said, *They gave judgement upon him*, that is, as some thinke, when he was brought before Nebuchadnezzar in Riblah, a city in Syria, he having first upbraided him by his perfidiousness, committed him to his judges to be punished, as they should finde him worthy, and by their sentence, his children being first slain before his face, to vex him the more (for as Iosephus saith, when he fled by that secret way out of the city, he took them with him) his eyes were put out, as unworthy to see or enjoy the comfort of the light any more, the eyes of whose minde had been put out long before, so that he could not see to follow the safe counsell of the prophet, rather then the flattering counsell of his princes. A punishment oft inflicted by enemies, as also upon Sampson by the Philistines, upon Constantinus Copronymus by his unnaturall mother Irene, upon Robert Duke of Normandy by his brother Henry the first King of England, and upon the sonne of Trebellius king of the Bulgarians, to whom his father had committed the kingdome to be maintained in the Christian faith, but he forsaking this set up idolatry, wherefore he refusing the kingdome again, put out his eyes, as unworthy to enjoy the comfort of the light, who had put out the most glorious light amongst his people, viz. the light of Truth.

Thus Zedekiah was carried captive into Babylon as Ieremiah had prophesied, but yet never saw Babylon, as Ezekiel had said, that he should not. So Iosephus, who saith, that hereupon he hardened himself against the counsell of Ieremiah to yield to Nebuchadnezzar. The Author of the Chronicles chap. 36. 14. in speaking of the cause of this judgement addeth, after that he had spoken of the finnes of Zedekiah, *The princes of the priests and of the people sinned greatly, doing after the abominations of the heathen, and polluting the Lords house. And when he sent unto them by his servants, they mocked, &c.* So that sinne was now grown to the full, not onely in the court, but also in the country, and in the clergy also both through the univerality

of

there. Most probably these men had hidden themselves, thinking thus to escape the Chaldees hands, but when the temple & all the principal buildings of the city were fiered, they could lye hid no longer, and because they were men of note, the captain would not slay them himselfe, as he had done the common sort which yielded not, but reserved them to receive their judgement from the king himself, who for their rebellion put them now to death also. Lastly, because the poore people remaining must needs have an head to governe them or else confusion would follow, *Gedaliah* the son of *Ahikam* is set over them, and moreover some Chaldees, as it seemeth, v. 28. were left to see, that all things might be ordered for the best for the king. Of this *Gedaliah* nothing is recorded amongst Writers, but that he was a good man and loving. For which cause the captaines of the army, who fled out of Ierusalem when it was taken, and there men resorted to him to Mizpah, where he kept in the borders of Iudah and Benjamine, being a citie famous of old, as Gilgal, in both which *Samuel* is said to have judged the people. The captaines, that came to *Gedaliah*, were *Ishmael*, *Iohanan*, *Serajah*, and *Iozaniah*. To whom he sware for their assurance. Because probably when they came unto him and saw some Chaldean souldiers there still, they feared, that they were left to take such Iewes, as should after the departure of *Nebuchadnezzar* come out of their hiding places, and send them captive to Babylon or slay them, as others had been served before. Therefore to secure them he sware unto them, and *Ier. 40. 10.* He spake comfortably unto them, bidding them gather the Summer fruits, the vines and olives, for now it was the sixt moneth; wherein they were usually ripe; and if any shall wonder, that any fruits remained to be gathered and were not spoiled by the Chaldee souldiers, who had been so long in that countrey, it is to be conceived, that they spared them, as not knowing what use they should have need to make of them. It is also further by *Ieremias* added, that all the Iewes amongst the Ammonites, Moabites, Edomites, &c. came to *Gedaliah*, and gathered much fruit, neither doth he omit, but speake more fully in the full place of his owne, coming to him, as *Nebuzaradan* had appointed.

Then *Ishmael* who was of the kings seede, and ten men with him came and smote *Gedaliah*; and the Iewes and Chaldeans, that were with him. This is more fully set forth, *Ier. 40. 13.* where *Iohanan* the sonne of *Careah* and all the captaines are said to have come out of the field, that is, from gathering of the Summer fruits, and to have certified *Gedaliah*, that *Ishmael* was sent by the king of the Ammonites to slay him, but he not beleeving it, no not when *Iohanan* told him of it againe secretly, and would have cut off *Ishmael*, before he should commit such an heinous and dangerous fact; whereby all the Iewes remaining should come in perill, as sheepe without a shepherd, without all feare received him, and ten men of the kings of Ammon with him, eating and drinking together; and as *Iosephus* hath it, when they were heavey with wine and sleeping, they fell upon him and his company and slew them all. Why *Ishmael* did thus is not said, but it may well be conjectured, that he did it out of envie to see *Gedaliah* thus preferred before himselfe, who was of the blood royall. And this was done the sixteenth moneth to the extreme griefe and terror of all the Iewes that remained, before two moneths of his government were fully expired, because they feared, that the Chaldees would come againe and destroy them all for this fact. And it is thought by some of great judgement, that in this moneth the Iewes kept a fast therefore during the time of the desolation of their land, as also the fourth moneth, because in the fourth the city was broken up, and in the fifth because the temple and city were burnt in the fifth, and in the tenth moneth, because in the tenth *Nebuchadnezzar* first besieged Ierusalem. For of all these mention is made, *Zach. 8. 19.* it being promised, that they should be turned into times of rejoycing at their returne from captivity.

Then all the people of Ierusalem and Iewes went into Egypt. Before this it is shewed, *Ier. 41. 4, 5.* that there came eighty men from *Shurham*, *Shiloh*, and *Samaria*; two hundred shaven, and garments rent &c. And it is said, that they came knowing nothing that had been done against *Gedaliah*, for they came the second day after, directing their course to the house of the Lord, with an offering to be made at the least in that place, for

V. 22.

1 Sam. 7. 15.  
V. 26.

Jer. 40. 10.

Chap. 40. 11.

Chap. 40. 4, 5, 6.

V. 25.

Iosephus.

Hieronym.  
Crisost.V. 29.  
Jer. 41. 5.



Jer. 41. 10.

Chap. 42.

Chap. 43.

2 Chron. 36. 20.

2 King. 25. 30.

Wolphiu.

Wolphiu.

Wolphiu.

Wolphiu.

for they could not well be ignorant, that the temple was now burnt. To meet these men, *Ishmael* went out dissembling sorrow, also for the ruining of the city and temple, and brought them into Mezpah by the way to see *Gedaliah*; and when he had them in the city he slew them also; most probably, because they loved *Gedaliah*, whom he envied; and he cast their dead bodies, as also others whom he had slain, into a pit made sometime by *Ash*, of whom it is said, 1 King 15. 22. that he built of the stones carried from Ramah, Gebah and Mizpah, haply trenching some of part of it with a great trench, like a pit, for the greater strength. And this being done, he took the remnant of the people and the kings daughters, that were with *Gedaliah* and carried them away captive towards the Ammonites country. But *Iobanan* and the other captains in the field now hearing, what he had done, went with their men against him, and he with eight of his company fleeing away, the captives were all brought back again, and the whole company came to Bethlehem, to passe from thence into Egypt. But before they went the captains spake to *Jeremiah*, to crave the Lords direction for them, promising to obey. This *Jeremiah* did, and after ten dayes gave them an answer, that they should not go into Egypt, threatening them, if they did, with destruction, if not promising them safetie. But they obeyed not, but told *Jeremiah* that he lied unto them, and so in contempt of that which he said, went into Egypt, carrying him away with them also. Thus the prophesie, which was of a desolation of the whole land for 70. years took effect, a divine providence secretly working with their obstinacie, that no word spoken by the Lord, might at any time fall to the ground.

2 Chron. 36. 20. It is concluded with *Nebuzaradan* carrying away of captives, and their continuance in Babylon till the Persian Monarchie began, that the prophesie of *Jeremiah* might be fulfilled, of the lands enjoying her Sabbaths 70 years, of which times beginning and ending, see before upon this, 2 King. 25. Then finally, it is shewed, that *Cyrus* king of the Persians in the first year of his reign, made a proclamation throughout all his kingdome, for the return of the Jews, with which the book of *Ezra* beginneth. and therefore the explanation hereof I deferre, till I come to *Ezra*.

But before this captivitie ended, viz. anno 37 of *Jehoiakins* captivitie, it is said, 2 King. 25. 30. that in the twelfth moneth of that year, the 27 day, *Evilmerodach* lifted up the head of *Jehoiakin* in the first year of his reign out of prison, and spake comfortably to him, and lifted up his throne above the thrones of the rest of the kings, &c. See the same also Jer. 52. 31. but there the 25 day of the moneth is put for the 27 here. *Wolphiu* saith, that by the Rabbins it is thus reconciled; *Nebuchadnezzar* died the 25 day, and being buried the 26 day, his son *Evilmerodach* coming to the crown the 27 day, caused his dead bodie to be taken up again, and drag'd about the streets, that it might appear to all men, that he was verily dead, and then causing it to be cut in pieces, it was given to the vultures to be devoured, that he might be sure, that he could never live again to put him by, as he had once done, when after his seven years living amongst the beasts of the field, he returned to his kingdome, and put his sonne *Evilmerodach* in prison, who in that time had taken the kingdome upon him. Now because *Evilmerodach* haply being at his fathers death in prison with him, spake comfortably to him, and promised him deliverance; *Jeremiah* sets down this as the day, but because he was not fully delivered till two dayes after, when *Evilmerodach* had obtained the kingdome, here it is set down the seven and twentieth day. But *Wolphiu* himselfe bringeth another solution, viz. that *Evilmerodach* held a consultation about his deliverance, and propounded it the 25 day, but it was not actually performed, till the 27. Some others, he was loosed from his bands the 25, and the funerall rites being performed the 26 day, in the 27 he was fully delivered. But who shall accurately compare the places together, will rather incline to think, that *Jeremiah* setteth forth the day of his coming out of prison, and the Kings, the day of his being so preferred, above other captive kings then in Babylon, because, in *Jeremiah* it is said, he lifted up his head bringing him out of prison; but in the Kings, he lifted up his head from the prison house, intimating two degrees of favour done to him.

First,

First, in freeing him from prison, for this was one lifting up of his head. Secondly, in raising him from being a prisoner to royall Majestie, and maintaining him accordingly all his dayes, for this was another lifting up of his head, being now out of prison. What moved *Evilmerodach* to shew this great favour to *Iehojakin* is not said, in any of both these places, but if that be true, which the Rabbins report, that *Evilmerodach* was by his father *Nebuchadnezzar* put into the same prison where *Iehoiakin* lay, it may easily be conjectured, that some friendship that grew between them in that time was the cause, and *Iehoiakins* acquainting him with his first voluntarie putting of himself into *Nebuchadnezzars* hands, hoping, that he would not have dealt so hardly with him. For this could not but work upon a good nature, to seek to make him some amends in doing him a greater favor, then to any of the kings about him. But if we would know the true efficient cause, it was Gods singular providence, whereby this was brought to passe for the verifying of his word, and the encouraging of all kings and men to obey his prophets, as *Iehoiakin* did in so freely yielding himself to the king of Babylon, that his citie Ierusalem and the temple might be spared. For Ier. 24. 5. *Iehoiakin* and the Jews, who were carried away with him, are said to have been sent away by the Lord, and to have been beloved as good figs, and chosen to have good done unto them, whereas they that were carried away afterwards under *Zedekiah* were as evill figs, that could not be eaten, and therefore condemned to disperision and destruction. It was long indeed, before this good was fulfilled to *Iehoiakin*, and his captived subjects, but now at the end of 37 years it was performed. For although nothing be said of his subjects here, but of him onely, yet it cannot be thought, but he faring thus well, they participated with him in the comfort. And for the story before going of *Nebuchadnezzar*, and of his body being cut in pieces and given to the vultures, there seemeth to be some ground for it, *Esa. 14. 19, 20.* where it is threatned, that he should not, as all other kings, enjoy the honour of a sepulture, but his dead corps should be cast out. *Evilmerodach* is by some expounded *Junior Merodach*, by others *foolish Merodach*, because he was drawn, as some suppose, by *Daniel*, who was gracious at the court of the king of Babylon, to do for *Iehoiakin* and his people, according to the word of the Lord by the prophet *Ieremiah*, for this prophane men count simplicitie. But if for this reason he had been so called, the pen-man of the Scripture would not in following such unworthy authors so have called him. I hold therefore rather with the former reason, that he was *Merodach* the younger, because there was another of the same name before.

And here is an end of the history of the kings of Iudah, who came of *David*, but not an end of his posterity, which continued untill *Christ*, the promised seed of *David*, as is declared *Matth. 1. 12.* where twelve generations more are named after *Jechonias*, the first whereof are *Shealtiel* and *Zerubabel*, but *1 Chron. 3. 17.* *Shealtiel*, *Pedaiah*, and *Zerubabel*. But of this Genealogie see enough upon *Matth. 1.*

To conclude, I have in explaining the history of the *Kings*, so interlaced the *Chronicles* also, from *Saul* and *David*, *cha. 10, 11.* throughout, that both those books are with the same labour explained also, and the seeming differences reconciled, so that here is nothing passed over but onely genealogies from *Adam* to *Abraham*, and from *Abraham* to *Ishmael*, and to *Isaac*, and *Jacob*, and his issue; and the captivitie and their return from it. All which was done by *Ezra*, as *Iunius* saith, together with the following supplement of the history of the *Kings* of Iudah, being for the most part omitted in the history of the *Kings*, or so briefly delivered, that the reader could not thereby onely be acquainted with many memorable things concerning them and their times. And the genealogies being for the most part such, as in divers places of the holy Scripture have been already set forth, and containing onely names, shall not need to be any further insisted upon. Wherefore leaving these books, I will hasten towards the book called *Ezra*, and shew so farre as I can finde any light, what followed after the last captivitie under *Zedekiah*, to the Jews return therefrom, and at and about their return, and after before the comming of CHRIST.

Onely whereas some think it not probable, that the *Chronicles* were written by

Chron. 3. 19,  
20, &c.

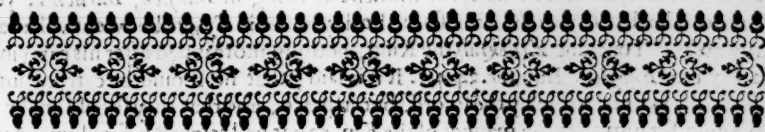
Ezra 7.

*Ezra*, because nine genealogies are mentioned after *Zorubbabel*, unto which *Ezra* could not live. I grant indeed, if *Ezra* had been contemporanean with *Zorubbabel*, he could not in the course of nature have lived so long, but forsomuch as he came after *Zorubbabel* about 78 years, as is shewed, *ch.* 7. For he was anno 10. of *Cyrus*, and *Ezra*, anno 70. of *Artaxerxes Longimanus*, and for ought we know, might live 30 or forty years after, and if so he attained to above 100 years after *Zorubbabels* coming to Ierusalem, and if he grant that he had a son then, he also might have a sonne soon after his coming thither, so that here are two generations, and who doubts but that in a hundred years and odde there might be seven generations more, seeing Kings amongst the Iews may be noted to have begotten at thirteene or fourteen years of age, so prolificous were that people, by Gods singular blessing to make good his promise to *Abraham*. But if *Ezra* lived not altogether so long, this argueth not, that the book was not written by him, no more then that *Deuteronomy* was not written by *Moses*; because his death and something after it is therein recorded. For as that was done by another hand, as God in his providence appointed; so might two or three genealogies be by some other added to *Ezraes*, and yet the book may be said to be written by him.

And it is thought that the books of the *Chronicles*, were written last of all others of the old testament, yea, after the books called *Ezra*; because by the Hebrews they are placed after it.

A





## Ezra, The Preface.



Esides this there are two other Books, which goe under the name of *Ezra*, or *Ezras*, called the 3 and 4 of *Esdra*: but those, as *Jerome* sayth, are apochryphall, whole words are, let no man be moved at this, that I have translated one Book of *Esdra* onely, neyther let him be delighted with the dreames of the 3 and 4 which are apochryphall. Because also amongst the *Hebrews* the words of *Ezra* and *Nehemiah* are put together in one Book, and those things, which are not amongst them neyther, be of the 24 Elders, are to be cast far off. Where by Elders, *Lyra* sayth well, are meant the 24 Canonickall Books of the old Testament in alluding to *Apoc. 4*. This then is the only undoubted Book written by that learned and famous Priest *Ezra*, that hereby we might know, what hapued unto the people of God after license given them to return from their captivity in *Babylon* thence forward unto the 19 year of *Artaxerxes*, *Mnemon*, as *Junius* noteth, which was 146 yeers. For *Cyrus* and *Cambyfes* reigned 9 yeers, the *Mngi*, 1 *Darius Hystaspis* 36, *Xerxes* 22, *Artaxerxes Longimani* 40, *Darius Nothus* 19, *Artaxerxes Mnemon* 19. For in the seventh yeare of his reigne, *Ezra* came out of *Babylon*, *Chap. 7. 7, 8*, and the Book of *Nehemiah* is begun *Anno 20*, of the same King. He wrote indeed, as *Junius* saith, and is most probable, the books of the *Chronicles*, but after them this book of his onely is acknowledged Canonickall and no more. For the reckoning of the time see more in these Kings severall reigns, what happened after the Jewes hardening of themselves against *Jeremiah* his Prophesying! to goe down into *Egypt*, when *Ishmael* had treacherously slain *Gedaliah*, which was the first year after the Temple and *Ierusalem* destroyed, is not recorded in Holy Writ, but onely that *Jeremiah* persisted to inveigh against their sins, and to threaten their destruction by *Nebuchadnezer*: For to shew this he tooke great stones being in *Taphnes*, and hid them neerer to *Pharaohs* gate, saying, that *Nebuchadnezer* let his throne upon those stones. And when the Jewes came to dwell not onely at *Taphnes*, but also in other Cities of *Egypt*, and followed the manners of the *Egyptians* in *Migdol*, *Noph* and *Pachros*, in sacrificing to their gods, he threatned them again with destruction for these abominations, which is supposed to have been *Anno 2*, of their comming into *Egypt*, hereupon, they impatient of his reproofs stoned him to death, as is commonly held amongst ancient writers, as *Epiphanius de vita Jeremie*, adding that he was buried in the place where *Pharaohs* house stood. *Dorotheus* also having written of his stoning to death, addeth, that the *Egyptians* did him the honour to bury him in the place where *Pharaohs* house stood, for the benefits by him done unto them. And *Isidor* saith, that *Jeremiah* prayed for the *Egyptians*, that the Serpents which annoyed their Countrey might be taken away and prevailed, wherefore when the Jewes had cruelly slain him, they buried him honourably near the Kings Palace. *Jerom* also and *Tertullian*, and all the Martyrologies both Greek and Latine consent herein. *Jeremiah* being martyred, the Jewes in *Egypt* escaped not long after the judgements threatned against them. For in the fifth yeare after the destruction of *Ierusalem*, saith *Iosaphus*, which was the 23 of *Nebuchadnezer*, he with great forces invaded *Calosyria*, which being subdued, he fought against the *Ammonites* and *Moabites*, and having brought them under also, he hastily invaded *Egypt*, killing the King that then reigned there, and setting up another, and carrying the Jewes away into *Babylon*, whom he found there. And haply *Baruch* the the Scribe of *Jeremiah*, was one that was carryed

A

amongst

Hieronymi:  
prolog.

Lyra.

Junius.

Nehem. i. i.

What hapned  
before the 70  
yeers captivity  
expired.

Ier. 43. 8.

Ier. 42.

Epiphanius.  
Dorotheus.Isidor. de vita  
& obitu Pro-  
phetarum.

Iosephus.

amongst them, because he writes of himselfe as being in *Babylon*, *Baruch* 1. yet some thinke that *Ieremias* being slain, he stayed not in *Egypt*, but went voluntarily away. Touching *Zedekiah* the King, nothing more is said after his carrying away into *Babylon*. But *Ier. 34. 4, 5.* It is said, that he should be carried into *Babylon*, yet not to die by the sword, but in peace, and that they should make a burning for him after the manner of the Kings that had reigned before him. And so *Iosephus* saith, that *Nebuchadnezzar* kept him in prison, indeed, as long as he lived, but then buried him, being lifted up with the Kingly pomp of a funerall. At what time this was, is uncertain, but most probably, the pain of the losse of his eyes, and griefe for his children slain, his Countreyes and his own miseries, suffered him not long to live after. But to return to *Nebuchadnezzar*, he having enlarged his Empire unto *Syria*, *Egypt*, *Ammon* and *Mosab*, proceeded still to conquer more Countreyes, as it must needs be granted, because *Ier. 25. 20, 21, &c.* many more Countreyes are named which he should subdue, and finally, *ver. 25. Elam*, that is, *Persia*, and *Media*, and *ver. 26. All the Kings of the North both far and nigh*: by the far, we may understand the *Arminians* and *Hircanians*, which inhabited *Mesopotamia*; and by the nigh, the *Assyrians* inhabiting *Nineveh*, so that *Nebuchadnezzar* ceases not warring till he had subdued all Nations, and which is most remarkable, the *Ninevites*, *Assyrians*, under whose Dominion the *Babylonians* had formerly been, untill the great overthrow of *Sarnehrib* before *Jerusalem* in *Hezekiah's* dayes, are now brought under by the King of *Babylon*, which did so greatly puff him up with pride, as we may see in *Daniel*, for with the spoils of that rich and goodly City *Nineveh*, he built and enriched *Babylon*, so as that now *Nineveh* being put down, there was no City equall to it in all the World. And of this destruction of *Nineveh*, *Nabum* prophesied, which happened above a hundred years after *Ieremias* his preaching amongst them.

Iosephus.

When *Nebuchadnezzar* had thus subdued all Nations, he dreamed that admirable dream recorded *Dan. 2.* For although it be said, *Anno 2* of his reign, yet it is not to be understood of his reign reckoning from his beginning after his fathers death, for then he had not subdued all Nations, but of his universall Empire, from the beginning whereof, as more glorious by far, he would thenceforth have his reign counted, wherefore *Iosephus* saith, that it was *Anno 2*, after his conquest of *Egypt*, and this then must be, *Anno 25* of his reign, reckoning from the beginning, seeing he had then reigned 23. And this is generally followed by all Expositours, but *Theodoret* and *Ierom* prayeth, that it cannot be meant of his second year, reckoning from the beginning of his reign over *Babylon*, because three years after his attaining to the Crown, and conquering and carrying Captives from *Iudea*, amongst whom *Daniel* was one, were expired before this, as will appear to him that compares, *Dan. 1. 5.* with *ver. 18, 19, &c.* seeing *Daniel* and his brethren were kept first three years, and then brought before the King, wherefore it must needs be the second yeare of his universall Empire, and not of his reign over *Babylon*, and that was about seven years after the destruction of *Jerusalem*. Not long after, as is supposed, about three years *Nebuchadnezzar* made that monstrous image of gold, 60 cubits high, and six cubits broad, which he would have all men to worship, some thinke, that thereby he might be worshipped, but others more probably, to please his gods, whom he was told by his *Caldees*, that he had greatly offended, by attributing so much to the God of *Daniel*, some, to crosse that which was represented to him in his dream, the head whereof was of gold, the breast of silver, &c. to shew that his Empire should never suffer any alteration, but be always golden from the head to the foot: Howsoever he shewed hereby his great lenity, in that being a little while before a convert, he now fell to Idolatry again, and his great pride in being at such excessive cost in making so mighty and vast an Image all of gold, to which must needs go many thousand talents. And it may well be thought, that such of the *Caldees* as envied the honour of *Ananias*, *Azarias*, and *Misael*, put the King on to the making of this Image, that by this means they might be pulled down.

Dan. 3.

Plutarch.

About the 14 year after the captivity under *Zedekiah*, *Solon* was made the Law-giver of *Athens* by a common consent, by reason of the miseries wherein they

they were all referring to him the sole power of Law in a King, whereupon hee made many good Laws, and instituted two Senates, one of the *Areopagie*, who were Judges, and the other of 400 Senators, repealing the bloody Laws of *Draco*, who had made stealing of apples, or pears, and idleness, capitall, appointing death onely for murder. In the 16 yeare of the desolation, that is, Anno 27 of *Jehojakims* captivity, *Ezekiel* prophesied of *Nebuchadnezzars* service done against *Tyrus*, and not long after he was martyred by the then Judge of the Jews in *Babylon*, for inveighing against their idolatry, so *Epiphanius*, & *Dorotheus*, and *Chrysostom* ope imperfect. in *Math.* faith, upon Chap. 23. I sent *Esay* unto you and yee sawed him, and *Jeremiah* you stoned to death, and *Ezekiels* brains yee caused to be dashed out, by drawing him against the stones.

About the same time also, most probably, *Nebuchadnezzar* had his second Dream of a great tree, which *Daniel* expounded of him, shewing that he should be driven from amongst men, and living amongst the beasts seven years, which within twelve moneths came to passe accordingly, and in that time he is said, to have eaten grasse with the beasts, and then his understanding was restored unto him, and he came again to his Kingdom, and within one yeare dyed. All which History is by some turned into an allegory, as not seeing how it can be historically true, that a King should live amongst beasts, lying and feeding as they doe seven years together, because also in the Caldee Histories no mention is made hereof. But we must certainly, as *Ierom* faith, hold it to be an history of that which was truly done, or else the verity of any other historicall narration in holy Writ may as well be called in question, and so the Scripture it selfe shall be uncertain. And why should we doubt of Gods power to deprive him of his understanding for a time, and to make him to turn wilde, and to run out amongst the beasts, going upon all foure, and feeding as they did, and to sustain his life all the time that hee did so, seeing many Eremites have lived upon herbs and roots, 50 or 60 years, and lyen in dens or under trees in the openaire. And for the Caldee Histories, it is not altogether untouched in them: for *Eusebius* faith, that one *Alpheus* a writer of the Assyrian History, writeth thus, *Megasthenes* faith that *Nebuchadnezzar* was stronger then *Hercules*, and having subdued all *Asia*, as far as the Armenians, he returned home, and was by God stricken with madness, &c. The next remarkable thing happening in these 70 years was, *Jechonia* his freeing from prison, and preferment in *Evilmerodachs* Court, who succeeded his father *Nebuchadnezzar* in the Kingdom, of which see before, upon 2 Kings 25. 27. and this was Anno 26 of *Jerusalems* desolation, for it was Anno 37 of his captivity, that is, 11 years before this time began. And how long *Evilmerodach* reigned, hath also been shewed upon 2 Kings 25. 9. and the Kings that succeeded him till the first of *Cyrus*. Yet some there are that mention onely three Kings of *Babylon*, that reigned in the time of this captivity, viz. *Nebuchadnezzar* 25, *Evilmerodach* 23, and *Belsazzar* 21. as *Theodoret*, *Sulpitins*, *Eusebius*, *Heb. Chron.* Cap. 28. *Genebrard* and the rather because no more are spoken of in the Sacred History, nor, *Ier.* 27. 7. but *Nebuchadnezzar* and his son, and sons son. In the dayes of *Evilmerodach* some think that those things happened which are related of *Bel* and the Dragon, confounded by *Daniel*, and of *Daniels* casting into, and abiding in the Lyons den six dayes, when *Habacuk* was brought miraculously to him with food. But one thing makes against the credit of that History, as *Iunius* noteth, viz. that *Daniel* is said to have been a familiar friend of *Cyrus*, and after that, that these things followed, which could not be in the Persians, but Babylonians times.

Anno 30 of *Jerusalems* desolation, there was one *Ezra* or *Esdra*, who complained before God of the miseries of his people, and had divers revelations as he faith, but he was not this *Ezra*, for he was not yet borne, seeing from hence to the end of the captivity were 40 years, from thence to the seventh of *Artaxerxes* when this *Ezra* came to *Jerusalem* 134 years, as appears by the computation before going, that none may be deceived by the name, to regard the contents of that booke, which the most learned have never esteemed of. But from hence we learn, that *Salathiel* the sonne of *Jehojakim*, was now Prince of the Jews, because Chap. 5. 16. he is called by this name, & it is said that he came unto him, so that *Jehojakim*

*Solon.*  
The *Areopagie*  
began.

*Ezech.* 29. 17.

*Epiphanius.*  
*Dorotheus.*

*Dan.* 4.

*Euseb.* l. 9. de  
prepar. Evan.

Anno 26.

*Esd.* 3. 1.



Berosus.

was now dead three or foure years after his deliverance from prison, and it seems that *Salathiel* his sonne succeeded in his Princely honour through the same *Evilmerodachs* favour. About 20 years after this *Evilmerodach* was slain by his sisters husband, called *Niglissoroor*, so *Berosus* and *Iosephus*, and then he reigned in his stead foure years. From hence forward, that is, from *Anno* 48 of *Ierusalem* desolation, we read not in sacred History of any other Babylonish King till *Belshazzar*, although both *Funccius* and some others, place others between, as *Regassar* and *Labasardac*. But to say nothing of them of whom we are ignorant, and if any thing memorable were in the times of any such Kings done, it is not recorded in the first year of *Belshazzar*, *Daniel* had his Vision of *Chap. 7.* of foure beasts, one headed like a Lyon, two like a Bear, three like a Leopard, four more terrible then any of these with iron teeth, representing four Monarchies of the World, and their destruction at the last day.

In the third year of *Belshazzar*, *Daniel* had another Vision of a Ram and a Goat having one great horne, which when it was broken off, foure sprung up instead of it, whereby the Persian Monarchy was set forth, and the Grecian after *Alexander* divided into foure, amongst whom *Antiochus Epiphaneus* is specially set forth, as exercising most cruelty towards Gods peculiar people. From hence there being 18 years still to come of the 70, the sacred History saith nothing of that which was done in any of them: But because *Cyrus* is here said to have reigned at the expiration of this time and to have been upon his first year, and yet *Dan. 6.* *Belshazzar* being slain, it is said that *Darius* reigned, it will be necessary before we come to speake of the liberty given by *Cyrus*, to say somewhat of this mighty King, and of his gests before his comming to the Kingdom of *Babylon*. He was the son of *Astages* his daughter, who was King of the Medes and Persians, but before he was borne, *Astages* dreamed that he saw a vine growing out of his daughters belly, which overspread all *Asia*, and being told by his Wizards, that hereby was shewed that shee should beare a son that should reign over all *Asia*, and put him from his Kingdom, he thought to prevent this by adopting *Darius* a Kinsman, that he might succeed him in his Kingdome, because he had no sonne but a daughter onely, whose issue he would not have come to that honour. Then he gave his daughter in marriage, not to a great man, because the sonne that shee should have by the helpe of his kinsmen should aspire to the Crown, but to an ordinary Souldier, and when shee had a sonne by him, he caused the infant to be brought unto him, and delivered it to *Harpagus* one of his Nobles to be slain. But he fearing that the Kingdom might afterwards come to the mother durst not doe it, but cast it in a Wood, into which there came, by a singular providence, a Bitch which gave suck, and suckled and defended the infant from the fowls and beasts til that the Kings shepheard accidentally found it, and brought it home to his wife to be nourished up. The child thus preserved and growing up to a lad of some bignesse, was in playing chosen by other lads to be their King, and behaved himself so severely towards such as offended, as that they complained to their parents, and their parents to the King. Hereupon the King sent for him, by whom he being asked, why he dealt so with them, answered with an undaunted courage, that hee did it, as their King. *Astages* admiring the lad, as not likely to be of a shepherds race, sent for the shepheard and of him learned the truth, and so came to know, that this was his daughters son. Yet his wrath was pacified towards the lad, supposing the prediction to have been already fulfilled in his being King of the boyes, and he delivered him to the same *Harpagus* to be brought up. But for his disobedience formerly, hee caused his sonne secretly to be murdered. This comming to his knowledge, he yet wisely dissembled his anger against the King, till that divers years after, the King having committed an Armie to him to goe against his enemies, hee perswaded them to make *Cyrus* King in way of revenge for his sonne; *Astages* hearing this gathered an Army, and fought against *Cyrus*, and at the first prevailed, but at the next encounter was overcome by *Cyrus*, who so moderately used his victory, that he suffered his Grand-father to continue King of the Hircanians, and *Darius* his Uncle King of the Medes, he holding the Kingdom of the Persians onely during their lives, but afterwards conditioning to enjoy all.

The

The name *Cyrus* was first given unto him by *Harpagus*, when he made him King, for before he was called *Speitascus*, that is, *Catulus*, or *Whelp*, because a Bitch nourished him. When *Cyrus* was grown to this greatnesse, *Cræsus* King of the Lydians being in a most rich and prosperous condition, for he had subdued unto himselfe 14 Nations in *Halim* in *Asia*, as *Herodotus* sayth, would not suffer *Cyrus* quietly to enjoy his Kingdom, but passing over the River, which divided their Kingdoms, hee made war upon him, and when they had fought fiercely on both sides one day, they were parted by the comming on of the night, neyther part pre- vailing, but many on both sides being slain. *Cræsus* then retyring to *Sardis*, sent to the Egyptians and Babylonians, with whom he was in league, for aid, not once suspecting, that *Cyrus* would come against him in his chief City, with whom hee had fought in open field with equall succeffe, wherefore hee appointed his Confe- derates to come unto him not till the fifth moneth after. But *Cyrus* with all speed gathering his forces together went against *Sardis*. *Cræsus* hearing of his com- ming called together his Lydians, who were then counted the valiantest men in all *Asia*, and the best horsemen. *Cyrus* against them commeth with many Camels, whose sight or smell horses cannot endure, and so brake the order of their battell. Then the Lydians leaving their horses fought on foot, but at length were put to flight, and so the City was besieged, and within fourteen days taken, and *Cræsus* the King taken. *Cyrus* then condemned him to be burnt to death, but when hee was set upon the pile of wood prepared, and fire was now putting to, hee cryed, *Solon, Solon*, at which words *Cyrus* caused him to be brought unto him, and asking the cause of his so crying out upon *Solon*, he sayd, That wise *Solon* upon a time de- nyed him in the midst of all his wealth and prosperity to be happy, saying, He knew not, what should happen to him before he died. *Cyrus* hearing this, and and withall considering his own case and the uncertainty of these worldly things, spared him and made him his Counsellour, doing many things both in warre and peace by his advice. Not long after *Cyrus* appointing *Harpagus* to fight against the Ionians and Eolians, went himselfe against the upper parts of *Asia*, and having subdued all, he lastly bent his forces against the Egyptians and *Babylon*, which was the seat of the greatest Monarch in the World, where *Belsazzar* the son of *Evilmerodach* now reigned by *Herodotus* called *Labinus*. But before hee could come thither, he must necessarily passe the River *Gindes*, which runneth into the River *Tigris*. This River *Gindes*, not being passable on horseback, but by boat on- ly, *Cyrus* devised by making 365 ditches to carry the water away, being offended for one horse in attempting to passe over was drowned there, and about this work was spent one whole yeare. Then he went on with a mighty Armie and besie- ged *Babylon*, but they within the City at the first derided him, as thinking them- selves safe against all the Forces of the world. For *Babylon* called the great City, was so great and strong, as that it was held to be invincible. The situation of it was in a plain foure square, every side being 120 furlongs, according to *Herodotus*, *Pliny*, and *Philostrotus*, but *Diodorus Siculus* makes the whole compasse to be but 365 furlongs, the reason of wick difference happily was, for that *Diodorus* describes it as it was first built by *Semiramis*, *Herodotus* as it was enlarged by *Nebuchad- nezar*, and if it were 120 furlongs long and broad, that was 15 miles either way, it was a monstrous City, and about all this length and breadth was a wall of incre- dible thicknesse, viz. 50 cubits thick, that is, 75 foot, and 200 cubits high, saith *Herodotus*, beyond all credit, yea, and he addeth of the Kings cubits, one of which is longer then the ordinary by three fingers, so that six chariots might goe abreast upon the wall. But *Diodorus* more moderately, 32 foot thick, and 50 cubits high, so that two chariots might safely passe by one another upon it. Without the wall was a ditch full of water, out of which the bytuminous stufte, where- with the brick for the wall was made was digged, 100 foot broad, and as much space of ground was between the wall and ditch for gardens and orchards. There were 100 gates of brasse, and as many Towers, and the great River *Euphrates* ran through the midst of the City, so that hereby it was divided into two, and on each side of the river there was a wall as thick as the other, and in the midst a bridge 30 foot broad of five furlongs, and yet the river, as *Strabo* saith, was but

Herodotus.

Herodotus.

one furlong broad. The invincible strength and greatnesse of this City at the first, ftrounded *Cyrus*, when he heard also that they had brought in provision for more then 20 years, for he thought to force them to yeeld through famine. But there being nigh a place made sometime by *Samaritis* to hold water 120 furlongs square, and 35 foot deep, he sent his men to scoure it, and making great trenches, dreaned the waters of *Euphrates* into it, placing his men some at one end of the City, and some at the other, that they might be ready to enter when the water should be falne so low that they might wade through, which they did accordingly, and took the City, after that in one night the water was let out into the drains before prepared. And it fell out so, that the same night the Babylonians were generally drunken, having kept a great festivall the day before, of which *Cyrus* not being ignorant, chose that time purposely for this exploit. The Hebrews say that *Belshazzar* the King knowing of the Prophecie of their deliverance from their captivity, and supposing the time to be now expired, and therefore their hopes frustrated, made that day his great Feast commemorated *Dan. 5.* and in way of insulting over the God of *Israel*, caused the precious vessels of the house of the Lord, which *Nebuchadnezzar* had carried away to be brought fourth, and carowed in them together with his Princes and Concubines, but vengeance presently befell him therefore. However whether it were a Feast made for this cause, or according to their usuall manner at that time of the yeere to the honour, of some Idoll, it seemeth, that they slighted much the danger, in which they were, in that they would not for it intermit their usuall feasting and making merry unto such excesse. But God certainly had an hand in it, who had by *Jeremiah* foretold many particulars now happening long before, as first, that the Kings of the *Medes* should be the agents in this destruction. 2 That her waters should be dried up. 3 That they should be drunken, and so sleep a perpetuall sleep. 4 That one yeere there should be a rumour of destruction comming first, and the next yeer both rumour and violence. 5 That the Princes and Captains and Rulers should all be drunken, and so without fighting sleep a perpetuall sleep. 6 That they should run one after another to tell the King, that *Babylon* was taken: for in some parts of the City it was not known, till three dayes after, through the vastnesse of the place. If it shall seem that the Prophet erred somewhat in that hee spake of the Kings of the *Medes*, that should do this exploit, whereas it was the *Persian* King, it is easily resolved, *Cyrus* was so the King of *Persia*, that he was King of the *Medes* also, *Darius*, that thereby his permission reigned, not being counted the King of that people, because but for a short time, as appears before, and then the Kingdom was to come to *Cyrus* and his issue. Thus the King of *Babylon* was slain, and *Cyrus* became an universall Monarch, and yet suffered *Darius*, to whom he had given the kingdome of the *Medes* before to reigne, here also during his life, as being his Uncle, but within one yeer he dyed, and *Cyrus* reigned, as it is here sayd, and gave the Jews leave to return to *Jerusalem* just at the time before prophesied of, that is, at the end of seventy yeers. And thus we may see the reason of *Daniels* speaking of none but *Darius* reigning after *Babylon* destroyed, till chap. 10. where hee mentions *Cyrus*, and why *Ezra* omitting him altogether, speak only of *Cyrus*. And how *Daniel* understanding by the prophecie of *Jeremiah*, that the time was now come, prayed unto God for deliverance, see *Dan. 9.*

## CHAP. I.

**I**N the first yeare of *Cyrus*, that the word of the Lord by *Jeremiah* might be fulfilled, he stirred up the spirit of *Cyrus*, &c. What the word of the Lord was, *Jer. 25.* and chap. 29. hath been enough spoken of before. For his stirring up of *Cyrus* to give the Jews this liberty. *Iosephus* sayth, that he was moved to this by reading *Es. 44. 21, 22, 23.* *Theodoret*, that *Daniel* having some familiarity with him by reason of the great grace done unto him by his Uncle *Darius*, in setting him over all the Kingdom, shewed him that prophecie, wherein hee was named long before he was born (for it was 170 yeers before this) and it was foretold of him

Ier. 51. 11.

Vers. 36.

Vers. 39.

Vers. 46.

Vers. 57.

Vers. 31.

Vers. 1.

*Iosephus.*  
*Theod. r.*



him, as of the servant of God, that he should take order for the building of *Ierusalem* and of the Temple, and that *Ierusalem* should then be inhabited again, and that the waters of *Babylon* should be dried up. And it may well be thought, that by reading this prophesie so plainly intimating a spirit above all the gods of the Heathen, for the knowledge of things to come, and by those things that had happened about *Daniel*, he being preserved in the Lions den, and having expounded the writing upon the wall to *Belshazzar*, which none of the Magicians could do, he was not only stirred up to this, but attained to such knowledge of the true God, as that he worshipped and served him.

For he calleth him the Lord God of Heaven, &c. and ascribing unto him his ample dominion over all the Kingdoms of the earth, for he sayth, that hee had given them unto him, hereby acknowledging both, that all are the Lords and at his disposing, and that he got them not by his own power, but by Gods providence, whose will therefore revealed in the prophesie of *Esay*, hee would apply himselfe diligently to do in providing for the rebuilding of his house at *Ierusalem*, so long ago ruined. By all the Kingdoms of the earth given unto him, understand all the kingdoms of *Asia*, that wast part of the earth, where he reigned, for in other parts he reigned not. For the piety in this King and care about building the house of the Lord, *Pellican* doubteth not to call him a type of Christ.

Who is there amongst you of all his people? the Lord be with him, and let him go unto *Ierusalem*, &c. Here he acknowledging the Jews to be Gods peculiar people, giveth liberty to all, that would, to return, wishing prosperity unto them, and *Verse 4.* such as would not, but continue still in those lands hee required by this his Edict to give to such, as could go, necessities for their journey, and gifts for the house of the Lord, which they that went, should build. For he supposed, that the poorer sort would be readiest to go and labour in that work, and that many of the richer, who had settled themselves in the Countreys, where they lived, would stay there still, wherefore it was necessary, that they should be holpen by these. Whereas he sayth, he is the God that dwelleth at *Ierusalem*, it is not to be conceived, that he thought him properly the God of that place, because hee sayd before, that hee was the God of Heaven, but hereby he declared a most true faith touching God, viz. that the God, who appointed a Temple to be built him at *Ierusalem*, and his worship to be mayntained there, as he prescribed, was the only true God of Heaven, who ruleth over all the World, neyther are any of those, whom the Heathens worship, true Gods, but dumbe Idols. Thus by Gods providence a King of the Gentiles, to the shame of the Kings of *Judah*, provided for the building of that Temple to the honour of God, which by their sins had been pulled down, a very figure of that, which was done under the Gospell, when the Gentiles being intent to the building of the spirituall Temple, gave occasion to provoke the Jews to jealousy, as is sayd, *Rom. 10. 19.* And when they corrupted and oppugned the true faith, he confessed it, as the Gentiles also under the Gospell did.

Then arose the chief of their fathers Families of *Judah* and *Benjamin*, &c. whom their neighbours confirmed with vessels of silver, with gold, &c. So many of the Jews, as whose hearts God stirred up, went to *Ierusalem* to build, and with them many more of the poorer sort, who had not of their own wherewithall to defray the charges of the journey, these, their neighbours, that is, the rich Jews, who stayed still did help with their silver and gold, and cattell or beasts to beare burthens, but according to some, as *Lyra* sayth, the Gentiles amongst whom they dwelt for the respect, which they bare to *Cyrus*, who commanded it, holpe them with these things. And I see not, but that it may well be thought, that they were holpen both by the one and the other.

And King *Cyrus* himself brought forth the vessels of the house of the Lord, which *Nebuchadnezzar* had carryed away 70 yeers before, by the hands of *Mithredates* his Treasurer, and delivered them to *Sheshbazzar*, Prince of the Jews. Who this *Sheshbazzar* was is not agreed, for whereas Expofitors commonly say, that he was otherwise called *Zorobabel*, which name followeth here, *chap. 2. 2.* and *chap. 3. 8.* *Iunius* approveth it not, but upon such a reason, as I conceive not of, viz. because *chap. 25.* *Thainai* and his companions in their letters to *Darius* would

Verf. 2.

Pellican.

Verf. 3.

Verf. 5. 6.

Lyra.

Verf. 7. 8.

Iunius.

not

Dan. 1.  
Dan. 10. 1.

Iunius.  
Lyra.

Schol. hist.  
Ierom.

Iunius.

Pellicani.

Verf. 9.  
Lyra.

The Allegory.

not have omitted to mention the Nation, to load the Jews cause with more hatred. But to prove, that he was the same man, who was other wise called *Zorobabel*, the son of *Shealtiel*, the son of *Iechoniah*, let it be considered, that after this *Sheftbazzar* is named no more, in speaking eyther of those that went to *Ierusalem*, chap. 2. or of the prime builders there, chap. 3. and 4. but only chap. 5. 14. where certain *Persian* Princes writeto *Darius*; what the *Jews* sayd was decreed by *Cyrus* that name is again mentioned, and that *Sheftbazzar* layd the foundation of the Lords house, ver. 16. whereas, chap. 3. 8. it is plainly sayd; that *Zorobabel* did it, thus proving him to be the same man. Hce was by the *Persians* then called *Sheftbazzar*, but by the *Hebrews* *Zorobabel*, that is, a stranger to *Babel*, because it was hoped, that in his time they should again depart from *Babylon*, to go to *Ierusalem*. Yet the *Hebrews* by *Sheftbazzar* understand *Daniel*, whereas indeed the name given him in *Babylon* was *Belsazzar*, and he speaks of himself as being still in *Babylon*, Anno 3 of *Cyrus*, whereas this man took charge of the precious vessels carrying to *Ierusalem*, and carried them, ver. 11. whereas it is sayd, ver. 5. that the chiefe of the tribe of *Judah* and *Benjamin*, and so many as whose hearts God stirred up, arose to go to *Ierusalem*, it is to be understood, so many of other tribes, as *Iunius* noteth, 1 *Chron.* 9. 3. and *Lyra* likewise, who sayth, That many of other tribes were joynd to the kingdome of *Judah* in *Iosiah* his time, 2 *Chron.* 34. and so they were together carried away captive into *Babylon*, and returned together. Whereas their rising up to goe is spoken of, as if they had gone immediately after the liberty given, *Comestor* sayth; That they made such slow haste, that they went not, till the third yeere after, when *Zachariah* and *Haggai* by their prophesying stirred them up. And this hee seemeth to ground upon *Ierom*, who sayth, That the seventh yeare of the seventh Decad was the first of *Cyrus*, and so in his third, full seventy yeares were expired. But whereas hee sayth, That they went not, till they were stirred up by *Zachary* and *Haggai*, this agreeth not to the foresaid time, because their prophesying was many years after, viz. the second of *Darius*, *Ezra* 2. 24. 5. 1. that is, as *Iunius* sayth, of *Darius* *Nothus* betwixt which and the first of *Cyrus* were 107 yeares. But according to others, it was *Darius* *Histaspis*, and so the building was hindered but sixteen or seventeen yeares. I see no reason therefore why we should follow *Comestor* herein, but hold rather, that so soon as they had leave given them by *Cyrus*, they prepared to return, and returned, as is here said. And yet, as *Pellicani* sayth, All that were godly returned not, as *Daniel* and *Murdecai*, &c. for by a divine providence some such were held still in *Babylon*, that by their means others who remayned, might be upheld in the knowledge and worship of the true God, and many of the *Gentiles* converted.

In reckoning up the vessels of Gold and Silver belonging to the Temple, about 2500 being numbred, it is sayd, they all were 5400, because it was thought good not to give the particular sums first, of all the kinds, to avoid tediousnesse, so *Lyra*. Yet in the *Greek* of *Sixtus*, there are reckoned up by their kinds 5496. *Iosephus* hath 4210. All that which is sayd in this Chapter is morally, or rather allegorically applyed thus by *Lyra*. *Cyrus* figured out Christ *Iesus*, being therefore called *Christus Domini*, *Esay* 45. For as he proclaimed liberty, when God had given him all kingdoms, to all Gods people to goe and build the Temple: so Christ having all power given unto him in heaven and in earth, as he sayd, gave liberty to the captives by sin, and then the chiefe of their Fathers Families rose up, that is, the twelve Apostles, and the seventy Disciples and others, who were moved by the Lord to this work amongst the *Gentiles*, by preaching and working miracles to build up the spirituall Temple, being holpen by their neighbours, when as the people, amongst whom they preached, sold and brought in the price of their possessions and layd them downe at the Apostles feet. The precious vessels of the Temple which *Nebuchadnezzar* had carryed away, and put in the Temple of his gods, now restored by *Cyrus*, figured out men, whom the Devill had used as his instruments to serve sin in former times, now by Christ restored to their right use, viz. to serve God in holinesse, &c.

## C H A P. II.

**A**nd these are the men of that Province, who ascended, &c. That is, saith *Lyra*, of the Province of *Iudea*, *Iunius* of the Province of *Babylon*: but because in Hebrew it is, *The children of the promise*, I rather assent to *Lyra*, as also *Hugo* doth: for they are said to be the children of a promise, who are the natives thereof, and not who have dwelt in such a Province, and been kept there, although along time, unless it shall be thought that they of *ver. 59.* were of some other Province of the *Caldees*, for then more probably these were of the Province of *Babylon*, of *Iudea*, called a Province, see *Nehemiah* 1. 2. And their names and number are set down, saith *Pellican*, for the credit of them and their posterity in future times, for that they were the first, that shewed their love to the holy City and Temple in returning from a Countrey where they had been so long settled, and now were well, having a King that was so well affected towards them, to a place void and desolate, *ver. 2.* which came with Zorobabel, Jeshuah, Nehemiah, &c. Zorobabel is here first named, as being the Prince of the Jews, as hath been already shewed in speaking of *Seshbazzar*, which was but another name of the same man, But when the setting up of the Altar commeth to be spoken of, *Chap. 3. ver. 2.* Jeshuah the Priest is first named, and then Zorobabel, but *ver. 8.* the order is again altered, Zorobabel and Jeshuah. *Lyra* in his Prologue upon *Ezra* saith, that howsoever their names are placed, the High Priest was now and from henceforward the chiefe Governour of *Iudea*, for which he alleageth *Zacharia* 6. 11, 13. where crowns of gold are appointed to be made, and to be set upon the head of Jeshuah the High Priest, and he is set upon a Throne, and therein to rule, so that now he saith, there was a third forme of Government, the first having been by Judges, the second by Kings, the third was by Priests, and under this the people were better restrained from idolatry, then under either of those two, seeing idolatry was no more after this by the Jews set up in that land. But *Hag. 1. 1.* Zorobabel is called Duke or Prince of *Iudah*, and likewise, *Cap. 2. v. 3.* and by the course of the sacred History, it seems that the Scepter once set up in *Iudah*, must not depart from it, till the coming of *Skileh*, that is Christ Jesus, as *Iacob* prophesied, *Gen. 49. 10.* and *Dauids* house was not to be without a light for ever, of which Zorobabel came. It is therefore more consonant to the Scriptures to hold, that the people were now under a Prince of the Royall Line of *David*, as the chiefe and the high Priest, as a second unto him, they joyntly governing as one supreme Magistrate, yet *Iosephus* saith, that the chiefe authority was in the High Priest. Touching *Nehemiah* he is here spoken of by anticipation, for he went not till *Anno 20 of Artaxerxes*, who according to the computation of *Iunius*, began not to reigne till after 125 years from this time, unless some other *Nehemiah* be meant. The company that went up with these leaders, are first summed particularly by their families, *ver. 3, 4, 5, &c. to ver. 61.* and then generally altogether, *ver. 64.* 42360, but if we compare the particulars with the generall, we shall finde that this exceedeth them above 10000. *R. Solomon* resolveth this by saying, that in the particulars are put onely the men of three Tribes that returned, *Iudah, Benjamin, and Levi*, but into the generall came also those of other Tribes, who returned with them, as hath been before noted. *Iunius*, that they who could not finde their Genealogies, who were not summed up before, make up this number. But seeing there be so few families of them spoke of, it is improbable that they should amount to so great a summe, rather both they, and so many of other Tribes as were mixed amongst them together make up this summe. The Hebrew Chronicle also saith, that the men of other Tribes come under the generall number. These also were amongst those that went up from *Thelmelaeh, Telcharseha, Cherub, Adan, and Immer, &c.* These are the names of places about *Babylon*, from whence also they ascended, as well as from *Babylon* it selfe, but because they could not shew their Genealogies, it was uncertain whether they were *Israelites* or not, for which cause certain possessions could not be assigned unto them in that Land, but being of the same faith, they were not

Vers. 1.

*Lyra.*  
*Iunius.**Pellican.*

Vers. 2.

*Lyra.*

2 Sam. 7. 15.

Vers. 3, 4, 5.

Vers. 64.

*Lyra.**Iunius.*

Vers. 59.



Verf. 6.

rejected, whether they were Israelites or strangers, but received into their society. Onely such as said that they were of the Priests, but could not shew their Genealogies were kept from the Priests office, whereupon *Lya* groundeth, that it is necessary for a stranger now adayes, comming into any place to shew his Ordination, before that he be suffered to celebrate.

Verf. 63.

*Junius.**Lya.*

For Atherfata said unto them, that they should not eat of the most holy thing, untill there arose a Priest with the Urim and Thummim. *Junius* readeth it, *The Kings Commissary* said, expounding it of the aforesaid *Shefhabazar*. But *Lya* saith, that he is commonly held to have been *Nehemiah*, seeing he is expressly set forth by this name, *Nehem.* 8. 10. he was *Hathafhatha*. But because *Nehemiah* came not to *Ierusalem* till many years after, he could not be meant here, but he who in the Caldee tongue, was for his authority called so, that now was appointed, as Prince, and that was *Zorobabel*, or *Shefhabazar*. For although the Iews had now liberty given them to return, yet they were never more after this captivity a free, but a tributary people, either to the Persians, Greeks, or Romans, so that the onely difference was, in the time of their captivity they served a forreign Nation in another Land, but after their return in their own Land. For *Cyrus* made *Shefhabazar* Prince first, and *Artaxerxes* *Nehemiah*, and then *Ezra* afterwards, giving him power to make other Magistrates. But whether the Prince or the High Priest was the chiefe Governour it is uncertain, although *Iosephus* saith, that the High Priest was, untill the time of the *Assamoni*: who wrested the government from him, and *Lya* following *Iosephus*, as hath been already shewed, but certain it is that sometimes the chiefe authority was in the High Priest also.

Chap. 5. 14.

Chap. 7. 25.

*Iosephus.*

Verf. 63.

Untill a Priest should arise with the Urim and Thummim, that is, saith *Iosephus*, to declare the will of God hereby: For the precious stones in the High Priests Breastplate, called, the Urim and Thummim, light and perfection shining bright, when God was consulted withall, as some hold, was taken for an answer, in way of granting the thing desired. But thus say the Hebrews, they never did more after the Babylonish captivity, and therefore this touching those that could not shew their Genealogie, was never resolved.

Verf. 65.

*A. B. Patri-  
archs Travels.  
Junius.*

*Pellican.*

Verf. 69, 70.

*Patriarchs  
Travels.*

Besides their servants and maids 7337, amongst whom were 200 singing men and women. These and their cattell, of which, *ver.* 66. that is, horses 736, mules 245, camels 435, asses 6720, are reckoned apart as their substance, which they had gotten in *Babylon*, wherethey had been permitted to live under a Governour of their own Nation, and these beasts served to carry such as were weake, and their wives, and little ones, and stiffe. For the journey was long, *viz.* 680 miles. Those of their servants which were singers, are thought by *Junius* to have been bought by the Levites, as having skill in song and mutick, because through disuse neer the space of 70 years, they had lost it, *Pellican*; that they used them to sing by the way, to expresse their joy for their return. *Ver.* 69. When they were come to the house of the Lord, the chiefe offered towards the charges of building it 61000 *dracmas* of gold, and 5000 pounds of silver; that is, 21525 pound of gold, and reckoning the silver at 37 shillings six pence the pound, 9375 pound. But seeing King *Cyrus* took order for all this building, commanding that it should be done at his cost and charges, as appeareth, *Chap.* 6. 4. whereupon occasion, his Ordinance is recited, it may be demanded, why the chiefe of the Iews contributed towards it? *Ans.* Some thinke to make the building larger then was propounded by that King, but it is more probable because he took order onely for the timber and stone work, that this contribution or offering was made for the adorning and beautifying of it, and to supply it with many utensils about it, that were necessary.

## CHAP. III.

Verf. 1.

And when the seventh moneth was come, &c. In the end of the former Chapter having shewed that after their offering made, the Priests and Levites went and dwelt in their Cities, and the rest of the people in theirs: Now the time of keeping the Feast of Tabernacles being come, in the seventh moneth they came

came with one accord again to Jerusalem: Then Ieshuah with his kinsred, the Priests and Zorobabel with his kinsmen, rose up and built the Altar, &c. And having set this upon the old foundation in the Priests Court, where Solomon had set the Altar for Sacrifice up of old, they offered sacrifices pertaining to that solemnity from day to day, as was appointed, *Numb. 29. 13.* And this they did although the heathen dwelling round about them made them afraid, as envying at these their proceedings, for the enmity which they bare through the instigation of Satan, against the true God and his worship. And as they did at the feast of Tabernacles, so they did daily, as was appointed by the Law morning and evening, beginning the first day of the moneth, and so going on from day to day, and on the new Moons, when yet there was no foundation of the Temple laid; for order was not taken for this till five moneths after, but onely moneys were given to workmen for the providing of materials, and then in the second moneth of the second year after their coming, they set to the work, and laid the foundation, certain Levites being set to play upon instruments, and to sing at the doing hereof to the praise of God. But even when some were singing and making musick, others that were ancient wept to see how much this Temple was like to come short of that which Solomon had built before, but was by *Nebuchadnezzar* destroyed for their sins. For so indeed it must needs doe, seeing Solomon who built the former abounded both with riches and people, and they that sate now to the work, were a company of poor exiles, who wanted the means which he enjoyed: yet *Hag. 2. 8.* they are comforted with this, that the glory of the Temple by them now built, should be greater then the glory of that, which *Lyra* expoundeth as sayd, because the state that they were in being considered, it was more admirable, that such an house be built by them now, then one more magnificent by Solomon then. But for so much, as it is spoken not of the present but of the future times, *The glory of this house shall be greater*, he yeeldeth this other reason, *viz.* because the Law was taught in the Temple of Solomon, whereby none shall live, but in this the Gospel of life and peace by Christ and his Apostles. And this indeed is the truest, and most evidently proving, that Christ is not yet to come, but already come, seeing otherwise this can never be verified, for so much as the Temple built by Zorobabel and Ieshuah was long agoe destroyed by the Romans.

Vers. 2.

Vers. 6.

Vers. 7.

Vers. 8. 9.

Vers. 10. 11.

Vers. 12.

Lyra.

## CHAP. IV.

THE foundation of the Temple was no sooner laid, but the Jews enemies hearing thereof came to Zorobabel, and offered to joine with them in this building, alleaging, that since the dayes of *Esarhaddon* the King of *Assyria*, who brought them thither, they sacrificed to none other God. But Zorobabel denyed them, and alleaged the decree of *Cyrus*, that the Jews onely should build it, for which cause they sought to hinder them as much as they could, and did hinder the building of the Temple all the dayes of *Cyrus*, that it went no farther forward all his dayes, nor after his decease till the reigne of *Darius*, that is, *Darius Hystaspis*, who succeeded *Cambyses*, otherwise called *Ahashuerus*, or *Artaxerxes*, ver. 6. 7. For *Cyrus* having reigned after the Monarchy of those parts attained, nine years, was slain by *Themiris* Queen of the *Massagetes*, having committed his Kingdom to his son *Cambyses* when he went to that war, then he having reigned eight years, the *Magi* obtained the Kingdom seven moneths, after whom being slain, this *Darius* was chosen King by the neighing of his horse, so that the work was intermitted about 19 years. In the time of *Cyrus*, because he was busied with divers wars with the *Lydians*, who revolted from him, after that he had subdued them, and that by the means of *Pactias*, to whom he had committed the treasure of *Crasus*, taken there to carry to *Ecbatana*, his chief City. For hereby he animated the *Lydians* against *Cyrus*, and went and besieged *Sardis* the chief City of the Countrey, which was by him committed to one *Tabulus* to keepe, *Cyrus* therefore fought against the *Lydians*, and overcame them the second time, and would have destroyed *Sardis*, but that *Crasus* desired him rather to take all

Vers. 1.

Vers. 2.

Vers. 3.

Vers. 4.

Vers. 5.

Herodotus.

Armes away from them only, and to forbid them to have any hereafter, and instead of exercising themselves therein, to use playing upon instruments of Musique, perswading him, that thus they would soon grow effeminate and no more dangerous for rebellion. And so indeed it proved, the most warlike people of that Countrey becoming most womanish and unfit for War. 2 Hee had Wars with the *Massagets*, against whom he by the advice of *Crasus* used this policy, he sent a weak part of his Army against them, for hee had therein 20000 men, who were instructed, to leave in their tents, when they should see before the *Massagets* good store of wine and other provision, and having done so, the third part of the *Massagets* Army which only was employed against them, having overcome them, and taken their tents, ate and drank abundantly, and thereupon fell into a dead sleep, then the *Persians* returning slue and took them all, and took *Spargapses*, the son of *Thomiris* their Queen. Hereupon she rayled against *Cyrus*, and had him return speedily into his own Countrey, spying him with his deceit, and threatned for his bloud-thirstinesse to kill him with bloud soone, if he did not. And so, he contemning all that shee sayd, shee proceeded to battell against him and slue him, and all his men, not leaving one alive to tell the news, and having found him amongst the dead, cut off his head, and filled a vessell with bloud, and cast it in saying, *Satisfie thy self now with bloud, which thou hast so much thirsted after*. By reason of these Wars *Cyrus* could no more, whilst he lived, intend the building of the Temple, and therefore the enemies of the Jews nere about them might easily hinder it all his days. So that great Monarch having been King of *Persia* 20 or 21 years, and nine years over all the Kingdoms round about him, fell with his whole Army through the prowesse of a woman. And when *Cambyses* attained the Kingdom after him, the *Samaritans* wrought so with those, that were great about him, that he would not suffer the Jews to go foward in this building during his reigne. But to returne to the enemies, that hindered the building, because they might not be permitted to build amongst them. They are thought to be the *Samaritans*, that is, the people placed in *Samaris* by the King of *Assyria*, when he had carryed *Israel* away captive, from which time they say, that they sacrificed to none other God, but to the Lord. Whereas they say, that they were brought thither by *Esaraddon*, who was son to *Sennacherib*, and when he was slain, reigned in his stead, but *Salmanassar* a Predecessor of *Sennacherib* brought those thither, that dwelt in *Samaris* according to the sacred History. *Lysa* and others say, that these were another company sent over, after that the other were, many of them destroyed by Lyons, together with a Priest to instruct them in the service of the true God, after which they are sayd to have feared the Lord, but to have served their Idols still. Wherefore they sayd untruly, that they sacrificed to none other, but to their god, as also when they offered to build with them, they did it but in dissimulation, that they might have an interest in the Temple to bring in their Idolotry thither also, which *Zorobabel* suspected, and therefore denyed their joyning vvith him and his Levvs. And with what an ill minde they made this attempt, appeareth in that they practised against this building to hinder it so soon as they were denyed. Pellican observeth hence, that we ought not to have communion with such, as worship not God sincerely, that is, which worship God so, as that they serve Idols also, and this was reason enough to reject their motion, but because *Zorobabel* would not provoke them, he passing this over in silence, allegeth only the Kings Decree. And upon this ground Papists refuse to have communion with Protestants, whom they count Hereticks, but they themselves are far more aptly resembled by the *Samaritans* for their manifest Idolatry both practized by them, and commanded by their second *Nicen* Council.

It is sayd, that they might hinder this work, they hyred Counsellours against them, that is, as *Iosephus* hath it, they by Bribes corrupted such officers, as were by King *Cyrus* appointed to defray the charges out of his treasury, that they devised some excuses to *Cyrus*, and so held their hands, when he by reason of his distractions had no leysure to look so narrowly into it, whereby it came to passe, that their hands were weakned, and this work, although it did not utterly cease, went but slowly forward, untill the death of *Cyrus*. But hee being dead, and A-

ha-

2 Kings 17.

2 Kings 19.

Pellican.

Note.

Vers. 5.  
*Iosephus*.



*Cambyse* or *Cambyfes* coming to the Kingdome, the enemies waxed more bold, and by writing to him obtains an utter cessation thereof all his time, which was about nine yeares.

In the dayes of Artaxerxes wrote Ribstan, Mithredates, and Fabeel, &c. These three, and they that are said to be their fellows, were *Toparchs*, saith *Iunius*, and the other two, *ver. 8.* Presidents of those parts, and he saith, that they wrote in the Syriack tongue, because the Ievvs commonly understood it: But *Pellican* contrariwise that it might not be read of the Ievvs, who were about the King, yet *Lyra* expounds it, as *Iunius*, saying, that it was both written and read in Syriack, that it might be understood by the King and the Ievvs, amongst whom it was sent, well understood that tongue, seeing they had dwelt long in *Babylon*. And divers other peoples are numbered, which wrote to the same effect with them, as the *Dinzans*, *Aparfathians*, &c. whom the noble *Asnapper* is said to have brought and placed in *Samarina*. In some Translations, sayth *Lyra*, it is *Salmanasar*, but in Hebrew it is *Asnapper*, and he is held to be the same with *Esachaddon*, who is said, *ver. 2.* to have brought them thither, they being two names, of one and the same man, whereas these people are said to have dwelt beyond the river, the river *Euphrates* is meant, for that was between the land of *Judea* and *Assyria*.

Now in their Letter they gave the King to understand that the Jews were about building the City *Jerusalem*, and if they were suffered so to doe, there would be danger that he should have no more tribute paid unto him, yea, of losing all that Province. Before this nothing is said of building the City, but of the Temple onely, nor in the Proclamation of King *Cyrus*, but it is to be understood, that when the building of the Temple was permitted, the building of the City wherein it stood, was permitted also, or else, how should the people have dwelt in it? And this, as seeming most materiall to these Samaritans to move the King withall, is laid to their charge, the Temple not being once mentioned, as being a work about which they did little, since that by their enemies conspiring against them, they had the charges at the first allowed by *Cyrus* kept back. *Ver. 15.* They will the King that the Records may be searched, that thereby the rebellions of the Jews against others his predecessors might appeare to make their present accusation the more probable. For Kings had their Chronicles in all Countreies, wherein all memorable things were recorded, and therein was set down their rebellions against former Kings of *Assyria* and *Babylon*, ever since the time of King *Ahas*, who first intralled his Kingdom to *Tiglath Pileser*.

King *Artaxerxes* having read their Epistle, returneth answer, that it was true touching that which they had written unto him, the Jews had always been rebellious, and in times past had mighty Kings of their own, who reigned far and wide, and took tribute, that is, *David* and *Solomon*, and therefore he commanded, that they should not suffer them to build any more, &c.

And so they accordingly, by force kept the Jews from building the City, and thus the Temples building also was hindered, although not by the King forbidden, unlesse as a part of the City, but howsoever it was hindered, it seemeth by that which is said, *Chap. 5. 16.* that it was not altogether intermitted, no not at this time, of this *Artaxerxes* or *Cambyse*: *Eusebius* sayth, that he was called the second *Nebuchadnezzar*, as he might well be, because of his enmity against the Jews, in that as he destroyed the City and Temple, so this man would not suffer the re-building of it. And by the History written of him by *Herodotus* and *Justin*, it appeareth that he was a man most ambitious of dominion, a contemner of all Religion, and a cruell Tyrant, and was judged accordingly. For first he took occasion to quarrell with *Amasis* King of *Egypt* about his daughter, and fought against and subdued *Egypt*, destroying their Idols, and particularly causing their god *Apis* by the Priests thereof to be brought unto him, which was a choise bullock rarely marked, kept in a Temple, and deriding their superstition, he with his sword thrust it into the side, of which wound it languished and dyed. Then he sent to spoile the Temple of *Jupiter Ammon* in *Lybia*, but they that were sent by him were destroyed by a tempest of sand over-whelming them. After this, he also fraudulently sent a present to the King of *Ethiopia*, pretending a desire of amity,

*Verf. 7.*  
*Iunius.*

*Pellican.*  
*Lyra.*

*Verf. 9, 10.*

*Verf. 12.*

*Verf. 15.*

*Verf. 18.*

*Verf. 23.*

*Euf. b. Chron.*

Herodotus.

Nauclerus.

but intending thus to make him secure, and then to invade him. But that King wisely seeing into his end, told his Embassadors plainly thereof, and returned unto him a bow, bidding them to say unto him, that he were best to forbear comming thither, untill the Persians were able to bend that bow, and then also to increase his number. For the Ethiopians, called Macrobian for their long life, were mighty men, being nine or ten foot high. *Cambyfes*, notwithstanding, bent his course towards *Ethiopia*, but through want of victuals by the way, he was constrained to kill the horie for meat, and then every tenth man, and so with great losse and shame to return into *Egypt* again. For his cruelty, it appears by these few examples. His brother *Smerdis* being present when the bow was brought from the King of *Ethiopia*, attempted to draw it, which he did within three inches, but none else could doe the like, wherefore the King being jealous of him, least he should aspire to the Kingdom, sent him away, and a man after him to kill him, which was done accordingly. He also having a lust to his own sister, would take her to wife, but because he knew that the Persians would not endure it, he first called the Judges, and demanded of them, whether he might not by the Laws of the Persians marry her. They fearing his displeasure, said, there was no Law whereby such a thing might be done, but by the Persians Law, the King might doe what he pleased, and so he married her, but within a while when he was with her, beholding a lyon put out to a mastie dog, to fight with him, who having torne, and almost kild him, another dog, fellow to that which was in danger espying it, brake loose from the place where he was tyed, and run and helped his fellow, and so together they overcame the lyon: he laughed to see this sport, but shee wept, and being by him asked the cause, shee answered, shee wept to see that the poor lyon had no brother to helpe him, whereupon he fell into a rage, as thinking himselfe thus taxed for his brothers death and slew her. *Prexaspes* also whom he had with him as his Counsellour, being asked what the people said of him, and answering, that the common speech was, that he was too much given to drinking, he was so moved at this his freedom to admonish him, which he thought for his familiarity with him, that he might be bold to doe, as that hee caused his son to be brought forth, and set for a marke to shoot at, saying, hereby thou shalt perceive whether I be a man intemperate, and troubled in my head or no. If I shoot and hit thy sonne into the heart, then it will appear that I am sober, and it is false which the Persians say of me, and having shot, he caused his body presently to be ripped, and finding that he had pierced his heart, he rejoiced greatly, neither durst the father say any other, but praise his skill, in such slavery are the most familiar friends of Tyrants unto them. After this also he put *Craesus* from him, who was bold to reprove him for killing twelve of the Persians, for which he bent his bow to shoot at him, but he perceiving it, avoided out of the room: then he commanded one to kill him, this being by *Craesus* perceived, he wrought so with him, that he was content that he should hide himselfe, untill that the King asked again after him, and if when he spake of him, he should desire his company, he should bring him forth unto him alive, but if otherwise he should declare again his pleasure was that he should die, he should yeeld himselfe to death. Now, it so hapned, that the King asked after him as desiring him, then the man to whom the charge had been given to kill him, said, that he was still alive, of which *Cambyfes* was glad, and receiving him again into his grace, hee caused the other that saved him contrary to his command, to be put to death. Besides these, he cruelly kild unjustly many more. But at last, it came to him according to his demerits: for one *Smerdis* a *Magus*, to whom he had committed the Government of *Persia*, in his absence, tooke the Kingdom vpon him, giving it out that he was *Smerdis* the Kings brother, being also most like unto him in favour and person. The King hearing this, called the man unto him, to whom he had committed the killing of his brother *Smerdis*, and examines him again about it, he affirmed, that he had buried him with his own hands, and so being satisfied touching that, he hastned against the usurper, but in taking horse, his sword fell out of the scabbard, and wounded him mortally on his side, where he had stab'd *Apis* before. Then he calls together his Nobles, and certifies them, that *Smerdis* his

his brother was certainly dead, and therefore he that now usurped was another man, that they might not suffer him in the throne, and so he dyed: and this was thought by the Egyptians to have befalne him as a just judgement for his contempt of the gods. And indeed in a man, either of no Religion, or of a false Religion, it is no marvail to see vengeance coming upon him for his contempt, even of superstition, because such are without God in the world, and so under the power of the Devill, by him to be carried headlong to destruction, that ruleth in them.

Note.

Thus then it appeareth that *Darius* came not immediately to the Crown after *Artaxerxes*, but *Smerdes* a usurper having first held it seven moneths according to *Herodotus*. For the manner how he was cut off, he sayth it was thus. At the first the man to whom the King had given a charge to murder his brother, after the King *Artaxerxes* his death denied it utterly, as fearing, that if he should confesse it, his life might be in danger. Hereupon the *Smerdes* now reigning, was suffered to sit upon the throne in quiet, yet when the Princes saw that he kept himselfe so secret, that none of them could see him in a long time, they began to marvel at it, for although the Persian Kings holding it a point of royall state, not to be often seen of the people, yet the Princes sometimes were admitted into his sight: Therefore it not being now so done unto them, they much suspected that he was not the right *Smerdes* of the blood Royall, who now reigned, and one of them especially called *Ortanes*, Uncle to *Cambyses*, being desirous to sift out the truth, sent by a secret messenger to his daughter *Phedima*, who had been one of *Cambyses* his wives, and now was taken by this *Magus*; as also the rest of his wives were, desiring her to let him understand whether this were that *Smerdes* indeed, which was *Cambyses* his brother; but shee returning answer that shee knew not; for shee had never seen that brother of the King, he willed her to aske *Acassa* the daughter of *Cyrus* that question. But when she answered again that she was kept from her, and so were all the wives of *Cambyses*, that they never could come one at another: he yet devised another way to finde it out, and that was this. He called to minde, that *Smerdes* the Magus lost his eares once by the command of *Cambyses*. He willed his daughter therefore, once more, when he slept by her, to seele whether this *Smerdes* had any eares or no; and when shee had thus done, and certified him of the truth, he being resolved that he was an usurper, and calling two other Princes into Counsel with him, disclosed the matter unto him, then unto those three were joyned three more, who agreed together to enter the Palace by night, and to kill such of the Guard as resisted them, till they should come at the King, and did so upon such a sodain, that they found little resistance, till that by the noise which was made in the Court, his two brothers started up, and took one a bow and arrows, and the other a speare to resist them, but they being soon quelled, they came to the Usurper and slew him, defending himselfe with the leg of a golden chaire standing in his bed chamber. Then after consultation, they agreed together for the Government of the Kingdom, to choose a new King, and it was done thus. A certain place was appointed, for all the Princes to meet together, early in the morning before the Sun, and hee whose horse neighed first after the Sun rising should be King, for the Persians were worshippers of the Sun, and to the Sun used to sacrifice horses. Therefore the horse of *Darius* neighing first, he was immediately saluted as King by all the rest. And this was *Darius*, the sonne of *Hystaspis*, concerning whom being but 20 years old, and so thought to be too young to goe to war, *Cyrus* had dreamt in his last expedition against the Massagets, that he saw him having upon his shoulders two wings, which covered all *Asia* and *Europe*. This he taking to portend his attaining to the Monarchie over both these parts, called *Hystaspis* his father to him, and told him that he much suspected his sonne for rebellion, and therefore would have him return home forthwith, and look to him that he attempted nothing, threatening at his return to call him to an account. But this dream took not effect till this time, being nine or ten years after. *Darius* being thus made King, the rest of the conspirators made him to agree to these two conditions. 1 That he should take no wife but of their daughters. 2 That it should be lawfull for any



Verf. 24.  
Iosephus.

any of them at any time, to come and speak with him, without any messengers going between, unlesse he were in private with his wife, *Intafernes* therefore after he had fulfilled one condition in marrying *Phadima* the daughter of *Othones*, went to speak with him, and passing on till he came at the porter, he would have entered into the room where *Darius* was, but being told by the porter, and him that brought answer from the King, that he was then with his wife, and therefore not to be spoken with, he took them two in a rage, and cut off their ears and noses, and putting bridles about their necks let them goe, because he thought that he was deluded by them. They being thus deformed, went into the King, and when he understood what was done, and by whom, he first feared that it was done by the consent of the rest of the Princes, as meaning to rebell against him. But upon inquiry finding that *Intafernes* was the sole agent, and that none of them had any knowledge thereof, he sent immediately, and caused *Intafernes* with all his house to be put in prison, intending to punish them all with death. But his wife seeing the danger wherein her husband and his whole house stood, went to the Court, and ceased not by her tears to importune him so, as that he granted her the life of one of the house whom shee should desire, then shee desiring her brother, the King would know the reason, why shee beg'd his life rather then her husbands, and she answering, because if her husband were dead she might have another husband, and by him more children, but if her brother, she could not have a brother again, the King was so well pleased herewith, that he granted her not onely his life, but also the life of her eldest sonne, and caused all the rest to be put to death. *Darius* being thus established in the throne, the Temples building went not yet forward till the second year of his reigne. Yet *Iosephus* saith, that he had vowed, if he were King, that it should be built, and that out of 3 *Esdrae* 4. where it is said, that *Zorobabel* standing before *Darius* with two other young men, spake so wisely beyond them, that the King bid him aske what he would, and it should be done for him. Then he humbly desired his Majesty to remember his vow that he had made, if he were King to build *Jerusalem*, and to restore the vessels pertaining to the Temple, whereunto he immediately consenting, gave bounteously to this work yearly till it were finished, and sent home the Jews remaining, and made them free, &c. Wherefore it is most probable that *Zorobabel* by the counsell of the High Priest, and elders of the Jews went over to *Persia*, in the first year of the reigne of *Darius*, being full of hope now, that *Artaxerxes* was dead, who had been an enemy to all Religion, and *Darius* had attained to the Kingdom, that he should prevail with him to further the building of the Temple. Especially for that familiarity which he had with him in times past, when he lived in *Babylon*, and heard him make such a vow, intimating the piety that was in him. And if the story of that *Esdrae* be true, he thus prevailed, as hath beene said, and the next year they fell afresh to the building, as followeth, Chapter 5.

#### CHAP. V.

Verf. 1, 2.

Then, that is, Anno 2 of *Darius* prophesied *Haggai* and *Zechariah*, that they should build, *Zorobabel* the Prince, and *Jeshuab* the High Priest hereupon setting again upon the work. This seemeth to contradict the History of *Iosephus*, and of 3 *Esdrae*, because if by the grant of King *Darius*, they returned to this building, then they should not have needed Prophets to incite them, and to make them promises if they proceeded in it, or to reprove them for their backwardnesse to this work, as *Haggai* doth. For how could they have shewed more forwardnesse, then in sending over to *Darius*, so soon as they heard, and so could conceive any hope to prevail for liberty to returne to this building againe? The prophesie therefore of *Haggai* being an invective against them for their backwardnesse, and a complaint that they rather intended their own private contentments then the building of the Lords House, sheweth that till they were excited by the Prophets, they had little zeale or care about this work, and that the encouragement

rageiment which they had from *Darius*, came after an attempt made again in the time of *Darius* by the enemy to hinder it, appears here, *Chap. 6. 7, 8.* It is to be conceived then, that when these Prophets prophesied, both the Prince and people being cooled in the zeale by the opposition of enemies, sat still and ceased working upon the Temple, and yet both built houses for themselves and followed the works of their husbandry and trades. For this *Haggai* intimateth when he saith, *it is time for you to dwell in seiled houses, &c. And ye carry out much seed, and reap but little, &c.* That this was a fault, and worthy of reproof, appeareth, because as was noted before, when *Artaxerxes* forbade the building of the City, he forbade not the Temples building also, but passed that over in silence, so that they were not by his command kept from this work, however their enemies might abuse their authority to make them to cease from that also, if their words would doe it. But notwithstanding these enemies opposition, they built them fair houses to dwell in, it being no part of that Kings meaning that they should be hindered here-from, but from bringing it into the forme of a City, by walling it, and making Forts therein. Wherefore if their zeal had been as great to the Lords house, as their care for their own private content, they would not doubtlesse so have neglected it, but taken as much liberty to re-build it as for their own dwellings. As need was therefore, God now stirreth them up by his Prophets, in a time, which he by his divine spirit knew to be most fit, and so they set to the work again. Yet *Josephus* to make good what he hath said, conceiveth that the Jews were afraid, notwithstanding the Kings writing, that hee might change his minde, and therefore they needed Prophets to put them on, which is improbable, seeing the Laws of the Medes and Persians altered not. But *Thainai* Governour beyond the River, and *Shether-Boznai* came unto them and said, &c. These men, as it seemeth, were at the comming on of a new King, put into commission there, to rule instead of those in the time of *Artaxerxes*, for *Chap. 6. 16.* they are called Persians, and they were more equally disposed towards the Jews, then their predecessours had been. For they certified nothing but the truth, and sought not to exasperate the King against them by malicious suggestions, as they, but onely desired him that search might be made, whether *Cyrus* had given liberty, and contributed to this building or no, as the Jews said, and hereupon to signifie his pleasure. Whereas it is said in the first person, we answered them, &c. *Pellican* gathereth that *Ezra* was now present amongst the Jews, and *Lyra* likewise, but I rather subscribe unto *Lyra*, in otherwise shewing a reason of his thus writing, viz. because he counted himselfe one of them, although at this time in another place, as appeareth, *Chap. 7. 1.* we answered therefore, is as much as if he had said, some of us Jews, so *St. B.* speaking of Christs comming to judgement, saith, *Then we that are alive shall be taken up*, that is, some of us who are the faithfull.

*Ver. 5.* But the eye of their God was upon the captives which returned, this is inserted that it might not be imputed to fortune or chance, but to the divine providence, that these Princes did no way hinder the building of the Lords house, although they came to enquire about it, and that we might know that it was no good disposition in them, but an over-ruling power of God, who hath all mens hearts in his hands, to hold them from doing otherwise, and withall to encourage all men to obey his Prophets, in doing that which they commanded in his name, although otherwise they can see no cause of encouragement, as these Jews could not, when they were exhorted to set upon this work again, till the event gave them encouragement.

Verf. 3.

Verf. 4.  
*Pellican.*  
*Lyra.*1 Thes. 4.  
Verf. 5.

Note.

## CHAP. VI.

**T**He Epistle of *Thainai* and his Colleagues comming to King *Darius*, search was made in the Annals, and it was found, that *Cyrus* ordained the rebuilding of the Lords house, and therefore King *Darius* giveth a charge to *Thainai*, &c. that they interrupt them not, but further them by supplying necessaries

Iosephus.

Vers. 14.

Vers. 15.

Iosephus.

Fucci Chronol.

Iunius.

Note.

out of the Kings Revenues there, threatening such, as did otherwise with destruction, and imprecating all enemies to this work, or demolishers of it again, after it should be built. Besides this, *Iosephus* sayth, that there was another Epistle written by the *Samaritans*, wherein they sought to move him against this building, by recounting the prohibition of *Cambyfes*, his predecessour: but seeing nothing is sayd hereof in the sacred History, I passe this over. *Darius* having given such encouragement to this Work, it went forward with all speed, till it was finished according to the will of God, at the prophesying of *Haggai* and *Zachariah*, as *Cyrus* had appointed, and *Darius* and *Artaxerxes*, and it was finished the third day of the moneth *Adar*, the sixth yeare of *Darius*. Hereby *Artaxerxes* is to be understood the son of *Darius*, called *Artaxerxes*, so *Iosephus*, who will have *Xerxes* and *Artaxerxes* all one. But the truth is, *Xerxes* was the son of *Darius*, and reigned next after him, and then came *Artaxerxes* to the Crown two and twenty years after the Reign of *Darius* ended, but his name is here put down together with *Cyrus* and *Darius*, by way of preoccupation, that wee might have at one view all the Contributors of the *Persian* Kings to the Temple together, and the name of *Cyrus* by capitulation. And this *Artaxerxes* to distinguish him from the other, hath amongst Historians the name of *Artax. Longimanus*. And *Fucci* sayth, that this *Darius Hystaspis* was otherwise called *Abastuernes*, and was the husband of *Hester*, to the confirmation of which maketh also that which is written of his Feast, and his 127 Provinces, 3 *Esdas* 3. the same being said of *Abastuernes*, *Hester* 1. but some others hold *Artaxerxes Longimanus* to have bin that *Abastuernes*. The moneth *Adar* was the twelfth moneth, answering for the most part to our *February*, so *Junius*, and that rightly, but whereas by *Artaxerxes* here is spoken of, he understandeth *Artaxerxes Mnemon*, the son of *Darius Nothus*, hee greatly erreth, seeing betwixt him and this *Darius* were three Kings, as hee himself granteth. *Xerxes*, *Artax. Longimanus*, and *Darius Nothus*, the first reigning 22, the second 40, according to *Fucci*, 44, the third 26, unto which if 36 be added, which was the time of the Reigne of *Darius Hystaspis*, nine of *Cambyfes*, and nine of *Cyrus*, of how long a time must the building and adorning of the Temple be with such vessels, as were to be used therein? (for more vessels were by this King given to the house of the Lord, *chap.* 7. 19. Verily above 140 yeeres, which is improbable, and all the time of three Kings being 88 yeeres must be granted to be passed over in silence. *R. Solomon*, sayth *Lysa*, will have *Darius* and *Artaxerxes* one and the same man, affirming, that all *Persian* Kings were called by the name, as the Egyptians of *Pharaoh*. The time then of building the Temple after this setting to the worke againe was but foure yeares, and some odde moneths, and from the beginning about 24 yeares. Whereas *Joh.* 2. 20. it is sayd 46 yeares was this Temple in building, see the resolution there. And it might haply be a common error arising from the ignorance of the yeares; that these severall Kings reigned especially, if the first year of *Cyrus* his Reign, when hee provided for the building of the Temple, were taken for the first of his Reigne over *Persia*: for so unto his Reigne of 30 yeares more then nine yeares of *Artaxerxes* being added, (for some say, that he reigned more) and six of *Darius* the totall will amount to 46 at the least, when the building of the Temple was set upon again at the prophesying of *Haggai*, and it is to be noted, that this work brought with it a temporall blessing of great fruitfulness. For to shew this, *Hag.* 2. 11. in the ninth moneth, which was three moneths after they began to build, and answers to our *November* in part, and in part to *October*, when the Grapes and Olives being all gathered, they used to make their Wine and Oyle, they are bidden to consider what scarcity they had before, as is also spoken, *chap.* 1. and what plenty now, *Vers.* 15, 16, 19. to be encouraged to go on in so godly a work, in hope of the like blessing to continue still upon them: affirming, that the sacrifices, which they offered before, were not offered to him, whilst the building of the Temple lay neglected. A notable ground of looking for a blessing in worldly things then only: when the edification of the Church in any land, and what conduceth most hereunto is attended first and chiefly, for till this be done, there is no expectation of prosperity in any thing.

The



The building of the Temple being perfect'd, they proceeded to the Dedication with sacrifices of all sorts. But because between this worke begun, and the time of finishing there hapned a revolt of *Babylon* from *Darius*, which was againe recovered by the most admirable stratagem that ever was devised, I cannot but insert it, before I proceed further to tell of the Jews great solemnity. *Darius* having brought mighty forces against *Babylon*, was shot at from the Walls, and derided by them, saying That he might go away and come again, when a Mule had foaled, to win *Babylon*. But when he had continued his siege 20 moneths, there was one Prince with him called *Zopyrus*, one of the seven that killed *Smerdes* the Usurper before spoken of; who had a Mule that foaled, of vvhich being certified by his servants, he vvent to see it, and recounting the vvords of the *Babylonians*, hee gathered hereby, that the time vvvas novv come to vvinne *Babylon*, and that he must be the man, by vvvhose policy, vvwherefore taking a knife, hee slit up his oven nostrils, and cut off his ovvn eares, and so all bloody presented himself to *Darius*, to vvhom being amazed, at the sight he opened his stratagem, viz. that he vvould go as a Run-avvay to the Walls of *Babylon*, and being taken, hee vvould handle the matter so, that he might get credit amongst them, and have the government of their Army committed unto him, and then hee vvould have the King ten dayes after to assault one of the gates of the City vvith a thousand of his meaneest souldiers, and a fevv dayes after another gate with 2000, & after that another gate with 4000, at vvvhich last time he should place his Army under the Walls at vvvo other gates, vvwhere he vvould let them in. Then he fled vvithout delay to the *Babylonians*, vvwhere being taken by the Watch and brought in, he exclaimed upon *Darius*, saying, That because hee persvaded him to rayse his siege and not to teare time in abiding before a City invincible any longer, hee thus misused him, for vvvhich, if they vvould harken to him, he vvould both be revenged upon him, and help them to a famous vvictory over him, seeing he knew all his counsels. Hereupon they began to be somewhat moved, and at the day by him appointed, furnished him with an Army to defend the first gate before mentioned, vvwherein he behaved himselfe so, that he slew 1000 men, at the next time, at another gate 2000, then 4000, vvwhereby he came to be the onely man in authority in the City, and was extolled of all, till the day being come that he had appointed with *Darius*, hee set open those two gates, vvvhich he had promised, and so *Babylon* was taken the second time, and *Zopyrus* was rewarded with that City during his life, enjoying it free, and with many other honours. Thus *Herodotus* and *Iustinus*, vvwho also tell of another war made by him against the Sythians, about the fifth year of his reigne, to vvvhich he prepared 700000 men, and 600 ships, but returned with great losse of men and dishonour, both because he needlessly put himselfe into this war, as may be conceived, and did a most cruell act at his enterance upon it against an old man, vvwhose three sonnes, he having taken to serve him in this war, he was by their father sued unto, out of commiseration to his old age, to let one of them stay vvwith him for his comfort. The King replied as if he had been moved, that none of them should goe vvwith him, but thereupon he immediately commanded their Captain to slay them all three. Vvwherefore when he was come to *Scythia*, and they continued not certain in any place, but flitted from one to another, he thinking that they fled from him, sent to their King either to stand his ground and to give him battail, or else in acknowledgement of subjection, send him some of his earth and water. The Scythian King replied, that he removed not from place to place, for fear of him, but according to their Countrey manner, vvwho used not to stay long in a place, but he vvished him to depart out of his Countrey, or else he should shortly receive a present from him, vvwhereby he should know his minde, and accordingly he sent unto him, a Bird, a Moulse, and a Frog, and five Arrows, vvvhich were by *Gobrias* a Prince vvwith him, thus interpreted: Unless they did presently flee away as a Bird, or creepe into holes as a Moulse, or get them on to the water as a Frog, he vvould vvwith his Scythian Archers, utterly destroy his vvwhole Army. This being heard he hastened away, vvhaving lost for want of provision, about 80000 men. But to return to the Dedication of the Temple, they could not but do this vvwith exceeding great joy, because

*Herodotus.*  
*Iustinus.*

Verf 16.

Verf. 18.

Iunius.

Verf. 19.

Verf. 21.

Verf. 22.  
Iunius.

a.

Herodotus.

it had lyen so long demolished; and was rebuilt with so great difficulty, and so much opposition, wherefore, notwithstanding their great cost in building, they all joynd as one man; now in making a solemne Dedication, by abundance of sacrifices, as they were able: and it is said, *ver. 18.* that the Priests and Levites were distinguished, as was written in the Law of *Moses*, which is so said, because *Numbers 3* and *4.* they are distinguished by their families, but more exactly, *1 Chron. 24.* into 24 courses, whereof one served every week, and each one at his weeks end, was free to goe about his own affairs, untill his week came again. After the Dedication, followed the Passeover, within little more then one moneth, and therefore it is here also commemorated: for the third day of the last moneth, the Temple being finished, the Dedication was made, and the time of the Passeover followed the next moneth, being the first of the yeare, the 14 day, and they had a care in this also, to doe according to the Law, the Levites killing the Paschall Sacrifices, and the cleane onely eating thereof, and that both Jews and Gentiles that cleaved to them, for so it was ordained, *Exod. 12. 48. Numb. 9. 14.* whereas, *ver. 22.* in concluding this History it is said, God hath made them rejoyce, and turned the heart of the King of *Assyria* towards them. *Juniust* taketh occasion hence to confirme his exposition touching *Arsaxerxes*, upon *ver. 14.* that he was *Artaxerxes Mnemon*, and not *Longiman*, the next unto *Darius* but one, because he might well be called the King of *Assyria*, for so much as his father *Darius Nothus* made him King in his own life time, and he reigned many years together with him, the Kingdom being divided between them, *Assyria* to *Artaxerxes*, and *Persia* to his father *Darius*. But how could this be a cause of their present rejoycing in the time of *Darius Hystaspis*, when as hee reigned not so by the favour of his father, till certain Generations after? The resolution therefore of *Lyra* is better. *Darius* is meant by the King of *Assyria* here, and hee is thus called, because *Assyria* a Kingdome famous of old was under his Dominion, so that hee might be called King of *Persia*, or King of *Assyria*, as the French King, King of *Nauarre*. Touching any thing else done in the Reigne of this *Darius* the sacred History sayth nothing, but *Herodotus* noteth, how a foundation of warre with the *Grecians* was now layd, whereby in time the Monarchy of the *Persians* was overthrowne. There was one *Hifticus*, Prince of the *Milesiens*, who having done a good office for *Darius* in his return from *Scythia*, by keeping the bridge of *Istym* for him with his Army to passe over, was therefore bidden by the King to ask what he would and it should be granted him. He therefore asked a place neer *Hellespont*, called *Mercimus*, where he might build a City, and this being granted, hastned away about the Building. But *Megabyfus* a great Commander under *Darius*, being returned from his Wars, in which he had employed him, advised the King, that if *Hifticus* went forward in that Work, it would in time prove dangerous to the *Persian* State, because he was an industrious man, and the people thereabouts were rich, and well furnished with shipping, wherefore by his perswasion *Darius* sent for him under a pretence of love, to have him as a most faithfull friend and Counsellour about him. But *Hifticus* returning to the King, lest *Aristagoras* his Kinsman to govern in his stead, and after a while, secretly stirred him up to rebellion, signifying his minde upon the head of a man, whom he sent unto him so characterized, that he might understand his meaning. *Aristagoras* hereupon sought to stir up the *Lacedemonians*, but being by him rejected, he went to the *Athenians*, and prevailed with them, and the *Ionians*, peoples of *Greece*, so far that they joyning went against *Sardis*. *Darius* hearing of it, sent forces against them, and compelled them to return home, but yet they ceased not to fight against his people in other parts, till that with a great Army he overcame *Aristagoras* at *Mileum*, and he fleeing into *Thracia*, was slain there. And to *Hifticus* the King relating, how his people had dealt with him, he said, that all this had happened through his absence, wherefore, he desired of him, that he might be sent unto them again, and being gone, turned Captain of the Rebels. But after many battails fought, at length he was overcome by *Harpagus* a *Persian*, at *Lesbos*, and a great part of his Army slain, and he being taken was hanged, and his head being cut off sent to *Susis* to

*Darius*, being powdered with salt, at the sight whereof he being offended, chid the actors, because they brought him not alive to his sight, and commanded the head to be washed and buried, as being the head of a friend, that had formerly deserved well of the Persians. By these examples we may see the end of such as are the authors of rebellion, vengeance at the last befalls them to the cutting of them off, according to their demerits.

Note.

After this *Mardonius* a kinsman of *Darius* was sent out with a mighty Army against the *Athenians*, thinking also to subdue all *Grecia*, but his Sea forces being destroyed to the number of 20000 by an extraordinary tempest, and his ships broken and battered, and he himself being in a fight by land wounded, hee returned into *Asia*. But certain years after this, *Darius* being perswaded by one *Hippias*, the son of *Psistratus* that fled from *Athen* to him, and put in minde by a servant daily of the wrongs done him by the *Athenians* at *Sardis*, whom hee had caused ever since to say these words once a day with a loud voyce unto him. *O here! memento Atheniensium*, rayled a great Army, whereof, removing *Mardonius* for his former ill successe, hee made *Darius* and *Ariaphernes* Leaders, commanding them to go against *Eretria* and *Athen*, and to bring them bound unto him. Then in a short time they subdued *Eretria*, being after six dayes fight betrayed unto them by two chief men of the City. After this they layled to *Attica*, and there being guided by *Hippias* to *Marathon*, a place most fit for horsemen, the *Athenians* came out thither to encounter with them, not being together with their assistants above 11000 men, under the conduct of ten chief Captaines, whereof *Miltiades* was one, but their enemies were according to some 60000, according to others 30000. The *Athenians* sent to the *Lacedemonians* for helpe, but they came not to ayd them, till after the Battell ended, out of their superstitious use not to go forth to battell, till the full Moon. The *Athenian* Captains at the first considering, how much they were overmatcht in number, were divided in their opinions, some being for fight, and some against it. But *Miltiades*, who was for giving battell to them prevailing, the government of the Army being committed to him, after some rites performed to their gods, hastened forth to meet the *Persians* who derided their rash attempt, as making none other account, but that they should easily overcome such an handful of men. But the *Athenians* although beaten before, the *Persians* in the middle Battell prevailed in both the Wings, and having put those to flight, that fought in the Wings of the *Persian* Army, contracted themselves into the middle and fought so valiantly, that at length they put their enemies in the middle Battell to flight also, and so pursued them to their ships, burning many of them. In this Battell fell scarce 200 of the *Athenian* Army, of the *Persians* 6300, according to *Justine*, 20000, *Darius* also, one of the chief Captains was slain, and *Hippias*, the Run-away, who was the instigator to this War. *Pausanias* also sayth, that in the fight there was seen a man in a Country habit with a ploughstaff, beating down many of the *Barbarians*, and then vanishing, which they accounted help sent unto them from their gods. *Darius* hearing of this overthrow of his Army was more enraged against *Athen*, and all *Greece*, and therefore prepared far greater forces, intending to go thither in person. The *Egyptians* also revolted from him at that time, whom he meant to subdue in the way. But his forces being in three or foure years prepared, hee dyed; having before his death declared his sonne *Xerxes* King. For he being aged, and intending so long and dangerous a Voyage, his sonnes fearing least he should dye before his return, and that then contention would arise about the Kingdome, desired him before his going to appoint one of them King after him. For he had two Breddes one of three sonnes, before he was King, and another of foure, after by *Artasa*, the daughter of *Cyrus*. The first-born of the three was *Artabanes*, the first of the foure *Xerxes*, the one pleaded his Birth-right, the other the Nobility of his Mother, and afterwards, that he was born to him, when hee was a King, the other when he was a private man, whereupon *Darius* made *Xerxes* King, and it being done, the eldest Brother did so acquiesce in his Fathers sentence, as *Justine* noteth, that there was no diminution of love by this means made between them, but the one did prosecute the other with as much kindnesse as ever before, an example to frame many

Infirm.

Note.

Chri.



Christians, who are at continuall deadly feud one against another not for a mighty kingdom, as that was, but for a petty Patrimony, after sentence given against one of them. *Xerxes* being thus made king in the second yeare of his Reign, began to prepare a mighty Army to go against the *Athenians*, and all *Greece*, in which preparation, before all things were ready, he spent five years & then set forth, first, to *Sardis*, then to *Hellepont*, where the passage out of *Asia* into *Europe* was narrowest, viz. but 12 furlongs. His Army consisted of 230000 and more, according to *Herodotus*, and his ships were 600, with his company hee filled both Sea and Land, and where they came, they are sayd to have drunk up whole Rivers. At *Sardis* he was entertained by one *Pythius* a *Sardian*, and after abundance bestowed in entertayning him and his company, hee told him, that hearing of his preparation to passe into *Europe* to Warre, hee had prepared a summe of money, which he would give unto him, and being asked how much it was, he answered 2000 talents of silver, and 4400000 pieces of Gold, wanting 7000. *Xerxes* replying, but what wilt thou live upon? if thou givest all this away, he answered, his Slaves and his Vineyards would suffice for his mayntenance. Then *Xerxes* being delighted with the answer, not onely refused to take it, but commanded, that 7000 pieces of gold should be given him to make his gold up an even sum, which was done accordingly. But afterwards, before he was gone over *Hellepont*, the old man trusting to the favour which he thought now he had with him, intreated him to leave one of his five sonnes, which he had in his Army, at home with him for his comfort: the Tyrant was so enraged, that he rated him for being so bold to make such a demand, and commanded that sonne of his, whom he desired, to be forthwith cut in sunder, and to be laid one part of his body on the one side of the way, and the other on the other, where the Armie was to passe, to deter all others from the like attempt. Then he comming to *Hellepont*, caused a bridge of Boats to be made over the water, but being made, it was soon broken again, by the violence of the waves, for which he being wroth, put the overseers of the work to death, and out of his pride caused *Hellepont* to be beaten with 300 stripes. After this he set upon the same work again, and it being finished, passed over with his whole Armie, having first offered a drinke offering, out of a golden viall, and cast it into the sea to pacifie *Hellepont* again, which he had before chastened. Being gotten over, he came with his Army to *Tempe*, where was a straight passage between the great mountains *Olympus* and *Ossa*, in which had been placed 10000 Grecians from divers parts, a little before, to stop his passage, but being afraid of his huge Army, they were now gone, having first sent unto him earth and water, as the manner of the Persians was to require in token of subjection, wherefore all *Thessaly*, where this straight was presently yeilded unto him. But as he was to passe further into *Greece*, there was another way straiter then the former, to keepe which, *Leonidas* with 300 Lacedemonians came, and 5000 other Grecians. The King set his Medes first to fight with them, but they being slain by the Greeks, his Cassians fought next with them, and lastly, they being slain also, the most choicemen of his Persians, and when the darknesse of the night parted them for that day, they fought again with them next day, but with such ill successe, that the King despaired of winning the passage, till that by a certain Thracian he was told of another way over the mountains, by which he would lead his men, that they might come upon the backs of their enemies, to which he harkned, and next night sent 10000 of his valiant Persians that way. But the same night, *Leonidas*, having exhorted his men, they took and refreshed themselves with meat, and went together into the Kings Camp, and slew very many, seeking for *Xerxes*, till the arising of the day, at which the Persians, seeing how few they were, set upon them and slew them all. After this he went on without resistance, by land, great Cities and Towns being forsaken for fear of him, and all the best things carried out of their ships at sea, of which they had 200 and upward. His Navie therefore set upon them, but partly by a great Tempest, many of his ships were broken, and partly by the valour of the Grecians, vvho that time got the victory. Then the King himselfe leaving the Land, renewed his forces, and went to sea in person, but vvith as ill successe, for his Forces vvere again overthrowv,

throvvn, vvhich strook such terrour into him, least the Grecian ships should hasten to *Hellespont*. and stop his passage home, that he forthvvith fled avway alone, leaving the government of his vvhole Armie to his Uncle *Mardonius*. Then *Mardonius* preparing his forces by Land, first, vvvent and took *Athens*, vvhich he might easily doe, because it vvvas left by the inhabitants, and sent to the Athenians, vvvhom he knevv to be most valiant, to try if by any means, or promise of great gifts he could dravv them to be associates vvwith the Persians, but they denying, he fired their City, and vvvent to fight against them, and the other Grecians, vvwho vvvere novv gathered together to the number of 110000, to fight for their Countrey at the City *Platas*. Here either Army deferring a time to come over a River to the other, because their Wizards on both sides, had forbidden it, as a signe of ill luck, at length, *Mardonius*, impatient of further delay, vvvent over. and vvvas overcome and slain, neither vvvere any of the vvvhole Army, which could be taken spared from death. And thus the rich Tents and spoyle of the *Persians* came into the hands of the *Grecians*, wherein were abundance of silver and Golden vessels, and tables and tressels of Silver and Gold with other riches inestimable. *Pausanias* the King forbad all men to take any of the spoyle; till part had been taken out to send to the Temples of their gods, then he caused a Supper to be prepared most sumptuously set forth according to the *Persian* manner, and another most frugall after the *Grecian*, to which he brought the Nobles and sayd, What fools were the *Persians*, when they lived in such abundance, to come into *Greece* to lose their lives in getting more? and having commended frugall living, and spoken against excessse, he parted the spoyle to each one according to his demerits, and the Athenians with their parts, fell to re-building of their ruined City, and finisht it in a short time. *Xerxes* being thus repulled out of *Greece*, attempted War against those parts no more, but growing slothfull and contemptible was at length slaine by *Artabanus* Captain of his Guard in his Bed, thinking by his owne greatnesse, and the help of his seven sons to obtain the Kingdome. Therefore, when hee had slain *Xerxes*, he hastned cunningly to his younger son *Artaxerxes*, and told him, that his elder Brother *Darius* had slain his Father, that he might the sooner come to the Crown, perswading him to revenge it, offering the helpe of the Guard to do it, that he might thus with one work both revenge his Fathers death, and also obtaine the Kingdome. *Artaxerxes*, hereupon, hasteneth with the Guard and doth execution upon his brother, then *Artabanus* thinking, that none now stood in his way but *Artaxerxes* to hinder him from the Kingdome, strook at him and wounded him, yet so lightly, that he returning upon the Traytour againe, ran him through and slew him. And then was he King, having the name of *Longimanus*, because one hand was larger then another, insomuch, that with it he could touch his knees standing upright.

## CHAP. VII.

**W**Hen *Artaxerxes* was King, then is the first mention made of *Ezra*, the Writer of this Book, how expert hee was in the Law of God, and in what great favour with the King, and this was in the seventh yeer of his Reigne, the fifth moneth, *Verse 8*. And this was after the Temple rebuilt 53, whereof 30 in the Reigne of *Darius*, 21 of *Xerxes*, and seven currant of *Artaxerxes*, and 78 after the returne of the first Captives in the days of *Cyrus*. And at this time, as *Funecius* noteth, the seventy Weeks spoken of, *Dan. 9*. did begin, seeing now and not before perfect liberty was restored to the *Jews* to rebuild, and inhabit the City of *Jerusalem*, whereas before they had liberty only to build the Temple, but not the City: for *Verse 25*. it is sayd from the going out of the word to build the City, &c. are *seven weeks*, and *62 weeks*, wherefore those weeks of yeers are to begin, when *Ezra* was first licensed by the King, and obtained so great favour at his hands, and this was the first moneth of the yeare, according to the sacred account of the *Jews*, the 12 day of the moneth, and so determined when Christ his Passion began, as he reckoneth two days before the Pascheover, for them he

Funecii Chronol.

Dan. 9. 25.

Vers. 1, 2.

Vers. 6.

Chrys. Hom. 8.  
in Heb.  
Theod. Prefat.  
in Psal.

Hieron. Prefat.  
in 12 Prophet.

Cyrill.

R. Abraham.

he prepared, there being not a day odde, but just 70 Weeks of years then expired. Some others begin them not till the 20 year of *Artaxerxes*, when *Nehemiah* was sent with authority to build the Wall of the City.

Touching *Ezra*, his Genealogie is first set down unto *Aaron*, in which are put in names, *1 Chron. 6.* there be many more unto *Seraiah*, here said to be the father not of *Ezra*, for there are 20, and next unto him *Jehozadak* is put, and yet he was his only Progenitour more, but some others must come between, who are not named, seeing he is sayd to have been carryed captive into *Babylon* under *Nebuchadnezzar*, Verse 15. and the same is affirmed of *Seraiah*, the chief Priest, his father, *2 Kings 25. 18.* and from that time, till this were passed 70 years of the Captivity, and since the first of *Cyrus*, where the Captivity ended, 92 being together, 162. This *Ezra*, thus descended of the chief Priests, is sayd to have been skilfull in the Law of God, which he gave by *Moses*; and to be prompt herein: Some set him further forth, as the restorer of all sacred Books which were lost and a Prophet, yea the same, who is otherwise called *Malachiah*, the last of the small Prophets. That he restored the holy Scriptures being all lost, hath been amongst some a common received opinion, but not true, as I have already shewed upon *2 Kings 25. 9.* and *Chrysostome* sayth, that out of the remaynders of the Scriptures he composed them again, and *Theodoret*, that the Scriptures being depraved in the time of the Captivity were by *Ezra* again restored. For when the Temple was burnt, the Scriptures doubtlesse were but negligently kept, and there was need of some learned and industrious man to collect them together, and to purge them from corruptions, that might be crept into many copies, or rather into those few that were of divers parts of the Bible, wherefore God stirred up *Ezra* to doe this worthy Work, who diligently collecting all together, made perfect this necessary treasure of the Church. The Chronicles of the *Hebrews* sayth, That 120 of the great Synagogue were assembled together after the Captivity, for amending of the sacred Books after the Captivity, and that *Jeshuah*, *Zorobabel*, *Mordecai*, *Ezra*, *Daniel*, *Nehemiah*, and the three last of the small Prophets were over them. But how *Zorobabel*, that was Prince of the *Jews* 160 years before *Ezra* his time, and the rest of that time should be together with *Ezra* and *Nehemiah*, &c. I cannot see. For *Ezra* his being a Prophet, and otherwise called the Prophet *Malachy*, there are that affirme and confirme it, as *Jerom*, saying, That the *Hebrews* have held him to be the same, and that the words of the Prophet *Malachy* intimates the same, where he sayth, *The Priests lips shall preserve knowledge, and hee is a Messenger of the Lord of hosts*, where the word setting forth a Priest Messenger is *Malak*, and what Priests lips did so preserve knowledge, as his? Moreover, the time, sayth he, doth agree, being next unto *Haggai* and *Zachary*, after whom there were no mote Prophets till Christs comming, and the matter of *Malachy* inveighing against such, as sinned against the wife of their youth, whereas *Ezra* complaineth much of the like, and reformeth it, so likewise *Remigius* and *Rupertus*, and *Ribera* argueth for it, because in *Ecclesiasticus 49.* some being praised as excellent after the captivity, and *Jeshuah*, and *Zorobabel*, and *Nehemiah*, no mention is made of *Ezra*, but of the 12 small Prophets, so that if *Ezra* were not one of them, he being a man so famous, and of the same time, had injury done unto him, for that he was passed over in silence. But *Cyrill* denyeth, that he was *Malachy*, and so doth *Lyra*, *Varablus*, &c. because no certain argument can hence be drawn for it, and the Rabins, traditions are often found to be but their inventions, Saint *Augustine* also, and *Chrysostome*, distinguish him from *Malachy*, and *R. Abraham* speaketh of him as another man, in his *Cabbala Historica*, where he sayth, then dyed *Ezra*, *Haggai*, *Zachariah* and *Malachiah*, and so the gift of prophesying was taken away from *Israel*. Let the judicious reader follow whether of these he pleaseth, *The King gave unto him, as the hand of his God, was upon him, all his petition*, that is, God guiding him, as it were, with his hand to goe and aske of him, and the King to grant it. Some pretend another mediate cause, that is, his prophesying of victory to the King, in his expedition against the Egyptians, which fell out accordingly, for hereby *Ezra* came into such estimation with him, that hee favoured him so greatly, as here is shewed, and spake so



magnifically of him. Yet others think, that it was only the estimation, in which he was had for his great learning and piety amongst his own Countrey-men, that made him famous, and so he came to be taken notice of by the King, so *Josephus*. However the Kings Letters do shew, that he was greatly affected towards him, for *Verse 12.* he therein entitleth him, *The expert Priest of the Law of the God of Heaven*, and giveth leave to all the people of *Israel* within his Dominions, that would go with him to *Jerusalem*, that he might there teach the Law of God, and to carry thither Silver and Gold, both which the King and his seven Counsellours offered, and any of the people of *Israel* inhabiting there, to buy Sacrifices therewith, &c. whereas, *Verse 16.* it is sayd, *With all the Silver and Gold which thou findest in the Province of Babylon.* This is to be understood, which any of his subjects would willingly contribute, namely, the Caldees, besides that which the Jews in all parts should give. For, as *Lyra* hath it, there were probably many, who by converting with the Jews, came to the knowledge of the true God, and therefore would contribute to this work of his worship, and many Jews, who being now settled with their Families in those parts could not return, yet sent their gifts for the promoting of this service. Moreover, the King put into this his Decree that his Receivers in those parts should furnish him with all other necessities even unto 100 talents of silver, 100 Cores or measures of Corne, 100 baths of Wine, and 100 baths of Oyle, &c. And he ordained, that all Priests, Levites, Singers, and *Nethinims* serving about the Temple should be free from all tribute, and yet of these there were many thousands. Here it is to be noted, that Heathen Kings being guided only by the light of Nature thought it fit to free the servants of God, who attended continually upon his worship, from taxes, which were imposed upon others, and somewhat like unto this did *Pharaoh* to his Priests in the time of famine. Therefore Christian Kings should much more make the Church free, as did *Edward* the third by his Charter, and many other Kings of this Land, and to take away any privileges of the Clergy cannot but be counted a sin against the light of nature. Wherefore a care ought to be had by the higher powers, when the necessity of the Kingdom requires taxes to be imposed upon all, to shew them some favour. The *Nethinims* according to *Josephus*, were such as in *Joshuah* his time were given unto the Levites to serve under them in hewing of wood and drawing of water for all the Congregation. Lastly, the King also gave power to *Ezra* to constitute Judges and Priests to teach in all parts of the land, adding severe penalties to such, as should refuse to obey his Constitutions. *Ezra* having this great encouragement, published, as *Josephus* sayth, and is most probable, the Kings Letters through out all *Media*, whereupon many gathered together unto him both Priests and people with no small joy, bringing their goods with them to ascend to *Jerusalem*. Yet none returned with him, but of the two Tribes of *Judah* and *Benjamin*, innumerable multitudes of the other ten Tribes still tarrying behind, which were and still are beyond *Euphrates*. Then they began to take their journey the first moneth of the yeare, and came to *Jerusalem* the fifth moneth, which was in the seventh yeare of King *Artaxerxes*, the first day of the moneth: or rather it being propounded by *Ezra*, the first of the first moneth to return, when in ten days they had prepared for it, they set forward the 12 day of the moneth, as is precisely noted, *Chap. 8. 31.*

*Joseph. lib. 11.  
cap. 5.*

*Lyra.*

Note.

*Josephus.*

See upon *chap.  
1. 7. 8.*

*Verse. 5.*

#### CHAP. VIII.

Here they are named, who were the chiefe that ascended with *Ezra* to *Jerusalem*, and their Families numbred, viz. 1514. in 12 Companies, and then in three Companies more 258, being altogether, 1772. The place, in which they met was by the River of *Ahava*, otherwise called *Euphrates*, as most hold, or *Perath*, as the *Hebrews*. At this place *Ezra* numbring the people found that there were no Levites come: Wherefore hee sent certain teachers to *Iddo* the chiefe in *Caspia*. This sayth *Lyra*, is commonly held to have been the place of the *Caspian* Mountains, beyond which the ten Tribes were carryed captive by *Salmanasar*

*Ver. 1, 2, &c.*

*Verse. 16, 17.*

*Lyra.*

*2 Kings. 17.*

2 Chron. 11.

Vers. 18, 19.

Vers. 20.

Iunius.

Vers. 21.

Vers. 24, 25.

Vers. 33, 34.

Vers. 35, 36.

King of *Assyria*, being in *Media*. But he rejecteth this, both because there were no Levites amongst them, seeing they left the Kingdome of *Israel*, and came all of them into the Kingdome of *Judah* in *Ieroboams* time, and there continued, till the ten Tribes were carryed away, whence it followeth, that they were carryed with *Judah* and *Benjamin*, and lived amongst the men of those Tribes in their Captivity: and also because those parts were so far off, that Levites could not have bene fetcht from thence in so short a time, as was taken for this journey, viz. seven or eight days. For to the River they came the first day of the moneth, and these were not sent for till three days after, and when they were brought a stay was still made there to keep a Fast, after which the vessels dedicated unto the house of the Lord were weighed to certain Priests to deliver at *Ierusalem*, and yet upon the 12 day of the same moneth they began their journey towards *Ierusalem*, wherefore he subscribeth rather to *R. Solomon*, who sayth, that *Caspia* was a place in *Babylon*, not far off, where many Levites remayned, of whom *Ido* was the chiefe, and because these came not to go up to minister in the house of the Lord, but only some Priests were there ready to take their journey with *Ezra*, he sent for a certain number of them, who were accordingly sent unto him together with many *Nethinims*, viz. 18. Levites of one Family, and 20 of another, and of *Nethinims* 120. And so there remayned still in *Babylon* many of them, who never returned, and millions of the ten Tribes about the *Caspian* mountains. Thus *Lyra*, but *Iunius* following the more common received opinion, sayth, that the place, from whence they came was situated in the upper part of *Media*, between *Armenia* and *Horcasia*, and that having the Kings Letters they might well be furnisht to travaile this great journey with swift beasts in so short a time, which yet I cannot see, how, because they were so many, and to provide to bring them all with such speed must needs asketime, besides the time of the messengers going and their coming. But to the other *Caspia*, which was but 680 miles from *Ierusalem*, and so not full 80 miles from the place in which they were, they might, if they made hast, goe and come in the compasse of the time before spoken of. For that it was not 80 miles from them may be gathered, because it was no further from thence to *Ierusalem*, then from *Babylon*, as hath been already shewed upon Chap. 2.

Then *Ezra* proclaimed a Fast, that God might be moved to keep them in their travail, for he was ashamed to ask a Guard of the King, because he had used speeches employing security under Gods protection, and so they came all safely to *Ierusalem*, the first day of the fifth moneth, chap. 7. 9. that is in 12 days lesse, then four moneths. But before he set forward on this journey, hee weyed the Gold and Silver and vessels given for the Lords house by the King and his Counsellours, and Princes, and by the *Israelites* to certain Priests, both of the chief and others in number 22, and then they took and carryed and delivered all at the Lords house in *Ierusalem*, after which they that returned offered many whole burnt offerings, and shewed the Kings Letters to the Princes beyond the River, that they might not molest, but deliver unto them necessities for the Works, that they should set upon.

## CHAP. IX.

Vers. 1.

When things were brought to this passe, and now by the coming of this great Priest, who was armed with so great authority, all seemed to be well with the Jews, behold, another occasion of sorrow is offered. The Princes came unto him, and told him of the unlawfull marriages which many had made with the daughters of Idolaters, and that not onely of the common sort, but even of the Priests and Levites, and they say, that they had not separated themselves from the people of the land, and from their abominations, that is, of the Canaanite, the Perizzite, &c. Thus the vulgar Latine, but *Iunius*, according to the abominations of the Canaanite, &c. and so it is in Hebrew, the sense is the same, in not separating they did according to their abominations, and so separated not from them seeing, this very thing, the marrying with such wives was ab-

abominable, as being against the expresse charge given, *Dent. 7.* and the very high-way to Idolatry, in so much as that it may be thought, that these were not cleare here-from by reason of their wives. But because they are taxed here for nothing else but marrying strange wives, and yet are spoken of as being according to their abominations: Note, that it is not a small evil, but an heathenish abomination, for any of the people of God to marry with such, he makes the member of Christ, the member of a spirituall harlot, which God abhorreth:

Note.

Touching these marriages, the Hebrews have a tradition; that some of their wives, wearied with the length of the journey, grew sick, and some were so worn out with travell and deformed, that they put them away and tooke others of these Nations which pleased them better, and this they say was the reason of *Malachiah* his invective against them, for sinning against the wives of their youth, and putting them away, *Chap. 2. 14, 15, 16.* for him they hold to be *Ezra*. But for so much as many of these wives had borne them children, as appeareth *Chap. 10.* and this could not be in foure moneths, which was the time of their journey. *Lyra* well rejecteth this tradition, as a vain imagination: and it is said, that the very Princes and Presidents had done so, and *Chap. 10. 18.* the Priests and Levites themselves.

*Ezra* hearing this was greatly grieved, and rent his garments, and pluckt the haire of his beard, as men used to doe when they were much stricken with sorrow, to expresse their indignation at the vilenesse of the fact, and in way of humiliation to move the Lord to forgive, and to make others, beholding it, to be the more affected with the sin. And in this dejected manner, he sate untill the evening sacrifice, all they that trembled at this sin comming about him. Then the time of evening Prayer being come, when a Lamb used daily to be offered in sacrifice, according to the Law, *Exod. 29. 39.* He kneeled down and prayed, and confessed the sins of the people, so as if he himselfe had sinned together with them, because he was a member of the same politike body, and in danger of Gods judgements together, unless they were by his humiliation averted. And first having confessed what they had done of old, both Princes, Priests and People, and how they had been therefore delivered into the hands of their enemies, he in the next place acknowledging how mercie wrought against justice, or moderated justice so, that they were not all destroyed, but a remnant were saved and brought out of captivity, that they might have a naile or pin in the Lords house, alluding to the pin, unto which the main post of a Tent is fixed, meaning that they might be at some good and comfortable stay again) and that in this state they had been but a very little while through the favour of the Persian Kings, that they might build the waste places of the Lords house, and set them up some fence, the vulgar Latine, hope, the Septuaginta wall, and it is not unlikely, but that since the first returning of the Jews, they set up by stealth some kind of wall, although but like a fence about a vineyard. Having acknowledged this, I say, to the praise of God he confesseth further, that since this little time of comfort begun, that is, since the return in the dayes of *Cyrus*, they had provoked God anew by marrying strange wives of that land, which made him greatly ashamed. *Lyra* following the vulgar Latine, having for these words, *And now when for a moment favour is done to us by the Lord our God, and now for a little, a moment, our prayer hath been made unto the Lord,* giveth a double exposition hereupon. 1 When we have not long, or much, but a little sought it. 2 So few being returned, of all that were carryed away, *viz.* onely of two Tribes. But he hath plainly respect unto the time of their obtaining favour, which by this sin they took a courte, might not continue long, unless they presently departed from it. Lastly, Alleaging the streight charge given by God against it, he concludeth with praise to God, and shame to the people, seeing this sin could neither be denied nor justified.

Vers. 3.

Vers. 6.

Vers. 7.

Vers. 8.

Vers. 9, 10.

*Lyra.*

Vers. 11, 12.

13;  
14, 15.



## CHAP. X.

Vers. 1, 2.

**W**Hen *Ezra* had ended his confession made with the people, both men and women weeping about him, *Shechaniah* said unto him, we have sinned, but now there may be some hope in this matter. Therefore let us make a Covenant, &c. The Vulgar Latine for these words, *there may be some hope*, hath, *If there be repentance in Israel, let us make a Covenant*, but in Hebrew it is, *There is hope to Israel in this matter*, meaning, because they were all full of sorrow and penitent, therefore who this *Shechaniah* was I finde not, but onely that he was a Prince amongst the people, who in the name of all confessed their guiltinesse, and exhorteth to the making of a Covenant, of putting all such wives away (that Gods anger might be averted) and the children borne by them. Onely it appeareth by the catalogue of those that had married strange wives here following, ver. 26. that he was none of them, because his name is not in amongst the sonnes of *Elam*, of which family he was: He was therefore most probably a godly man, and when he confessed this sin, did it but as *Ezra* had done before, as a member of the same body, in which regard the most innocent is not without guiltinesse, till that by humiliation and sorrow he obtaineth forgiveness.

Vers. 4.

In what place and authority he was, may be gathered, ver. 4. where he telleth *Ezra*, that it belonged to him to doe this, and promiseth him assistance. And because he spake so unto him, it appeareth that *Ezra* the High Priest had now the principality, as also by the Kings letter unto him, whereby he set him over all in those parts. Then *Ezra* arose and sware the Princes, or chief of the Priests, Levites, and all *Israel* to doe thus, so they were bound by oath, or vow, which none may dare to break. Then *Ezra* went into the chamber of *Iehohanan* the sonne of *Elsaph*, he was one of the Princes of the Priests, and with him and others, he having most probably consulted there, a Decree was sent out through *Judah* and *Ierusalem*, that all should come together to *Ierusalem* within three dayes, upon pain of losing all their goods, and being cast out from the congregation. Hereupon all assembled together, the 20 day of the 9 moneth, and being moved by *Ezra* to confess their sin, and to put away their strange wives, they promised so to doe, but because much time would be requisite to set it down by every one, and it was then wet and cold, Officers were appointed to set it down in all parts, with all convenient speed, & accordingly it was performed by the first day, of the first moneth, of the next year, being begun the first of the tenth moneth, and that was in three moneths, and the number that had thus sinned was 113, whereof 28 of the Priests and Levites, with whom it seemeth, *Malac.* 2. 8, 9, 10, 11, &c. that God was most offended, because when their lips should have preserved knowvledge, and they should have been a guide to others, they contrariwise gave an ill example, and maintained the lawfulness of these promiscuous marriages, so it may seem they are brought in, arguing for them, ver. 9, 10. They that hold *Hester* to have been taken to wife by this *Artaxerxes*, place her marriage with him about this time, viz. the eighth year of his reigne, and so betwixt this and his 13 year, bring in the rest of the History of *Hester*, but of this more when I come to that Book it selfe. From *Ezra* his example, bevvailing the sins of the people, and fasting therefore, we should learn to be likewise affected with the sins of others, and not with our own onely, and to pray for the forgiveness of them, and to seeke their reformation.

Vers. 5.

Vers. 6.

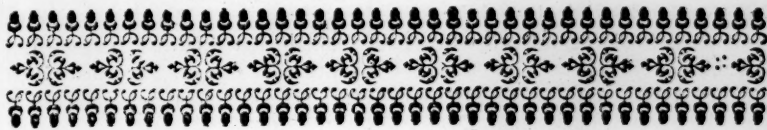
Vers. 7, 8.

Vers. 9, 10.

Vers. 16, 17.

Note.

NEHE-



## NEHEMIAH, CHAP. I.



Here being nothing of note recorded more since the eighth year of *Artaxerxes*, it is here shewed, that in the 20 yeare of his Reigne, *Nehemiah* the Kings Butler, but a Jew hearing of the evill case in which his Brethren were in *Jerusalem*, and that the Wall of the City remayned broken down, obtained leave to go and build it.

The words of *Nehemiah the son of Hilkiab*. Hereby it appears, that this Book was written by him, as also sayth *R. Solomon*. Hee had notice of this in the moneth *Casseu*, which was the same amongst the *Caldees*, with our *November*. If it shall seeme strange, that the *Jews* having been so long there, and having had one King before, *viz. Darius* to favour them besides *Cyrus*, and now *Artaxerxes* 13 years, since his sending of *Ezra* over to them, had not by this time done any thing towards the building of the Walls of the City: it is answered by *Lyra*, that they had no leave hitherto given them, but only to build the Temple. For first, *Zerubbabel* was sent to do this by *Cyrus*, then there being an interruption by enemies, untill the Reigne of *Darius*, hee sent likewise to have the Temple built and it was finished, lastly, *Artaxerxes* sent *Ezra* to instruct the people, and to provide, that the service of God in the Temple might be duly performed, and the Common-wealth there well governed, but for the building of the Walls of the City no order was yet taken. Wherefore howsoever, as was said before upon *Ezra 7*. *Funccius* will have the 70 Weeks of *Daniel* begin, Anno 7 of this King, yet they are not indeed to be begun till this 20 yeare, because no Decree to build the City came out, till now, so also many grave Authors should, as *Inlinus Africanius*, alleaged by *Ierome*, *Beda lib. 3. allegi interpr. in Ezram. Rupertus cap. 15. in Dan. Theodoretus Orat. 9. in Dan. Comestor, &c.*

*Nehemiah* hearing of the evill case, wherein the City and the people were, wept, for being without a Wall, sayth *Comestor*, Thieves came in the night and slue many of them: and fasted and prayed, and then three moneths after, *viz. in the moneth Nisan*, that is in our *March*, the same 20 yeare of the King, he petitioned for leave to go and build the Walls of *Jerusalem*, and prevailed, so that the many days spoken of, wherein he mourned and fasted to prepare to the effectuall offering of his Petition were no lesse then three moneths. *Pellican* contrary to all others, that I have seen, by *Artaxerxes* Will have none other understood, but *Darius* whom he maketh next successeur to *Cyrus*, and in the sixth yeare of whose Reigne the Temple was finished, and *Ezra* sent over in his seventh, and *Nehemiah* in his 20. But to passe this over, as his manifest errour, the place, wherein *Nehemiah* was, when he did thus, was *Susa*, the Metropolitan City of *Persia*, built by *Darius Hystaspis* for his Winter habitation, as *Ecbatana* was for the Summer.

I also have sinned and my fathers house, to obtain mercy, he confesseth the sins of the people, and his own sins: for the best are not without sin; although *Lyra* sayth, that he confessed his own sins, but only as a member of the same body, hee himselfe being innocent, but the Jewish people, of whom hee was one, were wicked. But because he nameth himself and his fathers house a part, as bearing a part in the sins whereby God was provoked, it is rather to be held, that hee spake thus, as acknowledging himself to be a sinner, as indeed even the best are. And in his beginning with confession, we are taught the only way to prevaile for mercy, that is, to lay open our misery and wickednesse before him that can heale us, as the sick patient before the skilfull Physician.

Vers. 1.

*Lyra*

Vers. 4.

Chap. 2. 1.

*Pellican*

Chap. 2. 6.

*Lyra*

Vers. 7.

Vers. 8.

Vers. 10.

Vers. 11.

*We have not observed the Precepts, Statutes, and Judgements.* The Laws of God given by *Moses* are here distinguished into three sorts, Morall, Ceremoniall, and Iudiciall, against all which he confesseth that they had sinned. But withall he recounteth the promise of God made to *Moses*, viz. That if for their sins they were dispersed to the uttermost parts, yet upon their repentance they should be brought back again, *Deut.* 30. 2, 3, 4. And this although it were long agoe fulfilled in the dayes of *Cyrus*, who gave them leave to return, and of *Darius*, who established the same decree, and of this *Artaxerxes*, who added to the favours formerly done unto them, in sending *Ezra* 13 years agoe, yet it was not fully done according to every clause of the promise, which was also to doe good unto them, and to increase them more, and to make them excellent, *Deut.* 30. 5, 9. For they were now in reproach, and in much misery, as *Hanani* related unto him, *ver.* 3. and they had not yet attained to their ancient splendour of their City, in the high and strong walls thereof, because they still lay ruinous ever since, that in the dayes of *Nebuchadnezzar* they had been broken down. And this most probably made them a scorn to their enemies dwelling about them, of whose hatred a hint was given before, *Ezra* 4.

Then he addeth a remembrance of that which God had formerly done for them in bringing them out of *Egypt* by his most mighty power, the glory of which would be obscured, if he should not now goe further to bring their state begun to be amended to more perfection.

Lastly, He concludeth as he began, with earnest calling for audience, and for blessing upon the means which he was now about to use, viz. Petitioning to the King, for leave to goe and build the walls of *Jerusalem*, to whom he intimateth how easily he might have access, because he was his Cup-bearer, that came daily before him.

## CHAP. II.

Vers. 1.

Vers. 2.

Lyra.

Vers. 3.

Vers. 3.

**I**N the moneth *Nisan*, when wine was to be brought in to the King, &c. Three moneths being past since *Nehemiah* prepared for this, as *Hester* prepared herselfe three dayes, to come and petition for her people by fasting. Now hee comes with a sad countenance to doe his office before the King, that he might take occasion to speake unto him first, and so he might have opportunity to make his request. Haply he deferred thus long, that the winter being past, which was unfit for this worke, he might immediately, having leave, go about it, for *Nisan* was the first moneth of the yeare, answering to *March*, by the Hebrews called *Abd*. When he came to give the King wine, he put upon him a sad countenance, which he used not to doe, thereupon the King asked the reason, and then *Nehemiah* was much afraid, that is, as *Lyra* hath it, least by the change of his countenance he should have suspected, that he meditated to doe him some mischief. For they who machinate the death of Princes, can hardly doe it without some change and palenesse appearing in the face, because the heinousnesse of so great a wickednesse strikes their hearts. Therefore *Nehemiah* to put all such suspicion out of the Kings minde, cryeth out immediately, *O King, live for ever!* that is, I am so far from meditating any treachery against thy life, that I wish thee a long and happy life. Then he sheweth that the thing which affected him with so much grief, was the desolation of *Jerusalem*, the place of the Sepulchres of his fathers, which he thus setteth forth to move the King the more, seeing even the Gentiles loved to have the places where their Ancestours lay buried fairly built, but specially the Egyptians, who when they dwelt in poor houses living, yet had fair monuments for their dead bodies to lie in, because they thought them to be their habitations for ever these but for a short time. And what account the Jews made of buriall places, appears where our Lord compares the Pharisees to whitened Sepulchres, which were fair outwardly, &c. The King hearing his answer asked him what his request was, as being now so far from conceiving any anger upon any suspicion that he inclines to grant him his desire, so easily doth the Lord turne

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the Kings heart, as the rivers of water, as *Lyra* noteth. But it seemeth, that his heart was before this towards *Nehemiah*, in that, as *Pellican* observeth, having so many Nobles, he chose *Nehemiah* to this Office about him, rather than any of them, and of his good will to the *Jews*, hee had given large testimony before in sending *Ezra*, so as he did, *Ezra* 7.

Then he having prayed to God sayd, &c. that is, in his heart by short ejaculation, that the King might by the motion of his spirit be brought to favour his petition. He, that is, *Artaxerxes* having heard it to be for leave to go and build *Jerusalem*, asked only, how long time hee would desire for this work. And it is sayd, the King asked him and the Queen, or his Wife sitting by him, but *Lyra*, that it might not be doubted, whether both asked the same question, will have the signification of the Hebrew text to run thus, and the *Queene* sat by him, but indeed the word is יושבה a participle sitting, but in the same sense, for her sitting by only is intended to be shewed, when the King spake, and not her speaking also, and therefore when *Nehemiah* had set the time, which is not here expressed, but chap. 5. 14. it appears to be 12 years, it is said only of the King, that it seemed good unto him to let *Nehemiah* go. Then he being animated by this grant, desired also a safe conduct, and timber out of the Kings Forest in those parts for the building of doores to the house of the Lord, and a Towre for more safety neer unto it, and the wall of the City, and an house for him to go into, that is, to dwell in, sayth *Lyra*, a common Hall or Shire-house, wherein hee might sit and judge Causes, that should be brought before him, sayth *Junius*, and it is most probable, for both purposes. And all this was granted also. The Princes beyond the River were those beyond *Euphrates*, to whom he desired, that Letters of safe-conduct might be written, namely, the Princes of *Syria*. But for any thing, that should now need building about the house of the Lord, it should seem strange, seeing *Ezra* but 13 years before had a large grant made unto him to do all things about the house, which he thought good. Some think, that it was to build the Porch higher, some to repair it being now again decayed, but the Hebrew text having it to board or cover the Palace, which is by the Temple, or house, it seemeth rather, to be meant of the Kings Palace, which stood neer unto the Temple. And it is to be noted, that when hee desired timber out of the Kings Forest, the word *Paradise* is used, by which name probably *Lybanus* was meant, as most abounding with timber, and for the delight, which the King took in it, kept as a Garden. Then *Nehemiah* went and gave the Letters to the Princes, &c. *Josephus* sayth, the next day he took his journey and delivered his Letters to *Saddens* Governour of *Syria*, *Phoenicia*, and *Samaria*.

And it is sayd, that *Sanballat* the *Choronite* hearing this, and *Tobiah* servant of the *Ammonites*, they were much grieved. These sayth *Junius*, were both *Toparks*, or Governours of Provinces under the *Persian* Kings, the one of the *Moabites*, the other of the *Ammonites*, the last being set forth by the name of a servant, because a vassall to this King, as indeed the other also was, but this is left to be understood of him by this name given to one. *Pellican* and some others by *Sanballat* and *Tobiah* understand Princes of the *Samaritans*, who were always hitherto noted to have been most envious against the *Jews*. But because one is expressly called an *Ammonite*, that of *Junius* is to be preferred, because the *Jews* had more enemies besides the *Samaritans*, and *Moabites*, and *Ammonites*, especially.

When *Nehemiah* was come to *Jerusalem*, and had spent three dayes there in refreshing himselfe after so great travell, as *Ezra* before had done, *Ezra* 8. 32. and visiting friends. He went out in the night with a few men to view the wals, keeping his intention yet secret, till he saw, what possibility there was of effecting it, and that the rumour of it might not be spread abroad amongst the enemies, till the work was in doing. And he sayth, that he went by the gate of the valley, that is, where that gate anciently stood, but now only a passage with ruines on each side, and it was Westward, and had the name from the valley, because sayth *Junius*, it stood at the foot of the Hill, whereupon the upper City was built. The Septuagint of *Sixtus* calleth it, *portam Galila*, that is, the Gate of dead mens skuls, because in the valley without there was the place, in which they were layd. Then

*Lyra.*  
*Pellican.*

Verf. 4.

Verf. 6.

*Lyra.*

Verf. 7, 8.

*Lyra.*  
*Junius.*

Verf. 9.  
*Josephus.*

Verf. 10.  
*Junius.*

*Pellican.*

Verf. 11.  
Verf. 12.

Verf. 23.

Vers. 14.

Chap. 3. 15.

Vers. 15.

Vers. 17, 18.

Josephus.

Vers. 20.

to the fountain of the Serpent, Vulgar Latine, Before the fountain of the Dragon, *Junius* thinks that it was so called, from the slow running of the water there, and that it was the pool *Siloe*, *F. say* 8. 6. said to run tofily, then to the gate of the dung-hills, that is, on the East part where the brook *Kedron* ran, and washt away the filth of the City, brought out to that place. Here he brake off a piece of the wall, to try the foundnesse or unsoundnesse of that which remained of it, that he might know whether it should need to be all pulled down, that a new foundation might be laid, or whether it might be built upon. Then he went to the gate of the fountain, and to the Kings fyst pool, where there was no room for the ruines, for his beasts that he rode on, to passe. The gate of the fountain was that saith *Junius*, whereby men went out to the pool *Siloe* and *Kogel*. Here because he could not ride on, he was forced to fetch a compasse, and so came up by the further side of the brook, till he returned again by the same gate, at which he went out.

But to the Rulers he saith, that he had not yet shewed his intent, that is, to the Presidents placed there by the Persian Kings, or to the Priests or common people of the Jews, or the overseers of the work. But now having secretly viewed all, he stirred them up to building, shewing them what had passed between him and the King for their encouragement: And this he did, sayth *Josephus*, calling them together into the Temple, and his exhortation took such effect, that with all cheerfulness, they presently fell to the work. But when *Sanballat*, *Tobias*, and *Geshem the Arabian* heard, they mocked at us, and despised us, &c. Here besides *Sanballat* and *Tobias*, mention is made of an Arabian, that is, the *Teparch* of *Arabia*, who together sought to discourage them from this work, calling it a rebellion against the King. This derision of the Heathen, is again spoken of *Chap. 4.* Now, they coming to *Ierusalem*, when they heard what they went about, then at home amongst themselves, when the work went forward. For now *Nehemiah* answered them, as present, saying, The God of heaven will prosper us, and we his servants will rise and build, but yee have no part, &c. He vouchsafed not so much as to tell them of the Kings licence, so little did he feare them, but shakes them up as having nothing to do with this work about *Ierusalem*, seeing it was not within any of their Principalities, but the government of that place was now committed unto him.

## CHAP. III.

Vers. 1.

*Junius.**Lyra.*

**T**hen *Eliafib*, the chief Priest and his Knafmen built the gate of the flock, &c. This gate, sayth *Junius*, was on the South part in a valley before the Temple, where a Market used to be kept to sell sheepe for the service of the Temple, see more of it, *Iohn. 5. 2.* there was the pool of *Bethesda*, *Lyra* addeth moreover, that by this gate, the cattell which were for sacrifice were brought in. And that their proceeding in building, might be the more distinctly understood, he observeth that there were about *Ierusalem* three walls, within the innermost of which dwelt the King and the Priests: within the second, the Nobles and Prophets: and within the third, Artificers and other sorts of people: and therefore the relation of the building, beginneth first with the outermost wall, wherein were six gates, and then proceeding to the second, *ver. 19.* where *Heser* the sonne of *Ieshuab* is said to have built the second measure, that is, the second or middle wall: lastly, to the third wall, *ver. 28.* where it is said to be above, and it is begun with the horse gate. That gate which was nearest to the Temple, the Priests began first to build, to give example to the rest, and not onely the gate, but also the wall to the centenary Tower, and the Tower of *Hanael*, that is, according to the signification of the word, most probably, 100 Cubits. And they are said, when they had finished the gate, to have sanctified it, that is, according to some, to have adorned it, and made it most beautifull, but according to others better, to have sanctified it by prayer, from thence forward to be counted holy, as an appurtenance of the Temple, or rather feasting and offering sacrifice, when they had finished it, as was wont to be done, when a new house was built, and

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it was dedicated. Next unto the Priests built the men of *Iericho*, that is, the wall, as some think, because that part was right over against their City. *But the Fishgate built the sons of Hassenaah*: This was so called, sayth *Lyra*, because fishes coming from the sea, were brought in at it: but now it is called the gate of *David*, because it vvas nigh unto *Sion*, his City, but by the Sea understood, the Sea of *Galilee*.

Then built the men of *Teknah*, that is, of that place, of vvhich *Amos* vvas, but *their Nobles would not put their neck to the worke of their God*. The great ones of *Teknah* are thus branded to their disgrace, vvhhen those of an inferiour condition, did all put their hands to a good vvorke, such as the building of the vvall of the City of God vvas, for vvhich it is called the vvorke of their God, yet they did nothing, vvhio indeed ought to have been the forwardest, and to have done most, as they vvere most to God obliged. But it oft times falleth out thus, that the meaner sort shew most love and zeale, vvhhen the greater are cold, and doe nothing to further a good cause, and so it vvas under the Gospel, *Not many Noble were called*.

*The old gate built, Joada the sonne of Phasheah, &c.* This, sayth *Lyra*, vvas otherwise called the *Gate of Iudgement*, and here the old gate, because the Elders sate here in judgement: some think that it vvas called the old gate, because it had in part continued ever since the *Jebusites* time, and lead into the old City of *Salem*.

From henceforward are sayd to have built *Melathiah the Gibeonite*; *Iadon the Meronothite*, the *Gibeonites*, and the men of *Mizpah*, even to the throne of the Prince on this side the River, according to *Iunius* his reading. But the vulgar Latine, *For the Captain, which was in the Region beyond the River*, expounded by *Lyra*, as being set a work by him although an Heathen, for the good will, which he bare to this work; whereby it should seem, as *Pellican* gathereth, that he was a Profelyte. Hebrew it is לְכֶסֶת מֶלֶךְ עֵבֶר הַזֶּה to the throne of the Prince beyond the River. But if wee take כֶּסֶת, as *Pellican* doth for a proper name, and so read it, unto the Prince Chisse beyond the River, it must be understood, unto that part, which he being a Prince of the *Persians* beyond *Euphrates*, yet out of his piety was at the charge to build. If with *Iunius* wee should understand, to the throne of the Prince; that is to the Hall, where the seat of judgment stood, what reason can be yielded of adding these words, *beyond*, or *on this side the River*, certainly none.

Then speaking of the building of *Huzziel* and *Chananiah*, he sayth, *they left Ierusalem where soever the wall was broad*, as *Iunius* reads it, giving this for the sense, they were not carefull about repaying the middle Wall, whereby the upper City was divided from the nether. The vulgar Latine, *they dismissed Ierusalem even to the wall of the broader street*, which *Pellican* expoundeth only by saying, that there was a spacious place for a Market or Faire to be kept, *Lyra*, *they dismissed Ierusalem*, that is, they extended the Wall thereof. *Hugo Cardinalis*, they built the outward Wall so farre, as till they came, where the City was most spacious and of greatest compassse. Hebrew, *they left Ierusalem even to the broad wall*, that is, as it seemeth rather to me, they built so far, or went on so far in building, that they brought their work past the City on one side to a Wall, that because of the greater thicknesse and strength remayned hitherto undemolished, and so needed no building, which happily might be that, which *Hzziah* built so strong, *2 Chron. 26. 9.* and because of the strength more labour being required to beat it downe, the *Caldees* weary of the worke in demolishing the rest left it untouched.

Next built *Rephaias Governour over half the tract of Ierusalem*, that is, sayth *Iunius*, that part which belonged to *Judah*, the vulgar Latine, *Prince of a street of Ierusalem*, but Hebrew, it is of the half division of *Ierusalem*, by some understood of half a street, because *Shallum* is sayd to have been Prince of the other halfe, *Verse 12.* but *Iunius* will have that other half to be understood of that part of the City, which belonged to the *Benjamites*, that is, the North part. Now *Rephaias* is sayd to have built next unto *Chenaniah*, because, although there was a

Verf. 2.  
Verf. 3.  
*Lyra.*

Verf. 5.

Note.

I Cor. 1. 26.

Verf. 6.  
*Lyra.*  
*Comestor.*  
*Sallianus.*

Verf. 7.

*Iunius.*

*Lyra.*  
Profelyte.

Verf. 8.  
*Iunius.*

*Pellican.*  
*Lyra.*

Verf. 9.  
*Iunius.*



- space betwixt their two buildings of the broad Wall, which needed no building, yet none came between them.
- Verf. 10. *At his side built Jedaiah, right over against his own house*, he being most probably assigned to that part, because it was thought, that he would build the stronger for his own security.
- Verf. 11. *In the other measure repaired Malchia the son of Charim, &c.* that is, sayth *Iunius*, so much by measure; as *Chattushlast* before spoken of had done. The vulgar Latine, *the middle part built Malchia*, which *Pellican* knoweth not, whether to expound of the wall or of the street, and if of the wall, whether of that before passed over, it being meant, that whereas it needed some repaying, he did that. But because it is not in *Hebrew*, the middle part, but the *other measure*, it is to be thought, that *Iunius* expounds it best of the like quantity. And by some it is conceived, that there was a space of wall betwene to Towres, to which this second measure hath reference, and of this when the three before going had built part, the two following named in this Verse built as much by measure, and the other Towre of Furnaces or Ovens also.
- Verf. 12. *Next built Shallum another Prince over the other half tract, &c. and his daughters.* How this is to be understood, see before upon, *Verse 9.* and his daughters are spoken of, as his heirs, because he had no sons, and the work being by him begun, haply he dyed, and left it to his daughters to finish.
- Verf. 13. *The gate of the valley built Chanum, together with the inhabitants of Zanoach, &c.* Of the gate of the valley see before, *Chap. 2. 13*, as also of the gate of dunghills here named, being 1000 Cubits of.
- Verf. 14. *The gate of the dunghills built Melchias the sonne of Rechab, Prince of the street Bethacharem.* Of the *Rechabites*, read *Ier. 35.* how abstemious they were, and observant of their fathers precepts in their rigid living. Of them the *Effees* are thought to have come that dwelt afterwards in this street, and from them the gate was called the gate of the *Effees*. The street, that this Prince was over, sayth *Pellican*, had the name from Vines, which, it seemeth, abounded there, for *Charem* signifieth a Vineyard, and *Beth an house*, of which it is compounded.
- Verf. 15. *And the gate of the fountain built another Sellum, of which before, Chap. 2. 14. here was a Conduit to convey the water, it being next unto mount Zion, or the City of David.* After him built *Nehemias*, that is another of this name, being Prince over half the street *Bethzur*, which *Pellican* sayth, is not to be understood of a street in *Ierusalem*, but of the Towne *Bethzur*: but it was plainly a street called by this name. And his work was drawn over against the Sepulchers of *David*, and the fish-pool built with great cost, that is, of *Hezekiah*, 2 *King 20. 20.* even to the house of the valiant, that is, sayth *Iunius*, where the Warders of the City of *David* kept, *Lyra*, where the Worthies of *David* and other successively of the most valiant, who were there trained up to feats of Armes, that they might be ready and the more fit upon all occasions to defend the City.
- Verf. 16. *Then built Hefer the Governour of Mafeph another, or second measure.* Here sayth *Lyra*, beginneth the building of the second or middle Wall; but *Pellican* will have nothing else meant by the second measure, but that the wall to be built being divided by equal measures, whereof one man was to build one and another another, this *Hefer* not contenting himself to build one only, builded two of them. But it is not sayd, *he built two measures, but the second*, wherefore that of *Lyra* seemeth more probable especially because these words *the second measure* are often used (from henceforward) but seldom in speaking of the Wall hitherto built, right over against the ascent to the Armory *Mikzohah*, that is, sayth *Iunius*, to a Towre or Munition, in a most high place of the City of *David*, called *Mikzohah*, as also 2 *Chron. 26. 9.* from the cragginess thereof. But *Mikzohah* signifieth a corner, and therefore it may better be rendred, *the ascent of the corner Armory*, seeing the word *Nesbak* here used, signifieth Armes, the vulgar Latine, *the ascent of the most firme corner*, so called, sayth *Lyra*, because two walls met here, and so it was most thick and strong. But thus the reason of the strength of this place, is not all shewed, for it was because a Towre stood here wherein Armes lay.
- Verf. 19. *After him built with a burning mind Baruc, so Iunius, vulgar Latine, upon the Mount*
- Verf. 20.

*Mount, built Baruck.* But the word *הר* here used doth not signifie any thing else but wrath or fury, and therefore it may best be read, *cholericke or wrathfull Baruck, entered the gate of the house of Eliashib, the High-Priest* not, as some conceive to a gate of the City, supposing that the High-Priest had dwelt so, as that the entrance by that gate had been into the High-Priests house: but to the gate of his house, which was doubtlesse a place of note for his eminencie, and very great, because the next man built no further, but all along behind it, and then came the part which the Priests built.

Vers. 21.

*Then built the Priests the men of the plaines,* the vulgar Latine, *men of the plaines* of Jordan, adding the last word, which is not in the Hebrew Text for explanation. But it appeareth, *Chap. 12. 28.* to be a mistaking, because they are spoken of, as dwelling in the plains about *Ierusalem.*

Vers. 22.

Mention is made of another measure to *Mikzoah* and the former, that is, the other corner of the City of *David*, where stood a Towre also; as is said of the other corner before, *ver. 19.*

Vers. 24.

Mention is made of the Kings house, joyning to the Court of the Prison, of which see, *Jer. 32. 2. ver. 26.* But the *Nethinims* dwelt in *Ophel*, right over against the gate of waters. *Ophel*, sayth *Lyra*, was a Towre neer the Temple and the Priests chambers, and because they ministred to the Priests wood and water, they were placed here, as was most convenient. Of the gate of waters, and the street before it, see again, *Chap. 8. 2.*

Vers. 25.

Vers. 26.

*Lyra.*

Above, the gate of horses built the Priests, the vulgar Latine, *above at the gate.* Here, sayth *Lyra*, began the third and innermost wall, where the Priests dwelt, and therefore they built it, every man against his own house. The gate of hories was so called, because, hitherto men might ride towards the Temple, but no nearer, when the King himselfe came: he must alight here, and goe afoor to the Temple. *Iunius* and others, say nothing here of a third wall, but understand by this word, *above*, the horse gate to have stood in a descent upon the ground, rising from which the Priests built.

Vers. 28.

*Lyra.**Iunius.*

*Then built Zadock and Shemiah, &c.* After the Priests spoken of in generall, here they are set forth by name; and it seemeth that they built on each side of *Nehemiah*, because, *ver. 30.* he sayth, *After me built Chaniah and Hanun, &c.* omitting, out of his modesty, to speake how great a part he built, yet *Chap. 4. 16.* and *Chap. 5. 16.* he sayth, that he and his servants were in the work and built. The vulgar Latine, neither here, nor *ver. 31.* where again it is said, *after me*, doth render it so, but *after him*, as if nothing else were meant, but after the man next before spoken of. But in Hebrew it is, *אחרי* that is, after me, but that commonly when the word signifieth *after me*, it is put without a prick above the *Fed*, whereas here it hath one, and in the margin, to expresse the force of it, it is *אחרי* after him. But it is put both these wayes, that *Nehemiah* might most covertly set forth his own work, to avoid all shevv of vainglory. Here *Chanun* the sonne of *Tala* is called the sixt, as is supposed, because hee had five brethren elder then himselfe.

Vers. 29.

Vers. 30.

It is said, *Right over against the gate of the commandement*, so *Iunius*, the vulgar Latine *contra portam judicalem*, and the word *שער* signifieth a Governour, and most probably the gate, where the great Senate, called *Synedrion*, sate is meant.

Vers. 31.

Finally mention is made again of the gate of the flock, where the Godsmiths and Apothecaries built, whereby we may gather, that the wall by this time was brought round about the City, seeing these last left where the first had begun, *ver. 1.* Therefore as *Pellican* noteth against *Lyra*, there were not three walls now repaired, but one onely, and this was a great work, as the state of the people then was, and as much as was needfull for the present. But *Lyra* will have this understood of the middle, next unto which by the outward, these men dwelt, so maintaining his tenet touching three walls still. All the gates here mentioned are but eight, yet there are that number 12, whereof foure Eastward, the Potters gate, the Water gate, the horse gate, and the gate of the Flock: foure Westward, the corner gate, the gate of the valley, the dunghill gate, and the gate of the fountain: and foure Northward, the gate of *Benjamin*, the fish gate, the old gate, and the

Vers. 32.

*Pellican.*

*Lyra.*  
The Mystery.

*Eda.*

*Pellican.*  
Notes

Verf. 1.  
Note.

Verf. 2.

Verf. 3.

Verf. 4.  
Verf. 5.  
*Pellican.*

gate of *Ephraim*, for Southward the hill upon which the City stood, was so steep that there was no entrance in that part. And as the old, so the new *Ierusalem* is set forth. as having 12 gates, *Revel. 21.* but no more, but these eight needed repairing. Of these gates *Lyra* draweth six to an allegory, first laying it for a ground, that *Ierusalem* which was now built, figured out *Ierusalem* above, which is heaven, *Gal. 4.* And then the gates leading into *Ierusalem*, figured out the way leading to life, according to that of our Lord, Wilt thou enter into life, keep the Commandements. And as these were both negative and affirmative, the one sort serving to restrain from evil, the other to stir up to the doing of good, according to *Psal. 34. 12.* so there be three things, the consideration whereof may restrain us from evil, and thirdly, to stir up to good. The first three are, *Vitiis factor, iudicii terror, supplicii horror*, set forth by the dunghill gate, the judicall gate, and the gate of the valley, because hell is below, for which the valley of *Benhinnon* is applied hereunto. The second and third are *Decor operis, dulcor fœderis, valor muneris*, because to do good is comely, linketh unto God, and is rewarded in heaven, and these are set forth by the gate of *David*, who was comely, the gate of the fountain, because by water the Covenant is entered into with God, and the gate of negotiators who traffick and truck for gold and pearls. Thus he, but because no gates serve onely to keepe out, but for entrance also, this allegory will not well hold, wherefore *Beda* better makes *Ierusalem* a figure of the Church, the building of the gates figuring out the Apostles, who taught the way to heaven, and that whereby errours may be kept out of the Church, as gates serve both to enter by, and to keepe out enemies, and the builders of the walls, other pastors and teachers who watch continually, and are as a wall of defence about the Church. *Nehemiah* has particular registering of the names of them all, figureth out the writing of their names in heaven, that they may be had in everlasting remembrance, who help to the perfecting of this spirituall building. Morally *Pellican* sheweth, that in these repairers of the gates and walls of *Ierusalem*, thus accurately set forth to their praise in the Generations to come, they who doe the like for their native Countrey and Church, labouring to reform things amisse, and to reparaire the decays of both are praised, and we are taught always to have them in remembrance, as most worthy instruments.

#### CHAP. IV.

**B**Ut when Sanballat heard that we built the wall, he was very angry and said, &c. Of this *Sanballat* and *Tobias*, see before, *Chap. 2. 10.* Note, that this is the sequell of seeking to repentance, the decays of Gods Church, the wicked are always mad at it, and deride and oppose it, as also some of the Tribes, in the dayes of godly *Iehoshaphat* did, when they were building the wall. There were three impediments, as *Lyra* noteth, the first set forth in this Chapter, the second, *Chap. 5.* the third, *Chap. 6.*

*What will these weak Jews do?* He calls them so in contempt, as thinking them vvhoo were but lately come out of captivity unable to perform so great a vvork, *should they suffer them*, that is, vvill the Gentiles suffer them? as the vulgar Latine expresseth it, although they were able to build it, *Will they finish it in a day*, and *build it of burnt stones out of the rubbish?* they add this as thinking it as ridiculous, as if men should think to build so great a building in one day, and that of stones unfit for building, because burnt in the dayes of *Nebuchadnezzar*, and partly by reason of that burning, and partly by the vvether in so long a time, made unusefull for building.

*Tobias* to increase the derision, answered, vvhen they have built, if a fox goe but upon their wall, he vvill breake it dovvn, and therefore vve need not care, let them build vvhat they can, their vvall vvill not be able to endure the least force comming against it, of this *Nehemiah* complaineth to God, and prayeth him not to cover their iniquity, that is, to forgive it. He prayeth not, sayth *Pellican* here, that for their sin they might not be toucht vvith repentance, but being manifest



oppugners of God, and enemies to his people, and so incorrigible, they might be made examples by Gods judgments against them. Thus he prayed, but they neglected not to build still, yea, the heart of the people was provoked to the work, their scoffes made them the more earnest in it, untill the wall was halfe finished.

Then their enemies *Samaritans, Ammonites, Arabians, and Ashdodeans*, which were of the *Philistims*, were greatly incensed at the going on of this work about the Wall, and the repaying of the wide breaches thereof and assembled together to fight against the Jews.

Hereupon they did flee to God by Prayer, and set a watch night and day, that they might not come upon them unawares. For God is first and chiefly to be fought unto in danger, and then means of prevention are wisely to be used.

But the Jews sayd, *the force of our burthen carriers is weakened, and there is much earth, &c.* After one impediment by the Jews enemies, here followeth another amongst themselves, they murmured for the labour in carrying so much rubbish away, as lay about the Wall, giving it impossible for them to perfect this building, having also so many enemies to interrupt them.

The enemies also according to their combination before spoken of, attempted to come secretly upon them, cyther to slay them or to hinder their work, but they being forewarned of it by their friends abroad, ten times disappointed them of their enterprize by fitly placing armed men to encounter with them, if they had come, and *Nehemiah* made an exhortation to them not to feare, but to trust in God, and to fight manfully for their Countrey.

The enemies seeing that their enterprizes were discovered, God wrought so hereupon with them, that they were confounded, and the Jews returned to the work, having for a time intermitted it for their necessary defence.

Yet they did not altogether leave their armes, for part of his young men laboured in the worke, and part held shields with darts and bows, &c. thus *Iunius*, but the Vulgar Latine, *half of the young men did the work, and half was prepared to the war, and speares and shields, &c.* And this agreeth more to the Hebrew, and to sense; seeing the intent is not only to shew what his young men did, which could not be many, but what the workmen in generall did, who were young and lusty, and whereas he hath it *shields with darts*, Hebrew it is, *holding both speares, shields, and bows*, so that neyther hath the vulgar Latine rendred it rightly in this clause nor sensibly, and the *Princes* after them in all the house of Judah, that is, following them some to the work, and some to their armes to order them, encourage and defend them.

Also the builders went to their work armed with swords girt unto their sides and they sounded with the Trumpet by *Nehemiah*, that is, when need required that they might come altogether to that part, where their enemies came to assault them. For so he yields the reason, why the Trumpet sounded by him, *vers. 19, 20.* because they were at the work of the Wall far asunder, and he taking upon him as a Watchman carefully to foresee the danger would give them warning in all parts by the sound of the Trumper.

Hee also provided, that these might be a watch by night, in which hee and his friends and servants bare a part, not putting off their clothes, but only for washing. *Iunius*, *Cuique gladius suus & aqua esto.* Hebrew, *Every man put that into the water*, that is, his garment, when need required to be washed, but *Iunius*, going upon another signification of the word *וַיִּשְׁכְּמוּ*, his sword, reads it otherwise, as if the meaning were, let every one go with his sword to the water, as *Pagum.* expounds it. But if the word be rendred, a sword here is no more sayd, but each man his sword, the water. I hold it therefore better to follow the vulgar Latine, *but each put it off for washing*, because his purpose here is not but to shew how they did to keep themselves cleanly and from being nasty, seeing they did not at night put off their clothes, viz. by saying, that they put them off to be washed, either as was requisite of course, or as the Law required, upon the contracting of any uncleanness, mystically by the enemies of this building, Hereticks and wicked men are set forth, who deride and seek by all means to hinder the

Vers. 6.

Vers. 7.

Vers. 9.

Vers. 10.

Vers. 11.

Vers. 12.

Vers. 13, 14.

Vers. 15.

Vers. 16.

*Iunius.*

Vers. 17, 18.

Vers. 22.

The Mystery.

Pellican.

Beda.

*Experis vitio-  
rum illecebris  
difficilis care-  
mus quam in-  
cognitis mino-  
risque libris  
incognitam ca-  
vere volupta-  
tem, quam re-  
ilicere cognitam.*

spirituall building, that is, reformation of Doctrin and Manners, from which they are most averse, the builders that complain of much earth, which must be dig'd and carried away, to lay a firme foundation, the spirituall builders who are wearied with labouring to remove earthly thoughts from mens minds, that they may be well founded upon the Rock Christ: the enemies plotting to come unawares upon them, the Devils stratagems to surprize mens souls unawares: their arming against them, the taking of the spirituall armour, *Ephes. 6. 12.* The Labourers being armed, even when they wrought, the watchfulnesse which should be in all the people themselves, besides the watchfulnesse of the Pastours set to defend them: or, according to *Pellican*, the double work which spirituall builders have to doe, both of building up in grace, and impugning error. And it is to be noted, sayth *Beda*, that when *Solomon* built the Temple at the first, he did it without opposition, but now it having been destroyed for sin, the rebuilding of it is with great difficulty, to shew that a mans first conversion is more easily wrought, but he being again drawn away to sin, to bring him to be renewed by repentance, is of greater difficulty, because it is more hard for him that hath once and again felt the pleasures of sinnes to refrain from them, then for him that hath not so deeply tasted thereof: They are like stones burnt in the Devils fire, as these in *Nibuchadnezzars*, making the enemies to deride the attempt of building herewith. And so some Hereticks speak against such, as in the time of persecution have falne away, as if they could not be renewed by repentance, denying them therefore any admittance into the Church, whereas indeed it is a work not impossible, but far more difficile. Lastly, their watching by night, and not putting off their clothes, shewed the vigilance of every faithfull person against sin, out of the danger whereof it is so hard to be kept, for which cause we must always keep our spirituall armour about us, and never put it off either by day or night.

## CHAP. V.

Vers. 1, 3.

3, 4.

Vers. 5.

Vers. 6.

Exod. 22. 25.

Vers. 8.

**H**ere is another great impediment in this building, a complaint is made by the poor of three things. 1 That for sustenance they gave their sons and daughters as servants to the rich. 2 Others sold their possessions, that they might have wherewith to buy sustenance, there was such a famine. 3 Others were enforced to take up money upon use, to pay the Kings Tribute, and this they did, laying their fields and vineyards to pledge therefore: And to these streights they seem to have been brought by their continuall attending upon the building, the works of husbandry being neglected, whereby they should have gotten their living, touching tribute paying, although the Priests and Levites were by the King freed herefrom, *Ezra 7.* yet all others paid it. And partly by the charge that lay upon them for this, and partly for this building, the meaner sort, which were the far greater part, waxed very poor, and were enforced thus to complain against the rich. Now they say, that their children were as their kinsmens children, free by Gods Ordinance, as being part of them that were delivered out of the Egyptiacall bondage, although they now being grown poor, were enforced to sell them to the rich for servants.

*Nehemiah* hearing this was very wroth with such miserable men, as thus sinned against charity towards their poor brethren: for they ought in this case to have lent money to them freely. And first hee reproveth even the chiefeest for this privately, then a Congregation being called, publicly, saying we, according to our power, redeem our brethren from the *Gentiles*, that have been sold unto them, that is, so many as are able and fear God: for thus it is commanded, *Levit. 25. 47. 48.* and doe ye sell your brethren that they should be sold unto us? that is, be redeemed by us, as the vulgar Latine hath it, and the meaning is: when ye out of your hard heartednesse, rather then lend gratis unto them, have enforced them for your money to sell themselves unto you, that yee might for your advantage sell them again, will yee commit such an absurdity, who are as neer unto them, as we are, as to expect, that wee should give you your price for them to set them free again?

again? Thus he upbraids them by dealing as hardly with their brethren, as the *Gentiles*, and so frustrating the grace of God towards them in bringing them from amongst the *Gentiles* in their own Country again, seeing they thus made them servile here, when as the *Gentiles* themselves had dismissed them freely. Wherefore he willeth them to consider, what the *Gentiles* would say, when they should heare of this to the disgrace of them and of their Religion.

*Should I, my kinsmen, &c. exact money of them, &c.* the vulgar Latine, we have lent them, as if he had spoken affirmatively, whereas the word used signifieth lending to usury, which *Nehemiah* would not doubtlesse doe, wherefore it is better rendred interrogatively, implying that both he, and all that belonged unto him, abhorred from doing thus, and therefore he moveth them to ease their poor brethren of this burthen, as indeed by the Law of God they ought to doe, seeing usury to the poor is therein so strictly forbidden. Then shewing how he would have them ease the poor, he sayth, *Restore unto them their fields and vineyards, &c.* that is, which are made over to you till the jubilee, to make amends for your former exactions, restore now again to the poor owners, as their need requireth, and the hundredth part that ye exact of them, that is monethly, so that every moneth they exacted one shilling for 100 shillings, that is, 12 shillings for twelve moneths, and for 100 pounds, 12 pounds. This also he requireth them to remit, whether it were to be paid in wine, oile, or corne, and to lose the time which they had untill the yeare of release, in their lands and houses, as brotherly love required.

And when they yeilded to doe thus, he cursed all that should not indeed performe it, using for a forme his coat, which he shak't and said, so let God shake all that doe it not, and make that from all their labours no good may come unto them, but that they may be as a tree, the fruit whereof is shaken off. Then the Priests being called for witnesses, he adjured and sware these men to it, that being done, in their presence, who stood for God, they might think themselves the more strictly obliged. *Pellican* sayth, that by calling the Priests to be present at this Oath, he shewed that they should be shaken, and excommunicated out of the house of God, and from the Congregation of his people. *Sallimans* understandeth these words, *I adjudged them*, of the Priests, whom being guilty of the like sin, he admonished and adjured privately for honours sake, when he first publicly dealt with other rich men.

*Nehemiah* having this way, promoted the good of the poor Jews, sheweth in the next place, that he refrained from taking ought of them all the time that hee continued Governour over them, which was twelve years, contrary to the manner of others, that had ruled there in times past, who lived upon them to the impoverishing of them the more. Wherefore it seemeth that he was a man of great wealth, as they commonly are that be in office about great Kings, and from him should other Rulers take example to favour their Subjects in matters of charge, as much as they can, and not oppresse them to maintain themselves in greater pomp, and worldly glory.

He also recordeth his own work, and his servants in helping to build the wall, not for ostentation, but to shew how greatly the feare and love of God, to the honour of whom this was wrought in him, as *P.* afterwards speaks of his labours, and forbearing to take maintenance, for the good of Gods Church being yet weak and poore, to draw on others for a more generall good, to doe likewise in the like case. He meaneth, sayth *Lyra*, that he wrought with his own hands to draw on others the more, when they should see their Governour himself so intent to the work. A notable example set to all in high place and authority, that they from hence might learn to go before others in doing that good, which they stirre up them to do. And he sayth, that he purchased himself no field, that is, he kept not the surpluse of his revenues to encrease his possessions withall, as rich men commonly do, but spent all for the publike good.

Also 150 men of the Jews being *Presidents*, and those that came from the *Gentils* round about, came to my table, that is, they that for their publike offices should have been maintained by the publike charge, I daily gave diet to, and to Samaritans

Vers. 10.

Vers. 11.

Vers. 12.

*Pellican.*

Vers. 14.

Note.

Vers. 16.

1 Cor. 9.  
*Lyra.*

Note.

Vers. 17.



Vers. 18.

The Morall.

ritans, Arabians, Philistims and Ammonites round about, that came upon occasion of busines to *Jerusalem*. Finally, he sheweth, what his daily provision was, one ox, six smaller beasts many fowls, &c. in regard of all which he desireth God to remember him for good, that is, according to *Lyra*, both of grace and glory, seeing that out of Charity to his people that were poor and brought low, he did all this that they might be the more spared from charges. Morally in that *Nehemiah* required the chiefe amongst them to doe nothing in way of charity towards their poor brethren, but that wherein he went before them in his own example, all Governours may learne it to be their duty to be the first and chief in doing the good, which they require others to doe. And in that, with shaking off his garment, he cursed those that either were uncharitable to the poor, or oppressed them, or went from the good profession which they had made: Note, that whosoever doth any of these things, must not expect to prosper, but be blasted in all his goods and labours.

## CHAP. VI.

Vers. 1. 2.

R. Sol. sayth, it was a place without *Jerusalem*.

Note.

**T**His let of building the wall being thus overcome, now ariseth another, when then the wall was finished, but not the gates of the City, for they remained yet imperfect. *Samballat* and other enemies of the Jews inhabiting neer unto them, and being Governours of those parts sent unto him to meet with them, that they might make a Covenant together, thinking to take an opportunity thus to kill him, and the place which they appointed was the valley of *Omin*, of which see *Chap. 11. 35.* whereby we may see into what dangers godly Governours come, through the malice of wicked enemies of the truth, when they endeavour to repair the walls of *Jerusalem*, that is, to reform things amisse in the Church of God, by restoring sound Doctrine, wherein soever it hath been corrupted, but God will preserve them as he did *Nehemiah*. And it is to be noted, that these enemies took their opportunity when the gates were not yet finished, for if they could but yet have caused the work to cease, all that was hitherto done had been vain.

Vers. 3.

Note.

Note.

But *Nehemiah* wisely foreseeing their drift, sent them answer that he was about a great work, and if he should come abroad to consult with them, it would be hindered, but notwithstanding he was urged by them to come foure times. Prudence is necessary as well as innocency to see into the subtilties of our enemies. For *Nehemiah* wisely foreseeing what these wicked Princes went about, would by no means be drawn to goe out of the City, in which he was in greatest safety.

Vers. 5.

Then *Samballat* sent unto him the fifth time by a servant, writing something to terrifie him, viz. that it was reported amongst the *Gentiles* about, that when the Wall was finished with the gates, the *Jews* meant to rebell, and he to make himself King, wherefore he willed him to come forth, that they might consult together, pretending great good will towards him to give him advice, what were the best course for him to take to prevent the comming of this rumour to the Kings eare, and consequently the danger that would ensue hereupon. Yet he wrot not so plainly, but that he left him doubtfull, whether this were the end of his sending for him, or to get somewhat out of his own mouth, whereof he might accuse him to the King, or else to conspire with him.

Vers. 8.

But *Nehemiah* having a good conscience was nothing moved at this, but answered, that he feined this of his own head, that they being afraid, who were in the work, might break off from it, and therefore he applyed himselfe the more earnestly unto it, praying God to strengthen their hands in the work.

Vers. 10.

This policy of the enemies being thus frustrated, another device of theirs was, to suborne a false Prophet, to tell him, as if it had been from God revealed unto him, that they would come upon him in the night and slay him, which they might easily doe, because the gates of the City were not as yet perfected, and it was no doubt, but that they would be ready enough to doe so, for the hatred which they conceived against him, in regard of his attempt to fortifie *Jerusalem*, and because of his contempt shewed towards them. Therefore he perswaded him to goe with him

him into the Temple, which was as a fort, that he might there be safe. This false Prophet was *Shemabiah*, who came of *Delaiab*, of whom see, 1 Chron. 24. 18. he was one of the principall Priests of the 23 course, and he is said to have been *shut up*, that is, one who sequestred himselfe from company, as being most strict and holy in the course of his life, that he might be in the more estimation, as converting the more with God, and by him graced with the spirit of Prophecie. *Junius* renders it, *detained*, or held by vow to doe all that he could for the good of *Nehemiah*. It is most probable, that *Nehemiah* being sent for to him, as to a man of God, came to his house, and there under a pretence of speaking by Prophecie for his safety, he sought to move him to make the Temple the place of his refuge, that so he lurking in secret for feare, all the Jews who were in the work, should be terrified and cease from building any more, to his great ignominy and disgrace: or, as *Pellican* hath it, he should thus indanger that holy place, of being defiled with blood, if they should there be let in to him, as by the fraud of the same false prophet and his complices, they easily might.

Into the house of this *Shemabiah*, *Nehemiah* saith, that he went, as supposing him to be a friend, but when he heard him speake to the effect aforesaid, he easily discovered the contrary, and that he was one of the evill minded Jews, who held correspondencie with the Samaritans against *Nehemiah* and the rest. Therefore he answered him, *Should such a man as I see, or, who being as I, can enter into the Temple and live?* that is, should I that have hitherto professed so great confidence in God, and perswaded others to doe the like, now distrust his providence, and shew it by fleeing so shamefully to hid my selfe? surely if I should doe this, I might justly feare that God would protect me no longer, but give me over into the hands of my wicked enemies, to be slain for this my sin against him.

Moreover he saith, that he understood, that God sent him not, but that he dissembled in speaking thus, being hired unto it by *Sanballat* and *Tobias* for a reward, to draw him to sin, that is, to doe so cowardly against that which the dignity of his place required, being Governour over all the people, that he might afterwards beare reproach for it. Whereas he saith, that he understood, &c. this is generally thought to have been by divine revelation, which came unto him after that hee had given him the repulse, but it may as probably be held to have been by some faithfull man or men, who knew of the compact, and discovered it unto him.

This danger being thus escaped, *Nehemiah* prayeth God for this treachery to remember *Sanballat*, and *Nohadiah a Prophetesse*, &c. viz. which joyned with *Shemabiah* in this dissimulation, and together drew on others to pretend the same, whereby we may see how dangerous a plot this was, when not onely a man, but a woman also, and others came and spake unto him about the same thing, as Prophets sent by God.

At length the wall was finished the 25 day of *Elul*, the 52 day. The moneth *Elul* amongst the Hebrews, answereth to our *August* in part, and in part to *September*, by 52 dayes he meaneth from the beginning of their working, so *Lyra*, and all other Expositours almost, except *Varatius*, who would have it 52 dayes after the Epistle sent by *Sanballat* to *Nehemiah*, but certainly erroneously, because the wall being all repaired before, they might well in far lesse time have finished the gates.

And it is to be noted, that the time which the wall was in building, is set down as wonderfully short, that God might therefore be praised, by whose singular help it was done, notwithstanding all the delays caused by the enemies, in so few dayes, to intimate which, it is said, that the enemies acknowledged that it was the work of God, which made their stomacks that were so stout, before now to quail. *Vers. 16.* *Josephus* therefore is far wide, when he sayth, that the wall was in building two years, and three moneths, and *Eusebius* much wider, who reporteth the time to be 12 years, mistaking, doubtlesse, the time of *Nehemiah* his being Governour there, for the time of doing this work. And whereas some think that this building was in the last yeare of *Nehemiah* his Government there, as *Jerome*, who saith, he came to *Jerusalem*, Anno 200 of *Artaxerxes*, and made an

Junius.

Pellican.

Vers. 11.

Vers. 12.

Vers. 14.

Vers. 15.

Lyra.  
Varatius.Josephus.  
Eusebius.

Hieronym.

Dan. 9.

end of building the wall and City, *Anno 32*, which some others follow, because the end of his coming was onely to build, and this being done he was to return again, it is to be conceived rather, that he set to the work in the first yeare, and finished the wall, and from thence forward he intended the building of the City, as long as he stayed, which doth not disagree from *Jerom*. Of this short time in building the wall, *Daniel* seemeth to Prophesie, when he saith that it should be built again *in angustis temporum, in the streights of time*. If any man shall say, how could a wall of so great compasse be built in so few dayes, although God prospered the work never so much: It is answered, that many thousands laboured in it with all diligence, and the Princes also were present to stir them up, neither needed it building from the foundation, or in all parts, but repaying and building in most places, upon the old foundation.

Vers. 17.

Here another impediment or plot is mentioned, whereby *Nehemiah* is also indangered, which tendeth the more to the magnifying of Gods mercie in preserving him, till all the work was finished. There came some of the chiefe of the Jews, who were allyed to *Tobiah* by marriages, and therefore these were in covenant with him, confirmed by oath to doe what they could to betray *Nehemiah* to him and his fellows, and to hinder the building, and to this end there went Letters between them, from time to time, wherein the speeches and counsels of *Nehemiah* were discovered, and they praised *Tobiah* unto *Nehemiah*, as meaning him no hurt, but ready to advise him for the best, that he might be drawn to goe out unto him as to a friend, that so he might be indangered.

The Allegory.

For the Allegory of this, *Beda* saith, that these Samaritans figured out Hereticks, which desire to be in league with the Orthodox, that by conversing with them, they may have advantage against them, and hinder the proceedings of the truth. *Nehemiah* his going into the house of *Shemai*, as of a friend, but he found him deceitfull, sheweth how the Orthodox are assaulted, not onely without by known enemies, but also within by false brethren, feigning themselves friends, of whom they must beware, as *Nehemiah* did of them. Lastly, the wall finished, the sixth moneth, answered both unto the six dayes of Gods working to make the world, after which a rest followed, and to the everlasting rest in heaven, after six ages of the world spent in toile and labour.

## CHAP. VII.

Vers. 1.  
*Pellican*.

THE gates being now finished in all points, as well as the wall, the Porters, Singers, and Levites were recounted, &c. Of Porters, sayth *Pellican*, here, we may conceive a reason, *viz.* to keepe the gates, by opening and shutting them again in due time, and of the two *Ananjes*, *Vers. 2.* to whom it is commanded to see this duly done, as super-intendents over the Porters, and of others set every night as watchmen of the inhabitants neere to each gate, for more security, *Vers. 3.* But what Singers and Levites should do here I see not, unlesse the Singers or players upon Instruments, were set to give notice of strangers approaching to the City, and Levites sat there to heare causes with other Judges. But it is more probable that these, both Porters, Singers, and other Levites, were now recounted to see if there were of them a number sufficient to sanctifie and dedicate the wall and gates being now fully finished, the keepers of the gates, and their overseers next spoken of, onely being imployed about the gates, because, *Chap. 12. 27.* it is said, that Levites were sought from divers parts, for the dedication of the wall, both singers to praise God, and to exhilarate all that were present, and Priests and Levites to sanctifie the wall, gates, and people, and *ver. 45.* mention is made of the porters then present also. The first *Hanani*, whom *Nehemiah* called his brother most probably is the same spoken of *Chap. 1.* who first told him in what case *Jerusalem* was, the other a most approved honest man, in whom he might confide also to look diligently to this businesse, there being so many, both open and secret enemies about the City. And he is called the keeper of the House or Palace in *Jerusalem*, intimating that he was a man of note. In that he being

so



so highly commended, it is added, that he feared God more then others. Note, that the feare of God is the ground of all goodnesse and fidelity, he cannot safely have any matter of moment committed unto him, that doth not feare God. And when the gates were shut at night, he biddeth these to whom he committed the trust, to feele with their hands, whether they were made fast or no. The vulgar Latine and Greek, to see them shut and barred. And the keepers appointed were the inhabitants neere dwelling: but *ver. 4.* it is said, their houses were not yet built in the City, therefore *Lyra* understands it of Tents or Cottages, wherein they for the present kept, when it is said, *every one right over against his house*, but for so much as, *Hag. 1.* it is said, they dwelt in seiled houses, it is rather to be understood of whole rows of houses, for the houses yet built were but few, for the City he sayth was large, but the people in it few, because, as is most probable, the Heathen round about infested that place most, so that in other parts of the land they might more quietly follow their businesses to get their living. Now for so much as here was the Temple, where only Sacrifice might be offered, and this was the City which God professed to owne more peculiarly, the good rules *Nehemiah* applied his minde most seriously to study how it might be better peopled, after that it was thus fortified. Then God, he saith, putting it into his minde, hee gathered the Princes and Presidents together, that the number and names of the Jews who returned out of captivity being taken, a certainty of them from either part of the Land, might be appointed to come and dwell there, and that was as is shewed, *Chap. 11.* every tenth man. Now when he went about this, a book came to his hands, wherein they were set down by their Generations, who came first to *Jerusalem* with *Zorobabel* & *Jeshuah* the High-Priest, of which numbring see *Ezra 2.* for this is the same *verbatim*, but onely that in the numbers of divers families, here are recounted in some fewer, and in some more then there. For example, the sonnes of *Arachi* are there said to be 775, *ver. 5.* here 652, the sons of *Phabath* there 2812, *ver. 6.* here 2818, the sonnes of *Zattu* 945, *ver. 8.* here 845, &c. touching which difference we are not to hold with *Pellican*, that these differences happened by the negligence of the Scribes who wrote out this Register, for by this reason there would be no certainty of the truth in any copy, but rather with *Junius* and some others, that they, *Ezra 2.* were set down in *Babylon*, but the book which came to *Nehemiahs* hands was written when they were come into the Land of *Judea*, they gave their names to return whom *Ezra* recordeth, but some changing their mindes and not going, some dying by the way, and some comming in of some families, that had not given in their names, this caused a difference in the catalogue last written, and nothing else, for that it was not any part of *Ezra* his book, but another writing appeareth, because it is said, *There was a Book found, wherein it was written*: If it had been that of *Ezra*, he vvas then present, and so probably mention should have been made of him, as giving this light into this matter, and it is not likely that his book being Canonically Scripture, should have lyen hid so by this time, being but 13 years, as that it should novv come forth as a book accidentally found, and not one that all men knew of.

Note.

Verf. 4.  
*Lyra.*

Verf. 5.

*Pellican.**Junius.*

## CHAP. VIII.

**B**Ecause *Nehemiah* had spoken before of his intent to gather the people together from all parts, that he might the better provide for the peopling of this City, he novv sheweth before the putting of that his purpose in execution, that in the seventh moneth, the first day of the moneth, the people came together from all parts to *Jerusalem*, yea, they vvere there assembled that day, to heare the book of the Law read by *Ezra*, because that day vvas a feast of blowing Trumpets, according to the Law, *Levit. 23. 24.* and at such times the Priests used to read and expound the Book of the Law unto them, yea this vvas commonly done every Sabbath day. The place vvhich, vvas the street by the vwater gate, that is, sayth *Lyra*, the Court, into vvhich men assembled together to prayer and hearing

Verf. 2, 3.

A&amp;S 15.

	of the Word, for this was right over against this gate, although not very nigh unto it, and resembled a broad and spacious street, for which it was thus called. And the people are said to have come altogether, as one man, to shew their great diligence, and to give us example, as also, where it is said, that both men and women assembled there, and did harken attentively from morning till noontide, which was a long time, whereas now the attention of many, will not reach unto an houre, but they give way to drowsinesse. What part of the Law was read now it is not said, but most probably the ten Commandements, and the threatnings added thereunto to transgressours, and exhortations to observe and keepe them, because the people are said to have wept <i>vers. 10.</i> And as <i>Ezra</i> being assisted with Priests on his right hand and left, read out of the book of the Law in one part of this Court, and blessed God, all the people standing and lifting up their hands, and then bowing their faces to the ground, and worshipping said, <i>Amen</i> : So certain Levites in another part, read the book of the Law distinctly to others of the people, for they could not all stand to heare one, being so many, and expounded it unto them, that they might the better understand. A notable president shewing, both how the Scripture should be read in the congregation, <i>viz.</i> with interpretation, and what reverence and affection should be shewed by the people, in standing, bowing, and saying, <i>Amen</i> , to the blessings and praises that are given to God by their teachers. And because when <i>Ezra</i> disposed himselfe to read, and teach the Law, he began with blessing of God: <i>Lyra</i> well noteth, that from his example we learn to begin our reading with prayer, and likewise our preaching at all times, as is commonly used by all our Ministers.
Verf. 4.	
Note.	
Verf. 5, 6, 7.	
Verf. 8, 9.	
Note.	
Lyra.	
Verf. 10.	The people hearing the threatnings of the law for sin, and knowing their own guiltinesse wept for sorrow, being moved the more by thinking upon their late sufferings. But <i>Nehemiah</i> , <i>Ezra</i> , and the Levites forbade them to weepe, because it was a day of joy, for such was every new Moon, <i>Numb. 10. 10.</i> Here it is not to be conceived, that they spake altogether, for that had been a confusion, but some in one part of the assembly and some in another, as was necessary, that in all parts they might be heard. Whereas <i>Lyra</i> having sometime thus expounded it by & by recanteth, because it is sayd, they came together as one man, whereupon he inferreth, that they were not spoken to division, but altogether as if they had bin one man, & so expoundeth <i>Ezraes</i> and the Levites speaking, as if he only taught, & they assisted him, by repressing the noyse made amongst the people by their weeping, I cannot herein assent unto him, because it is expressly sayd, that the Levites also taught and gave the sense, and both <i>Nehemiah</i> , he and they admonished them to cease weeping at this time, &c. that is, each one where he might best be heard. Neyther did their comming together as one man hinder their being divided, when they were there, as necessity required, that they might heare the same things from divers teachers, which they could not all at once heare from one of the name <i>Athersata</i> , see before <i>Ezra 2. 63.</i>
Verf. 11, 12.	Also the people are bidden to goe home and make merry, and to give some of their good cheer to the poore, and the Levites especially looked to the stilling of them, that they might not continue in lamenting. So wee see there is a time to laugh and to be merry as well as to weep, and we must rejoyce in God in dayes of thanksgiving as well as weep in dayes of humiliation. And then do wee keepe times of rejoycing aright, when as we see our selves more liberally, so we feed the poore also, and thus it was appointed to be done at the Feast of <i>Purim</i> by <i>Hester</i> , and <i>Mordecai</i> , and Christ commands it, <i>Luke 14.</i> Yet in all Festivalls, and always we must keep within the bounds of temperance.
Note.	
Verf. 13.	And the next day came the Princes of all the people and Priests and Levites to <i>Ezra</i> , &c. because <i>Ezra</i> was most expert in expounding the Law, even they that taught others came to learn of him, how some things, that were more doubtfull and difficult should be understood, that they might be the better able to informe the people. And here is a president given to men of understanding after hearing to enquire of the Preacher more, if they be unsatisfied, as touching the full knowledge of any thing by him taught.
Note.	
Verf. 14.	Then having found the law of keeping the Feast of Tabernacles the same moneth

moneth, they prepared for that also. But it is to be understood, that there were three times appointed in the Law to be kept holy in this moneth. 1 the Feast of blowing Trumpets, as *Lyra* sayth, in remembrance of *Isaacks* being delivered, when he was about to be sacrificed, the first day. 2 In remembrance of the sin of Idolatry committed in the Wilderness with the golden Calf, & for the expiation thereof upon the 10 day, which was appointed to be a day of humiliation for ever. 3 In remembrance of their dwelling in tents for the space of forty yeers, being all that time miraculously fed with Manna from Heaven, the 15 day. Now hee having shewed, that the first day was kept, omitteth to speak of the next, touching which yet some think, that it is to be presumed, that it was kept also, because they had so good a guide, viz. *Ezra*, although here passed over in silence. Lastly, hee sheweth, that the Feast of Tabernacles of seven dayes continuance was kept, and *Chap. 9. 1.* a day of humiliation immediatly after those dayes ended, for their great sin in making marriages with Idolaters. For the Feast of Tabernacles beginning the 15 day, the seventh was the 21 and the eighth, wherein was also a solemne Assembly the 22, after which in the 23 day, they separating themselves from such Wives as they heard by the Law read unto them, that they ought not to have taken, they came again together the 24 day to humble themselves in fasting and prayer therefore. So that it seemeth, the tenth day was not at this time kept for humiliation, upon what occasion we know not, but certainly there was some impediment necessarily hindring it, as the High Priests not being vveil, or accidentally polluted, or some other great cause; wherefore the 24 day was kept in stead thereof.

But to return to the Feast of Tabernacles now kept, it is sayd here, that it was not so done, since the days of *Joshuah*, the son of *Nun*, and the reason hereof is rendred, *Verse 19.* because now they kept holy seven dayes together the Law being read and expounded unto them every of those days, whereas by the Law made, *Levit. 23. 39.* they were required to rest only the first day and the eighth, and they rested now every day to attend unto the word through the great desire, which they had unto it, that by hearing it day after day they might be brought to take better heed unto it to live accordingly, by the neglect whereof they had hitherto suffered so great misery. Thus *Junius*, but *Pellican* referreth the preference made of this to the joy, which was novv greater, then at any time before by reason of their Walls newly built, which had lyen vast so long, and their deliverance from their enemies round about, so that they might novv so quietly keep holy dayes to the Lord, which they could not do in the long time of their captivity, viz. 70 years, nor since their return, because the City lay open to the assaults of the Enemy untill this time. *Lyra* understands it both in respect of all *Israel* novv gathered together as one man, the like to which hath not bin sayd before, and in regard of the case wherein they were being servants and tributaries to a forreigne King and poore, whereas formerly they were free, and rich, and prosperous, having mighty Kings of their own, and it is as if it had been sayd, never was such a Feast of Tabernacles kept by *Israel* in so poor a case, and yet so unanimously consenting about it. I think not for one, but for all these respects this Feast novv kept is thus preferred.

And the eighth day they made a gathering according to the right, so the vulgar Latine and *Lyra*, they gathered for necessities about the Temple, *Junius* a day of Interdiction, but the Hebrew word here used is *קָוָה*, signifieth retention, and nothing else is hereby meant, but holding of the Congregation together, as the Law appointeth, for there must be an holy convocation the first, and againe the eighth day, wherein no servile work must be done.

Levit. 23.  
*Lyra.*

Verf. 18.

*Junius.*  
*Pellican.*

*Lyra.*

Verf. 19.

#### CHAP. IX.

After the Feast of Tabernacles kept with so much joy, novv followeth a fast, or day of humiliation for sin the 24 day of the moneth, especially for their sin in marrying Idolatrous Wives, from whom, to shew their true penitency, they were novv separated; And hereby, and by that *Ezra 10.* it seemeth

Verf. 1.



Vers. 2.

Prov. 28. 13.

Vers. 3.

Junius.

Vers. 2, 3.

Vers. 4.

Vers. 6.

meth, that this sin cannot be sufficiently repented of without such a separation. For although, 1 Cor. 7. hee that hath an unbelieving Wife, is bidden not to part with her, unlesse she will, yet this is to be understood only of such a couple as were formerly both Heathens, but at the hearing of the Gospel one being converted, the other remayned an Heathen still. For in such a case it is not necessary to put her away, but onely when a man that is faithfull hath rashly against Gods Law, married a woman, an idolatresse. The ceremonies in this day of their humiliation used, were, *fasting, sackcloth, and earth upon them*, which seemed in those times to shew the greatnesse of their sorrow. *Then they confessed their sins, and the sins of their fathers*, which is the onely way to obtain pardon, for if wee confesse our sins and forsake them we shall have mercie. Then they, that is, the people, *standing in their places*, the Levites *read in the Law, the fourth part of the day, and the fourth part* confessed their sins, the people stood for reverence, and whereas it is said, *the Levites read*, the word *Levites* is understood by *Junius*, there being no more in the Text, but *they being lifted up in their station read, &c.* But because in the publike place, the Ministers of God onely ought to act that part, of confessing and reading to the rest, as appears, Chap. 2. 3. Joel 2. 17. it is to be understood, that they did so at this time, they onewhile set up some one amongst them to read, and then another and another, while they confessed their sins the fourth part of the day, that is, as *Junius* hath it, from the third houre to six, which was the time immediately following the morning sacrifice, they read, and again, from the six to the ninth they confessed, which time the evening Sacrifice immediately followed. So that the day being divided into foure parts, two were spent in offering the daily continuall sacrifices, and two in reading, confessing of sins, praise and prayer, as here followeth, ver. 4. The vulgar Latine then erreth, in which it is, foure times in the day, and foure times in the night, rather wee may hence gather, that after the morning sacrifice ended, by nine of the clock in the forenoon, the Levites fell to reading till noon, and then fell to confessing of their sins, which they saw, were against the Law, standing up in their places, and using a long forme of confession and prayer, till three in the afternoon, after which, the day was concluded with the evening sacrifice, whereas the first part of this dayes holy work, seems to have been performed by the people, ver. 2, 3. it is so said by a *Prolepsis*, usuall in Scripture, the thing done being related in generall, then more explicitly and particularly. The meaning then is, they confessed their sins, that is, such of them as by their callings were a mouth to the rest, and in like manner, it is to be conceived of their reading.

The Levites from an high place where they stood, crying unto God aloud, were *Ieshuah, Bars, Cadmiel, &c.* They then first all together stood up to praise God, and to beseech God that they might blesse him, and that he would exalt his own name. After which it seemeth that one alone, that he might be heard more distinctly, and understood of all, fell into a long and fervent Prayer, from ver. 6. to the end of the Chapter, & this is expressly said in the Septuagint & vulgar Latine, to have been *Ezra*. And *Ezra* said, *thou art Lord alone, &c.* but in Hebrew, no one particular is mentioned as speaking alone, yet most probably it was so, least all speaking so long together, it should make a confusion: yet not *Ezra*, for he is not here named, but one of those named in the Text, who be eight, and eight of whom it is not to be conceived that any stood up for cyphers, but confessed and read all, each one in his turn, most probably also expounding, though it be not mentioned of both these, see some grounds, 1 Cor. 14. 31. Nehem. 8. Act. 15. 21.

In this Prayer first, the great works of God in creating all things are commemorated to his praise. 2 His singular grace to *Abraham*, in bringing him out of *Ur* of the Caldees, and promising the Land of *Canaan* unto him. 3 His mercie to them, his posterity in *Egypt*. 4 His wonderfull acts in the Wildernesse towards them. 5 Their rebellions there. 6 His subduing *Canaan* unto them. 7 Their rebellions here. 8 His delivering them sundry times when they cryed unto him. 9 Their rebellions renewed, and punishments by the Assyrians, to whom they were now servants, in regard of which they were now humbled before him. And to move the Lord the more effectually to mercie in delivering them again

from

from forreign powers, they after this praying, add the making and sealing of a Covenant unto God, to become his servants for all time to come.

## CHAP. X.

**H**ere are the Princes, Priests, and Levites, first named, that sealed the Covenant, unto *ver. 29. viz.* *Nehemiah* the Kings Legat, and 22 Priests after him, then *Levites 17. Vers. 9.* that is, Princes or chiefe fathers of the Priests and Levites families, for others of them that sealed are mentioned, *ver. 28.* Lastly, Princes of the people 45. All these both subscribed and sealed, binding hereby all those that were under them, and were witnesses of the like Vow and Covenant made by all the rest, both Priests, Levites, and people, men and women, that were present, so as that they could not but think themselves most solemnly bound hereby. Here because that after *Nehemiah* and the Priests spoken of, it is said, *these were Priests*, some thinke that *Nehemiah* was a Priest also, but this evinceth it not, seeing a distinction is plainly made, in that he being named, it is immediately added to shew what he was, *Athesfata*, the Kings Legat or Deputy, whereas then after the rest named, it is said, *these were Priests*, this is to be understood onely of them that are named after him, over whom all, as over the Levites and Princes he was for the time set by the King as chiefe Governour. Moreover, if he had been a Priest, this would not doubtlesse have been omitted, no more then it was when *Ezra* was before sent over by the same King, Lastly, he would have been one doubtlesse, standing amongst the other Priests, to read and expound the Law, *Chap. 8.* if he also had been a Priest, seeing he was so pious. Here it may seeme strange, that neither *Ezra*, nor *Eliashib* the High-Priest, as he is called, *Chap. 3. 1.* are mentioned amongst the Covenanters. But haply, as in the Covenant made formerly before *Ezra*, no Priests or Levites covenanted; but onely such as had sinned in taking strange wives, so at this present some were not required to subscribe, as being of most approved lives, and undoubtedly set to walke in the wayes of God, as *Ezra* was. But *Nehemiah* would seale as the principall man, and leader to all others, or because they covenant here, not onely to put away strange wives, but also about other things, necessary for all to binde themselves unto, some are named who were guilty, but all others who were not mentioned onely in generall, *ver. 28.* amongst whom *Ezra* and *Eliashib* may be understood.

Now the particulars, which they covenanted, were first to keep all the Laws given by *Moses*, both Morall, Judiciall and Ceremoniall, both they and all such as were under their jurisdiction, that is, by Gods help and grace, and so far forth as their authority could prevaile to cause all to do so.

2 To refrain from mixt marriages, which was a thing so much impugned by Law.

3 Not to buy or sell upon the Sabbath, which was a worke forbidden in the fourth Commandement, and often spoken against by the Prophets.

4 To observe the seventh year as the Law commanded, by making it Sabbathicall.

5 To pay for the use of the Sanctuary yearly the third part of a shekle, that is, as *Vers. 33.* is expressed, to buy burnt offerings for the Sabbaths, new Moons, and other Solemnities, and for the daily continuall sacrifice and shew-bread. And this they speak of, as a thing imposed upon themselves, because this service must be maintained according to the Law, *Exod. 30.* and *Numb. 28. 29.* but how otherwise, to provide for the maintenance of it they could not tell. For whereas *Exodus 30. 12.* halfe a shekle is appointed to be paid by every one when they were numbered, which was to be layd up in the Sanctuary, that is, thought by *Aben Ezra*, not to have been sufficient at this time, the people being so few, and therefore they added hereunto the third part of a shekle more. For although *Iunius* denyeth that halfe shekle to have been for this expence, because *Vers. 16.* it was to be layd up in the Sanctuary for a Monument, yet it hath been shewed upon *Exodus.*

*Vers. 1, 2, 3, 4, 5, &c.*

*Vers. 9, 10.*

*Vers. 14, 15.*

*Ezra 10. 18.*

*Vers. 30.*

*Vers. 31.*

*Vers. 32.*

*Iunius*

	<p><i>du</i> 30. 12. that the sacrifices, &amp;c. were hereby to be mayntained, and that to this end this tribute was also rayled yearly, which <i>Iunius</i> denyeth too, but the <i>Hebrews</i> all consent about it. And reason sayth, it must needs be so, because otherwise a charge was appointed, but not how or by whom it should be borne. For the laying of it upin the Sanctuary, this is not to be imagined to have been done that it might perpetually lie there, but to be spent upon this service as need required. And that this service might be duly executed, which by this Impost was to be maintained, they cast the lots of the Priests and Levites, and of the people for the wood of the offerings, that they should bring it into the house of the Lord, from yeare to yeare, that is, sayth <i>Lyra</i>, because it pertained to the Priests office to maintain fire continually burning upon the Altar of burnt offerings, they had their turns assigned them by lot, which weeke every course of the 24 instituted by <i>David</i>, should attend upon this service, and because the Levites were given to the Priests to serve under them about the Altar, they had their courses appointed them also, that they might be ready to bring this wood at all times to them, and under the name Levites, he understands the Nethinims also, who were to serve under the Levites, by hewing and preparing the wood for them, for they were the Gibeonites mancipated by <i>Joshuah</i> to this service for ever. And the people are spoken of because they were to finde wood for the Temple, and therefore they had times by course assigned to them to bring it thither. But <i>Iunius</i> by the people understands the Nethinims, improperly, I thinke, because not they, but the common sort of the Israelites, called the Laity, are always meant by the word people.</p>
Vers. 34.	
<i>Lyra</i> . Levit. 6. 1 Chron. 24.	
Iosh. 9.	
<i>Iunius</i> .	
Vers. 35.	<p>6 They covenant to pay the first borne of the Land, and the first fruits of their fruits and trees. The word in Hebrew is the same, <i>בכור</i> first borne, or first fruits, but when it hath reference to men or beasts, it is rendered first borne, when to other increase, first fruits. And these first fruits were the 50 part, and if any would be more liberall in paying, the 40, or being poorer the 60 part. Now because the first borne of the Land, were to be distinguished into such as must be redeemed or brought in kinde, it is added, for explication of the words, <i>The first borne of the Land</i>, the first borne of men and beasts, that is, of unclean beasts, which must either be redeemed, or the neck thereof broken, and the first borne of neate and of sheepe, all which were appointed to be paid for the Priests maintenance, together with certain parts of the Sacrifices, and things vowed. Of paying the first borne, the cause was Gods destroying of the first borne of the Egyptians, preserving theirs, in thankfulness for which they were injoynd this offering for ever after from yeare to yeare.</p>
<i>Lyra</i> .	
Vers. 36.	
Numb. 18.	
Vers. 37.	
Numb. 15. 20.	
Numb. 18. 21.	
<i>Iunius</i> .	
Vers. 38.	<p><i>The first fruits of every minse also</i>, that is, a cake of the dough, of the yeare first baked: and <i>our oblations</i>, the fruit of the tree, wine and oyle. Besides the first fruits of the olive and vine, they covenant to bring in the first made wine and oyle, for of the first fruits of all trees as they grow, it was spoken before. And to the Levites to pay the tithe of all the Land, for so the Law appointed, and the tithe of the tithe, was by them to be paid to the High-Priest, and the Levites say they, <i>shall have the tithe of all our labours in every City</i>, in Hebrew, <i>of all our services</i>, <i>Iunius</i> renders it, <i>of all our tillage</i>, the vulgar Latine of all our works, which comes neerer to the originall, and hereby it appears, that tithe was paid without deduction, in consideration of the husbandmans labour, yea, of the tradesman, who had nothing else to pay. Vers. 38. <i>And the sonne of Aaton the Priest shall be with the Levites, when tithe is given to the Levites</i>: in Hebrew, <i>in tithe to the Levites, or of the Levites</i>, as the vulgar Latine, <i>Iunius</i>, when the Levites pay tithe, that is, the tithe of their tithes, as in the next words, appointing them to be brought into the store-house of the Sanctuary, towards the maintenance of the Priests. The meaning is, that the High-priest, who was ever the eldest sonne of the family of <i>Aaron</i>, should be present when tithes were paid to the Levites, and they paid tithe out of them again, because this tithe of the tithes, was to be altogether at his disposing.</p>
Numb. 18. 26, 27, 28.	
Vers. 39.	<p><i>To the chambers of store shall all the children of Israel, and of Levi bring their offering of wine, and oyle, &amp;c.</i> That is, the offerings before spoken of, viz. their first</p>



first fruits towards the Priests maintenance, which must be paid not onely by the people, but by the Levites also. And here it is appointed, that the vessels which were of use in the service of God should be placed, and finally, they vow to maintain, about the Temple continually, Porters, Singers, Priests and Ministers, alwayes, that the service of the Lord may never more be intermitted. And in making this Covenant, they had the Law of God for their warrant, which commanded all these particulars, so that according to this president, a Covenant or protestation should be onely of things specified in the Word of God, they being named either generally, as in the time of some godly Kings, or particularly as here, that every one may understand, what he professeth to and doe accordingly.

## CHAP. XI.

**A**fter these things thus done, to move God to be propitious unto them, they considering how few dwelt in *Jerusalem* in respect of the greatnesse of that City, the reason whereof is conceived to be, the enmity of the Nations round about to it, above all other parts, through which it was most dangerous dwelling there, cast lots for the tenth man of all the Jews to come and dwell there, that this City might be better peopled, as being the seate of the Temple, and peculiarly chosen by God for them all to resort unto, to keepe their solemne feasts, and bring their sacrifices thither. To shew how few yet dwelt there, it is said, that *the Princes dwelt in Jerusalem, but the people in other parts*. But now by this means this City was well replenished, and it is commonly noted, that besides these there were others, that voluntarily offered to dwell there, because, *Verf. 2.* it is said, *The people blessed all those that offered themselves willingly, &c.* and that because this tended to the strengthening of *Jerusalem* the holy City, and shewed zeale in them to the service of God, and to his glory.

Then the numbers of them that dwelt in *Ierusalem* are set down, it being given in a parenthesis, to understand, that the other parts of the land of *Judea* were inhabited by the residue of the Israelites, Priests, Levites, Nethinims, and the posterity of *Solomons* servants, that is, those of the Canaanites, Hivites, &c. who were not put to death, but made tributaries by *Solomon*, 1 *King*. 9. 29. And first the children of *Judah* now inhabiting *Ierusalem*, were 468: Then the children of *Benjamin*, 928: Then of the Priests, 822 of the families of *Idajah* and *Sarajah* and their brethren: and 242 of the families of *Adajah* and his brethren, and 128 of the families of *Amassay* and his brethren: Lastly of the Levites 284. The totall of Priests and Levites 1476, and of *Judah* and *Benjamin* 1396, so that there were more Priests and Levites, then of the Lay people, which shewed their zeal then to be greatest, for besides these there were also 172 porters, who were all Levites. The residue of the people, both Israelites, Priests, Levites, and Nethinims, dwelt in other Cities in their own possessions: for so God of old had distributed them amongst the Tribes, that in all places they might have teachers of the Law of God amongst them.

*And Nethinims dwelt in Ophel*, that is, not in the Towre in *Ierusalem*, called by this name, but in a Village neere to *Jerusalem*, that they might be the more ready to give their attendance about the Temple, as their Office required: and the like is to be thought of *Siaba* and *Gaspha*, so *Pellican*, but *Iunius* better, takes these two for names of men that were over the Nethinims, and therefore renders it, *Siabah* and *Gaspha* were over the Nethinims, but the vulgar Latine, of the *Nethinims*, deceived *Pellican*, for in Hebrew it is, על נתינים *Super Nethinios*, and so all others hitherto numbred, have in the end added to them their Presidents or Prince, who ruled over them, see *ver. 14.* 16. and because the Prince over the Levites is omitted before he is here next mentioned, *ver. 22* being in the vulgar latine called the Bishop of the Levites, because, as *Lyra* sayth, he that is over Ecclesiasticall persons, is properly a Bishop, if they be Priests, but here he granteth, that this name is improperly by extention of it, put upon the Ruler over Levites, the word therefore used in Hebrew is better, *Prapostinus*, or the President.

Verf. 1.

Verf. 2.

Verf. 3.

Verf. 6.

Verf. 8.

Verf. 12.

Verf. 13.

Verf. 14.

Verf. 18.

Verf. 19.

Verf. 20.

Verf. 21.

*Lyra.**Pellican.**Iunius.*

Verf. 22.

*Lyra.*

- Verf. 23. And he is said to be *Huzzi*, of the posterity of *Asaph* the Musicians over the work in the house of the Lord, in Hebrew, over against the work, or neere the work, or ministry of Gods house, the meaning is, that the children of *Asaph* were set to sing within the house, as other Levites before spoken of without, *ver. 16*. Lastly, concluding about the Levites, hee saith, that this was done according to the Kings Commandement, which *Lyra* would have understood of King *Darius*, *1 Chron. 24*. but others better understanding it of King *Artaxerxes*, say, that reference is herein had to *Ezra 7. 21, 22, 24*. where the liberality of that King for the maintenance of the service of the Temple is set forth, for here it is said, the Kings command was, that each one of them should have a certainty daily. Thus also *R. Solomon*. And to see this done, *Petabiah*, of the Tribe of Judah, was appointed by the King *Artaxerxes*, ample power being given him to take provision up for this purpose.
- Verf. 25, 26, 27, &c. From hence to the end of the Chapter, nothing else is shewed, but what other Townes and Cities were inhabited by other children of Judah and of Benjamin.

## CHAP. XII.

- Lyra.* Being now about to relate the Dedication of the Wall of *Ierusalem*, hee first enumerateth the chief of the Priests and Levites, who were present at this work, beginning yet higher, *Verse 1, 2. &c.* with those that came to *Ierusalem* with *Zorobabel* and *Ieshuah*, many yeares before, but *1 Chron. 9*. there is a more exact catalogue of them, and therefore they are the more briefly here passed over: yet they are here commemorated together, that we might know what high Priests here were from the return out of captivity during the reign of the *Persians* even unto *Alexander* the Great. Whereas *Ezra* is here sayd to be one of them, and yet *Ezra 7. 7*. he telleth of himself that hee went to *Ierusalem* the seventh of *Artaxerxes*. *Lyra* sayth, that having gone up to *Ierusalem*, at the first he returned again to *Babylon*, to obtain more favour of the *Persian* Kings, and having prevailed, he went again in this Kings seventh yeare. But because that from the first going up to *Ierusalem*, untill the seventh yeare of *Artaxerxes* were above seventy yeares, this is not so probable, because so it must needs follow, that *Ezra* was now above 100 yeares old, because men in those days scarce lived so long, and if they lived, were decrepit and so unable for service, as *Ezra* was not, *Nehem. 8*. I should think therefore, that in this enumeration of those, that came *Zerubbabel*, it is not meant, that *Ezra* was one, but as *Iunius* also hath it, two ascendings to *Ierusalem* are here put together, one with *Zorobabel*, the other with *Ezra* many yeares after. But an exact reckoning of the high Priests is made, *Verse 10*. from *Ieshuah* the first, that returned out of captivity to *Ioiadabab*, who is sayd to have lived, till the time of *Alexander* the Great. And these were *Ioiakim*, *Eliafib*, *Ioiada*, and *Jonathan*, the chief Priests and Levites, of whose times here follow in order, and first in the time of *Ioiakim*, *Verse 12. 2* In the time of *Eliafib* *Verse 22. 3* In the time of *Jonathan*, his sonnes sonne, *Verse 23*. And these are sayd to have been in the time of *Ioiakim*, and *Nehemiah*, and *Ezra*, so that they out-lived three high Priests, and now were present at the Dedication of the City. And other ordinary Levites were called from other parts to this Dedication.
- Verf. 10, 11. Then the Priests and Levites clenfed themselves first, and after that the people, the gates and the wall, that is, according to the legall rites of clenfing in case of uncleannesse contracted by the dead or otherwile. The clenfing of the Priests, sayth *Lyra*, was by fasting, abstinence from their wines, and sprinkling of the water made of the ashes of a red Cow, of the people by sprinkling only, and of the Levites both by it and one of the other. For more must be done to the clenfing of Priests then of Levites, and more of Levites then of the people. But because the Priests and Levites clenfing of themselves is first spoken of, then their clenfing of the people, hee noteth well, that who so would reform others must first reforme himself, according to which Christ sayth, *First, cast the beame one of thine owne*
- Verf. 16. *Note.*
- Verf. 27, 28.
- Verf. 30.
- Lyra.*

eye, and then thou shalt see, &c. And without cleansing no man is fit to beare a part, or to be present at the praying of God : for hereby a preparation to this Dedication was made

Then I made the Princes of Iudah to go upon the wall, &c. The Dedication was made by two precessions of Priests, Levits, Princes, and all sorts of people going upon the wall, and praying God with Trumpets, Voyces, and other Instruments of Musicke, as they went along, one company right over against another on the right hand, which was towards the South, and on the left towards the North.

After the precessions followed sacrificing in the house of the Lord, of which it is sayd, *And two companies of them that praised God, stood in the house of the Lord, &c.* that is, the same companies, that went before upon the wall, or some Princes priests, and Levits chosen out of them.

Lastly, Treasurers were at the same time appointed over the first fruits and tythes for the mayntenance of the priests and Levits, as *David* and *Solomon* had anciently appointed. And it is sayd, that all the people gave portions to the Singers and porters, and sanctified the Levits, and the Levits sanctified the sonnes of *Aaron*, that is, sayth *Lyra*, the people by paying tythes to them acknowledged their superiority to God ward, and they likewise by paying tythe of their tythes to the priests, magnified them as their superiours, as *Abraham* by paying tythe to *Melchisedeck*, acknowledged him to be greater, as is shewed, *Heb. 7.* But in the *Hebrew* text, it is not the people sanctified the Levits, &c. but they sanctified to the Levits, and the Levits to the sonnes of *Aaron*, which was done by setting them apart as consecrated for their uses.

Vers. 31.

Vers. 40, 41.  
42, 43.

Vers. 44.

Vers. 47.

Lyra.

## CHAP. XIII.

THE history of the acts of *Nehemiah* being hitherto set forth before his return to *Artaxerxes*, in the 12 yeare of his Principality granted him over *Israel* : now it is shewed, how he found things in *Jerusalem* at another time of his coming thither, by a second leave obtained of the King, ver. 6. So that the first words here, *In that time it was read in the Book of Moses, in the audience of the people, &c.* are to be understood of the time, when *Nehemiah* came again from the King to *Jerusalem*. The scope of this Chapter then is to shew, what abuses crept in amongst the Jews whilst he was gone. which put him to a new trouble at his coming again to reforme them, thus *Junius*, but *Lyra* saith, that by the time in which the Law was read, is meant, that *Nehem. 9.* when as according to that which they found written, they separated themselves from the Heathens. And then it is to be taken as a declaration more particularly made of that which was read at the same time against the Ammonites and Moabites in generall amongst other Heathens with whom marriages were forbidden to be made. For there it is said, that they separated from all that were of another off-spring, but here, that it was read in the Law in particular, that an Ammonite or Moabite should not come into the congregation, because they were not the children of *Israel*, &c. And this is thus commemorated for an introduction to the fault committed by *Eliafib*, by reason of a marriage made before by him with the family of *Tobiah* the Ammonite, as he is called *Chap. 2. 10.* and this was according to *Pellican*, by joyning his sonne in marriage with the daughter of *Tobiah*, for hereby such friendship came to be between them two, that *Eliafib* being over the chambers of the house of the Lord, let him have a great chamber there, which was onely to lay provision in for the Temple, for which he was greatly too blame. And this was the first abuse which crept in whilst *Nehemiah* was absent, whereat he was much moved when he came and saw it, as at a very grievous sin, and therefore he immediately cast out the utensils of *Tobiah*, purged the chamber, and brought in such things as were for the use of the Temple. Now the time when *Nehemiah* is said to have come again and done this, is said to be, *at the end of dayes, certain years being past, Junius*, at the end of his dayes or life, sayth *Lyra*,

Vers. 1.

Junius.

Lyra.

Deut 23. 3.

Vers. 6.

Junius.

Lyra.



Fuccijs.

Vers. 9.

Vers. 10.

Vers. 11, 12.

Vers. 14.

Vers. 15.

Note.

Vers. 19.

Vers. 22.

Vers. 23.

Vers. 28.

Chap. 29.

Note.

Vers. 30.

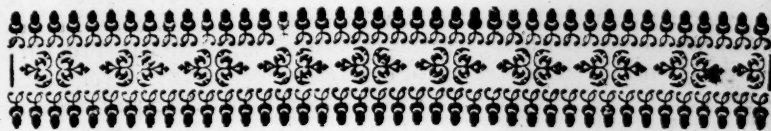
when he now waxed old, he had a desire to goe and reforme things amisse at *Jerusalem*, and to die and lay his bones there, so likewise *Fuccijs*, the eighth yeare after his returne to *Artaxerxes*, which was also the last yeare of his reigne. But *Varatius* and *Genebrad* say, that by the end of dayes is meant, the end of a yeare, which seemeth not to have bin so, because *Nehemiah* at his departure from *Jerusalem* to the King, left all things in good order, & now they were greatly out of order, yea, even so much, as one cannot think they could have been in so short a time, as will appear by that which here followeth. For it was no finall, but a great chamber that *Eliash* made in this time for him, for so the word signifieth, which is, *W* and not onely *he prepared*, but now the stufte of *Tobiah* by *Nehemiahs* command being cast out, and the room purged, the vessels of the house of the Lord were laid in there.

Now besides this, there was another great sin committed, to the pejudice of Gods worship, and to the breaking of the Covenant, to which whilst *Nehemiah* was amongst them, they had subscribed and sealed, *Chap. 10. 39.* For whereas they there bound themselves to give portions to the Levites, and never to suffer the service of the Lords house to goe down, they since gave none of those portions unto them, by reason whereof they were gone, each man to his place in the Countrey, and so Gods service was neglected at the Temple. He therefore, secondly, gathered the Levites again together, and dealing sharply with the Princes of the people, caused the tithes to be brought into their storehouse, and set some to oversee and distribute them, praying that God would have in remembrance the good which he thus did, as he had prayed also before, *Chap. 5. 19.* Thirdly, finding that some were grown very prophane, for he saw some treading wine-presses, and some carrying burthens of wares upon the Sabbath day, he contested against them, that is, challenged them as impious for thus doing, and provokers of Gods wrath against that place, as appeareth, *ver. 17, 18.* He addeth also that they did not onely bring, but sold, and so kept markets upon the Sabbaths, and there were certain Tyrians dwelling there, who kept these markets, and sold at those times unto the Jews those wares. Whereby it appears that it was taken for a worke forbidden by the fourth Commandement, upon the Sabbath to buy and sell, for which Markets and Fairs upon our Christian Sabbath, have been well put down in our Land. And to prevent the like doings for time to come, he caused the gates of *Jerusalem* to be kept shut all the Sabbath day, that none might come in upon that day any more with their wares, threatening such with the stocks as came to the City notwithstanding. And he charged the Levites to cense themselves, and to look to the gates upon the Sabbath dayes.

Fourthly, Seeing Jews who had marryed Ammonitish and Moabitish women, by whom they had children, that spake Ahdodean and other Heathen Languages, he cursed and smote some of them, plucking off their haire, and adjuring them against such marriages, and shewing the mischief that had formerly come hereby. All which abuses, and specially the last, argueth strongly that *Nehemiah* was absent much more then a yeare before he returned to *Jerusalem*, seeing strange wives were in that time marryed, and children were borne of such marriages, and grown up to bee able to speake divers tongues.

Thus *Nehemiah* having told what hee did to the people sinning by mixt marriages, *vers. 28.* hee telleth, that there was a sonne of *Iojadab* the sonne of *Eliash* the High-priest, who by such a marriage became sonne in law to *Sanballat*, the Horonite, him hee therefore chased away, as committing a more foule sin then the rest, seeing he was more streightly bound to keepe the Law, being a teacher thereof, and of a most holy function, and by such an example others were corrupted. And not content to abdicate such a monster onely, he prayed to God against such polluters of the Priestly office. *Corruptio optimi est pessima*, and therefore no marvell, though Ministers of the Gospel being of scandalous lives, are now adayes most detested of all others. *Ver. 30. Therefore I purged them from all strange women*, that is, by causing them to be put away, and set the Priests and Levites in order, every one in his Ministry, reforming the abuse spoken of *Vers. 10.*

ESTER.



## ESTER, CHAP. I.



*I*N the dayes of Ahashueroſh, who reigned from India to Ethiopia, over 127 Provinces. Which of the Persian Kings Ahashueroſh was, is not agreed amongst Expoſitours. For ſome, as *Lyra* ſaith, hold that he was the eighth from *Cyrus*, the next unto *Darius Nothus*.

But this he confuteth, by reckoning the years which paſſed before that time, viz, in *Cyrus* his reigne 12, in *Cambyses* 8, *Darius Hiſtaſpis* 36, *Xerxes* 20, *Artaxerxes* 40, *Darius ſecundus*, two moneths, *Sogdianus* 7, *Darius Nothus* 19, being altogether 135 before which *Mordecai* was borne, viz. before the Babylonish captivity, which laſted 70 years, as he proveth by the 11 Chapter of *Eſter*, being Apocryphall, and alſo *Eſter* 2.6. which is Canonically, where it is ſaid, that he came into captivity with *Jechoniah*, and if ſo, then he muſt be much above 200 years old at the beginning of *Ahaſhueruſh* his reigne, and yet live and come to honour long after, which cannot be. Therefore ſome hold him to have been *Artaxerxes*, as *Joſephus*, but neither will the time permit this, ſeeing too many years paſſed from the captivity hitherto, viz. 156. He therefore ſubſcribeth to *R. Solomon*, who ſaith that he was the next King to *Cyrus*, but even thus alſo the years will not agree, becauſe from the captivity to that time were 82 years, and ſome years muſt needs be yeilded to have been on his back at the time of the captivity, and ſome after the beginning of this Kings reigne, and ſo he could not be leſſe when he was firſt promoted to honour by *Ahaſhueruſh* then 90 yeares old, an age too great for ſuch affairs, as were after this managed by him. Moreover, that *Ahaſhueruſh*, otherwiſe called *Cambyses*, who reigned next after *Cyrus*, never had any love to the people of God, neither would he permit the Jews to proceed in building the Temple, whereas this *Ahaſhueruſh* having a Jew to his Queene, and *Mordecai* his Uncle in ſo much honour, would not doubtleſſe hinder them in a work which they ſo greatly deſired to doe. *Funccius* therefore holdeth that he was *Darius Hiſtaſpis*, as hath been already ſhewed, upon *Ezra* 6.14. But then we muſt not admit that *Mordecai* had a being in the time of the Babylonish captivity, according to *Eſter*. 11. except it were in the loynes of his father, as ſome ſay, whereunto alſo ſome light is given, *Ezra* 2.2. In ſome others but onely, that he was one of them that came out of it with *Zorobabel*, according to *Ezra* 2.2. As for his name differing, it was common for thoſe Kings to be called by divers names, as appeareth in his predeceſſour *Artaxerxes*, who was alſo called *Ahaſhuerus*. And to place this King next after *Cyrus* but one, will better agree with *Mordecai*'s age; ſit to govern under the King, as he did, *Chap.* 10. 2. then if we take *Artaxerxes*, the next after *Xerxes* to be the King *Ahaſhueruſh* here meant. For ſo accounting *Mordecai* but 20 at the time of his return out of captivity, he muſt needs be 94 at the leaſt, when this King began to reigne, although we reckon but 18 to *Cyrus* and *Cambyses*, for add theſe unto his age of 20 at his return, and thereunto the yeares of *Darius* his reigne 36, and of *Xerxes* 20, and they altogether make 94. But allowing *Darius Hiſtaſpis* to be this *Ahaſhueruſh*, his being by this account at that time, not much above 40. But however, *Funccius* be herein backed by *Carian*, *Buningius*, *Samerinus*, &c. and by a concurrence of the times, the circumſtance of the feaſt, the largeneſſe of his Dominion, &c. all agreeing to this *Darius*, yet ſome except againſt it, averring, *Artaxerxes Longimanus* to be the man. Becauſe *Herodotus* who hath accurately written the ſtory of this *Darius*, and enumerated all his wives being five, yet he writeth nothing of *Vaſhti*, or any wife put away, or of *Heſter*

Verſ. 1.

*Lyra*.*Joſephus*  
*Sallianus*.*Ezra* 4.6.*Funccius*.*Sallianus*.  
*Joſephus*, lib.  
11. Ant. c. 6.  
*Sever. Sulpis*.  
lib. 2. hiſt.  
ſacre.

or

or *Haman* in his time. 2 Because the names *Artaxerxes* and *Ahashueroth*, are promiscuously used to set forth one and the same man, but not of *Darius*. But because stronger objections lye against this opinion, as first, That some Provinces were falne from the Persian Kings in the dayes of *Xerxes*, so that he could not be said to reigne over 127 Provinces. Secondly, he was so much occupied in warre, and so long with the Grecians and Egyptians, &c. that he had no leasure to attend to feasting so many dayes together by his third year. 3 As was said before, the age of *Mordecai* not agreeing, I hold rather to *Funccius*, assuming *Darius Hystaspis* to be the man, although *Herodotus* omitteth this History in his time, for so he doth also in the time of *Artaxerxes*: and for *Iosephus*, he in many places of his History erreth so much, as that his relation touching this is but of uncertain credit. And for the exception taken to the name, it is of no moment, seeing all those Kings had divers names, whereas some will have *Darius Nothus* and *Ochus* to be understood by *Ahashueroth*, because *Ezra* maketh no mention of *Ester*, touching whom he would not certainly have been silent, if this history of her had happened in his time: this is of too little moment to weigh against the time, much lesse agreeing then to *Artaxerxes Longimanus*, besides that no memorable thing was done by him for the Jewes, as was by this *Ahashueroth*. *Ianius* differing from both theise, will have *Xerxes* to be the man, because that he in the second year of his reigne, having brought *Egypt* to his obedience, might well now for joy thereof, make this great feast: and for *Darius Hystaspis* he saith, that *Herodotus* reckoning up the Provinces that he reigned over, numbred not so many. But seeing *Xerxes* had no more then *Darius* left him, this makes as well against him, as against his father.

And thus much for the decision of the question about this King, now to proceed to his royall feasting.

Verf. 2.

Lyra.

Verf. 4.

Verf. 5.

Lyra.

When Ahashueroth sat upon his throne in the Palace of Shushan, in the third year of his reign he made a feast to all his Princes, &c. That in the Metropolitan City of the Persian Kings, the vulgar Latine to expresse this hath it, *Shushan* was the beginning of his Kingdom, that is, sayth *Lyra*, the chiefe City. And he is said now in his third year to have sitten upon his Throne, because he was now established therein, and he made this royall feast to win the more love amongst his Princes, by whose free election he had attained that Kingdom, as was shewed before, and that his glory and wealth appearing herein, might make them all the more willingly to live in subjection to him, so royall and munificent a Prince. The time of this feast was wonderfully long, viz. 180 dayes, and when the time of the feast was ended, he invited all the people of *Shushan* both great and small, to a feast of seven dayes, in the entrance of the Kings garden, in Hebrew it is, *In the fulfilling of these dayes*: For whereas it may seeme, according to the common reading, *When these dayes were fulfilled*, that another time of 7 dayes feasting is hereby set forth, for the Citizens of *Shushan*, and so many Expositours gather: The words in the Originall may well admit of another meaning, according to some, viz. that the feast time for the Princes yet continuing, upon the seven last dayes of those 180 the inhabitants of *Shushan* were invited, and because it was not fit for such a miscellany company of the common sort to be feasted in the Kings Palace, together with the Princes and greatest men of the Kingdom, they were entertained without, but in most costly Tents and pleasurable places, that is, in the Kings garden, affording all manner of delights. And then the words may be expounded thus, when the time of this long continuing feast was now expiring, viz. in the last seven dayes thereof, he made a feast for all the inhabitants of the City, the Princes feast also continuing still. And that it must needs be thus understood, is shewed, ver. 11, where the King is said to send for the Queen, to shew her beauty to the Princes and people at the end of these seven dayes, wherefore the Princes continued still feasting with him when this was done. But of all Expositours, *Lyra* seemeth to me to erre most about these times of feasting, in that he sayth, that this feast was in preparing 180 dayes, but the feasting was not till after these dayes expired, at which time both Princes and people were feasted together seven dayes. Because there is a plain distinction made of the time and

of



of the persons feasted, the first Princes, &c. 180 dayes, then of the Citizens seven dayes.

The place where this feast was kept, is said to have been hanged with tapestry, white, green, and red, supported by pillars of marble, by strings of silke, and ringles of ivory. There were also beds of gold and silver for the guests to sit and eat upon, after the old manner, and the pavement was of Smarage and Marble of divers colours. And they drank in cups of gold, no man being compelled, but every one drinking what he pleased, and they had of the best wine. And it is said, the Kings Commandement was that none should be urged to drinke more then he pleased, that is, sayth *Josephus*, according to the custome of the Persians, who at other festivall times compelled men to drinke, but now the King forbad and provided that that custome might not be followed. And *Lyra* well declaimeth against it, as most unciwill and unseemly, and brought up first by Barbarians in *Normandy*, who came and depopulated that Countrey.

And whilst the King was feasting with the men, the Queen feasted the women in the Kings Pallace, and at the end of the seven dayes, the King being merry with wine, sent to have Queen *Vashti* brought unto him, &c. But shee refusing to come by the advice of his seven Councillours, the chiefe Princes of *Persia* and *Media*, shee was put away, and a decree made that every man should rule in his own house, and this was published in all Provinces in their own tongue. Here *Lyra* excuseth this Queen from contempt, holding that shee did it out of modesty, which forbad the wives of Persian Princes to be seen of any other men but their own husbands, so likewise *Josephus*, who excepteth also those of their family, yet *Mimuchan* tooke it for a contempt, as it seemeth, and the King likewise, and therefore put her away.

Now whereas the seven Princes are described by this, that they saw the Kings face, it is commonly expounded, that they conversed familiarly with him, and were daily in his company. Of the seven Councillours of the Persian Kings, see also *Ezra* 7. 14. And thus a feast celebrated a long time with great pleasure, ended in bitterness, for which some condemne this Council as most unjust, both because the law and custome of the Persians, to preserve modesty in great women, was not regarded, and a greater punishment was inflicted, then this refusall was worthy of, especially seeing sometime the shewing of a mans wife that hath been very beautifull, hath caused destruction to the husband, as to *Candaules* the Lydian. But although this was foolishly done, and unjustly in respect of men, yet God had doubtlesse an hand in it, both to turn the excessive pleasure in this long vainglorious feast into pain, and to cause it to bring forth such an unpleasing effect, and to make way thus for *Esters* preferment, and consequently for the preservation of his people *Israel*, as is hereafter declared.

For the mysticall signification, *Rabanus* and others doubt not, but that under this History, the mystery of Christ and his Church is set forth, by *Ahasuerus* Christs reigning far and wide, by *Vashti* the Jewish Synagogue, by *Ester*, the Church of the Gentiles, by *Haman*, the Devill, and by *Mordecai*, *Paul* and the other Apostles. More particularly, *Ahasuerus* making a great feast in his third yeare, setteth forth Christ in the third age of the world, making a spirituall feast by preaching the glad tydings of salvation to all the primitive believers, who as his Princes came thereunto, but towards the end of this feasting time, all, both great and small, inhabiting this royall City, that is, the Church, shall be feasted, when all enemies of the Church shall be destroyed. For unto a feast is the preaching of the Gospel compared, *Mat.* 22. and it should not seem strange that an Heathen King should be made a Type of Christ, seeing *Cyrus* also was one, and *Solomon*, that fell so foully, and *Samson*: For the Type lyeth not in the evill which was in any of them, but in some rare and excellent thing in them, as in this King munificence excelled and bounty towards all. The best wine of which the guests drank, and the bowles of gold, wherein set forth the greatest refreshing which is to the soule by the Gospel, and the riches of faith wherein it commeth: The hangings so delightfull and costly, and the beds and pavements so precious, the beauty of the Church through the whitenesse of charity, the greenesse of faith

Verf. 6.

*Josephus.*

*Lyra.*  
Note.

Verf. 9.

Verf. 10.

The Mystery:  
*Rabanus.*

*Glos. ord.*

that

that never fadeth, and the red of the bloud of Martyrs, and the firme foundation of the Church, and how the faithfull ſit here in heavenly places, as in beds of gold. Whereas no man was compelled to drink, this ſhewed, that none are againſt their wils made Chriſtians, but if thou wilt enter into life, ſayth Chriſt, goeſell, &c. they onely that would, ſold their poſſeſſions, &c.

The Queen ſent for, but reſuſing to come, did ſet forth the Church of the Jews, which was therefore put away, as ſhee by the advice of *Memuchan*, the laſt of the ſeven Councellours. For ſo the Jews were put away, as it were from being a people, when *Paul*, the laſt of the Apoſtles was made the mouth to pronounce, *From henceforth we leave you, and goe to the Gentiles*, and being now no longer a people, they are no ſpoule to the great King Chriſt Jeſus, as *Hof. 2.*

## CHAP. II.

Verſ. 1.

*Joſephus, lib. 11. antiq.*

**W**Hen the anger of the King was pacified, he called to minde Vaſhti, &c. That is, ſayth *Joſephus*, being grieved when he thought upon her beauty,

Verſ. 2.

and the great love which he formerly bare unto her, and upon the ſlight occaſion that he had taken to put her away, ſhee haply reſuſing to come onely in modeſty, not out of contempt. For the decree he could not reverſe, neither durſt he for feare of the Princes that would not endure it ſo to be done, but would thereupon have been ready to rebell againſt him, to the indangering of his Crown, eſpecially, he being not of the Royall bloud. But when his ſervants about him perceived his trouble, and the perplexity of his minde about this thing, they to remove it deviſed to make a pleaſing propoſition to him of another moſt beautifull woman, in whom he might moſt delight, by him to be choſen out of all the faireſt virgins in all his Dominions, whom he might make his Queen inſtead of *Vaſhti*. The King hearing this immediately agreed to it, and it was done accordingly. Now amongſt others that were gathered together to the Kings Palace, *Eſter* was one, being *Mordecai* his Uncles daughter, a very beautifull virgin, and under the government of *Mordecai* her kiſman, who after the death of her father and mother, adopted her for his daughter, whereas the vulgar Latine hath it, *his brothers daughter*, *Salluſtus* and *Serrar*: themſelves confeſſe it to be an error, ſuppoſing one word to be left out, viz. *patris*, ſeeing it ſhould have been *his fathers brothers daughter*, as it is in the Greeke. The family of which *Mordecai* came, was the ſame of which *Saul* came, viz. of *Kiſh*, of the tribe of *Benjamin*. But whereas it is ſaid that hee was carried captive by *Nebuchadnezzar*, when *Jechoniah* King of *Judah* was carryed away to *Babylon*, this was partly touched before, is to be underſtood in his fathers loyns, becauſe he muſt needs be then unborn, ſeeing the captivity laſted 70 years, and if he in perſon had been then carryed captive, and had been but ſeven years old, he was by the third yeare of *Darius Hiſtaſpis* here called *Ahaſhueruſh*, 98 years old at the leaſt, and ſo 102 by that time *Eſter* went into the King, for it was in the ſeventh yeare of his reigne, verſ. 16. which paſſed the age of man in thoſe times.

*Joſephus.*

Or it that *Artaxerxes* who is called by *Ezra Ahaſhueruſh* be the King here meant, he muſt be above 90, which is as unprobable. Here he is alſo ſaid to have been of *Shuſhan*, but brought firſt into *Babylon*, whereupon *Joſephus* ſayth, that he dwelt in *Babylon*, when *Eſter* was taken for the King, but then for the love of her he removed to *Shuſhan*. But here it is ſaid, that he was then in *Shuſhan*. Wherefore it ſeemeth, that although he was brought in his fathers loyns to *Babylon*, yet his dwelling was now in this City. The Virgins gathered together, of whom *Eſter* was one, are ſaid to be many, and by *Joſephus* 400, which is not improbable, the Provinces out of which, being 127, and they were under the hand of *Hege*, keeper of the women. In whoſe eyes, becauſe ſhe ſeemed good, and obtained grace with him, he ſpeedily gave her her purifying and her parts, &c. The vulgar Latine hath it, and the King commanded the Eunuch to give her, &c. which *Lyra*, *Pellican*, &c. following, apply therefore not to *Hege*, but to the King, as if theſe words, *She found grace in his ſight*, had been ſpoken of the King, whereas

Verſ. 8.

in-

indeed she came not yet into his sight, but as it is said, *vers. 15.* all that saw her praised her, so here, *Hege* was taken with her favour and beauty at her first coming, and did for his part all that he could to shew how well he conceived of her above all the rest, preferring her also to the chiefe place in the womens house to as bide in, till shee was prepared to goe in to the King. The parts given her were for diet, ornament, and purifying. Now the acceptation which shee found beyond other Virgins with him, with all others that saw her, and finally with the King, was by a secret providence of God, ruling in all hearts, and making her more amiable, that shee might being thus advanced become an happy instrument to deliver his people from the danger of destruction plotted against them by wicked *Haman*.

But shee shewed not her kinned; for *Mordecai* had charged her not to doe it; because, sayth *Lyra*, the Jews were captives and servant, and therefore if shee had been known to be a Jew, it was likely that shee should have been rejected. If it shall seeme strange that shee should be taken in without questioning about her kinned, it is to be supposed, that dwelling in *Shushan* shee was thought to have been a Persian, as others commonly were who dwelt in that City, and therefore no question was hereabout moved, and the rather because her exceeding beauty was such, that none had a desire any way to hinder, but to further her advancement to the Kings society, and also working in this matter, so as that they could doe no otherwise. And yet had her kinned been known, it was a royall race of which shee came, for *Mordecai* and shee were of the same family with King *Saul*.

For the manner of purifying the Virgins which were prepared for the King, it was six moneths with oile of myrrh, the vertue whereof, sayth *Lyra*, was to mundifie the flesh, and six moneths with sweet spices, to make her flesh to smell sweet. And good reason, sayth *Pellican*, that it should be thus done, and that shee should be fed also with a finer diet, because in those Countreys womens bodies, without means first used, were not haply so delicate, and some others of a meaner condition might have had to doe with them before. This being done, it was long yet before *Esters* time came to goe in to the King, for shee went not till the tenth moneth, in the seventh yeare of his reigne, which was the fourth yeare after the putting away of *Vashti*. It seemeth then that of these Virgins, some were brought into the womens house to *Hege* before others, who having been, many of them, with the King before her, yet the King tooke no such liking to any one, as to make her Queen as her, *vers. 17.* it is said, that he did to her. And this is said by *Josephus*, to have been done in the 12 moneth, that is, two moneths after the time of her first coming in unto him, but the Greek translation makes her coming in to him to be in the 12 moneth.

If it be demanded here, Was *Ester* so godly a woman brought in to the King as an whore? or how happened it, that shee consented to such a marriage, seeing the Jews might not marry with heathen Idolatours.

All the Virgins which came in to the King were his concubines, that is, wives of an inferiour ranke, which piety in a good woman did not abhor from in those times, when Kings commonly had both wives and concubines. And for her consenting to marry with an Heathen, 1 He was none of the Nations prohibited. 2 He was not meely Heathen, but was indued with some knowledge of the true God, whether he were *Darius Histaspis*, or *Artaxerxes Longimanus*, as their Histories in *Ezra* and *Nehemiah* doe declare. 3 There was hope that shee might be a meanes to further him in piety, and not be corrupted by him; seeing it may be noted indeed, that men have been corrupted by marrying idolatrous wives, but women never by such husbands, although it is true, that they are both alike forbidden, and *Ester 14.* shee confessed that shee delighted not in this worldly glory, and accompanying an uncircumcised man and a stranger, but was unto it necessitated. Therefore when shee went in to the King, shee asked nothing of *Hege* to set her forth the more, but took onely what he would have her, shewing that shee tooke no pleasure herein, whereas other Virgins were very curious, to give him all the content that they could, and therefore would have all things that they could

H

think

Pellican

Vers. 10.  
Lyra.Vers. 12.  
Lyra.

Pellican.

Vers. 16.

Quest.

Answ.



thinke upon to adorne them, yet she had more grace in the eyes of all that saw her, because she was of her selfe very beautifull and withall modest, and of the best composed behaviur, and meek and silent, which are the greatest ornaments of a woman, the Lord working also in the Kings heart, that he could make none other his Queen but her.

Verf. 18.

Josephus.  
Lyra.

When *Abisuerus* took *Ester* to wife, and made her his Queen, hee for the greater glory of this his marriage, and the gracing of *Ester*, made another royall feast to all his Princes and servants, and gave rest to all Provinces and gifts, &c. of what continuance this feast was, it is not here said, but *Josephus* reports it to be an whole month. The rest which he gave, sayth *Lyra*, is expounded by some to have been from labour, by others, from paying Tribute for a yeare, or halfe a yeare, which is the more probable, because to cease long from work would have been no benefit, but rather an hindrance to the common people, that lived upon their labour. It seemeth to me, because it is added, *And he gave gifts magnifically*, that with these gifts he caused them in all his Provinces to make merry at this time, which that they might doe, they kept an *Otium*, and rested for that time. *Iunius* renders it, *dedit immunitatem*, the Septuagint *remissionem*, others, *tributorum cessationem*, but the Hebrew word is *rest*, implying rest as at Festivals. The word rendered gifts, is in Hebrew a gift, expounded by *Iunius*, of some great gift given unto *Ester*, after the Persian manner; by others of the revenues of some City given unto her as a dowry. But because the giving of nothing to her is expressed here, I rather hold with some others, that although it be a gift in the singular number, yet the word is not to be so restrained, but that under it, all the gifts which he bountifully gave to every Province are to be understood. Wherefore the meaning is, he gave a gift to each Province, according to the magnificence of a King, seeing to cause them to rest and keepe holy dayes for joy of this marriage had been nothing, unlesse his bounty had been also extended towards them to beare them out herein.

Iunius.

Verf. 19.  
Lyra.

But whilst the Virgins were gathered the second time, and *Mordecai* sat at the Kings gate. Here *Lyra*, because he could not see why otherwise there should be a second gathering together of the Virgins, sayth, that the King was offended with *Ester*, because that asking her of her kindred she would not declare it, in so much that he caused a gathering together of more fair Virgins to be made, pretending for this contempt, to make another Queen, and therefore it is said, *vers. 20.* that *Ester* shewed not her kindred, &c. But *Iunius* renders it, *a gynaece regis ad suase singula reciperent*, as if nothing else were meant, but their returning from the Court to their own homes: but for this purpose certainly it would not have been said, that they were gathered together the second time, but rather, when they were dismissed. *Vatablus* conceiving that as Virgins were gathered together for the Kings second marriage, so they had been for his first with *Vashti*, and therefore it is of this said, as done the second time, when that conspiracie against the King happened, which is related, *vers. 21.* But because *Ester* was at the time thereof Queen, and this second gathering together, when she was but yet in election, it cannot be so understood. But it is rather to be held, that the history of the conspiracie, *vers. 21.* doth nothing appertain to this time, when the Virgins were gathered together, neither is that congregating of them spoken of to intimate so much, but onely the constancie of *Ester* in obeying *Mordecai* that had brought her up, not onely at the first taking of her into the Court, but also the third year of her being there, till she came to be Queene and after, so that *Mordecai* as unknown in what relation he stood to the Queen, sat yet as an ordinary man at the Kings gate. Thus *Sallianus* both confuting *Vatablus* and confirming his own. But against this maketh, *vers. 21.* where it is said, *in those dayes*, plainly shewing this to have been the time spoken of, whilst the Virgins being gathered together for this second marriage, and *Ester* amongst them, *Mordecai* sat at the Kings gate. It is therefore more probable, according to *Vatablus* that here is a description of the time when the conspiracie was made, yet it is not said that Virgins were congregated the second time, implying that it was so done once before, for that is uncertain, but when the King was to take a Queen unto him the second

Iunius.

Vatablus.

Sallianus.

time, and so it is as if it had been said, when the Virgins were gathered, viz. the second time that the King would take him a wife, he had put away *Vashti* the first, and now again *Mordecai* his sitting there, and *Ester* not bewraying her kindred, is repeated to make way to this relation of a conspiracie that happened before the marriage, but was hitherto omitted, whereas it hath been objected, that *Ester* was Queen, and she went and told the King, when *Mordecai* had disclosed it to her, this makes nothing against it, because it may well be thus understood. *Mordecai* knowing of this conspiracie, when *Ester* was yet a Virgin, but up on the top of her marriage, told her of it so soon as she was accepted of by the King, and she forthwith told it to the King. For that of *Lya*, because it is without ground. I passe it over.

In those dayes two of the Courtiers Bigthan and Theresh of the keepers of the Kings door were wroth, &c. The word here rendred by *Junius, imanis*, of the threshould, whereby we may understand the doore may better, sayth *Lya*, be understood of the household stuffe, for the word signifieth both, and if they were keepers of the household stuffe, they might more easily come to kill the King, than if they were Porters. I follow the common reading, and if they kept his chamber door, who knoweth not, but that no suspicion being had of them, they might easily come at the King: and it is the more probable that they were Porters, because *Mordecai* sitting at the Kings gate, most probably, by the acquaintance which he attained to with them, came to the knowledge of their conspiracie. And it is not to be doubted but that they kept their bloody intention secret, communicating of it only between themselves. What was the cause of this their conspiracie is not said, but some think because he rejected *Vashti*, some, because *Haman* being a Macedonian moved them unto it, that the King being taken away, the Kingdom might be translated to the Macedonians: and some, that the preferment of *Mordecai* was by them envied. Of which three the second seemeth to be confirmed, because Chap. 12.6. it is said, that *Haman* sought the destruction of *Mordecai* for his bewraying of these two conspiratours. But neither was *Haman* a Macedonian, but an Amalekite, neither was this the cause of his spleen against *Mordecai*, but because he would not for reverence rise up unto him, so that the adjections to *Ester* thus plainly contradicting the authentick History, plainly shew the ignorance of him that made them. And for the last, *Mordecai* his preferment could not be the matter of provocation to these two, because it was not till after this, seeing he yet sat at the Kings gate, and the first beginning of his promotion was the recounting of his discovering this treason for which they were executed. There can then be no other reason imagined, but the putting away of *Vashti*, and the preparing for another marriage. At this therefore they haply took indignation, and would have killed him; but *Mordecai* being full of hope, that *Ester* should be Queen, that he together with her might come into favour at the Court; learning this treason out discovered it. For the means of his coming to the knowledge hereof, *Iosephus* saith, that one *Pharnabazus* a Jew, that served one of these men, perceiving it, certified *Mordecai* of it. But *R. Solomon* that they spake of it between themselves in the Tharsian tongue, not thinking that *Mordecai*, who sat by, understood them, yet he not being ignorant of that tongue perceived it, and told the Queen, and thence the King, and so they were both, when it was found true, hanged, and this was entered into the Kings Annals by *Mordecai* his name. Howsoever *Mordecai* came to the knowledge of it, there was certainly a divine providence in it, that thus a foundation might be laid to his future preferment for the common good of the Jews, being then the Church and people of God: For the mystery of these things, many Virgins gathered together, and put under the hand of *Hege*, prefigured many Churches of the Gentiles under the hands of faithfull Ministers, amongst whom one *Ester*, that is, hidden, or *Edeffa*, that is, obtaining mercie, is chiefly beloved, to shew that amongst the faithfull, called together for Christ out of all Countries, there is a select company most gracious in his eyes, viz. which his Ministers are best pleased with, and therefore are most intent to give her, even without asking, all ornaments of instruction that may best set her forth to this King, and thence is finally crowned, and great joy and feasting

Vers. 21.

*Lya*.

Scravin.

Gorion.

Septuagint.

Chap. 5. 1.

Chap. 3. 5.

*Iosephus*.

Vers. 22, 23.

The Mystery.

Mal. 3. 16.

and rest is at this coronation in heaven amongst the holy Angels, and this is at the end of the world, when there shall be a perpetuall Sabbath. And all this comes not from merit, but because shee obtaineth mercie, for of grace we are saved. And to come in acceptably to Christ, prepared shee must be with sweet ointment and spices to take away all offensive corruption, which is, when shee is sanctified by the spirit, and that compleatly. The rest of them that are called together, when they have received the faith, goe into another house, that is goe astray by sin, so as that unlesse they be called home to Christ in particular by serious repentance, they never come into the Kings company any more, and these are a great number to one that stands, for which it stands us in hand, if we would be the best beloved, to be most godly, for thus the soule becomes exceeding fair, and if we have wickedly erred, to endeavour by earnest prayer and repentance, that we may come in again. The conspiratours against the King, set forth Hereticks, who conspire to kill Christ in the hearts of the faithfull, by corrupting the faith, but the vigilant Pastour set forth by *Mordecai*, findes it out, and so preventeth this mischance, the true faith being upheld, and they hang in hell for it, but *Mordecai* his fidelity is put upon record, when a book of remembrance is written, and his promotion shall follow after, when to him that had the Talents and used them well, it shall be said, well done good servant, thou hast been faithfull in little, &c.

## CHAP. III.

1 Sam. 15.

Lyra.

Pellican.

Vers. 2.

Vers. 4.

Lyra.

**H**ere is the History of *Haman*, of *Agag*s posterity, who had beene King of the *Amalekites*, the most deadly enemies of the Jews, and being for this destroyed without partiality by *Saul*, both young and old, males and females, there was now an inveterate hatred in such, as chanced to escape them, against all the Jewish Nation, which made *Haman* so readily to take occasion against them for *Mordecai* his sake, as here followeth. Whereas *Chap. 15. Lyra* sayth, that *Haman* is called a *Macedonian*, and troubleth himselfe about reconciling it, this labour may well be saved, seeing hee is neyther so called there, but *Chap. 16. 10.* and if he were, it is not the only error of those adjections bewraying the ignorance of him, that wrote them, as hath been partly touched before. *Pellican* assenteth not to this, that *Haman* was an *Amalekite*, although descended of *Agag*, because there might be a man of another Nation of the same name, but for so much as divers Nations have diversity of names, and seldome is a name peculiar to a man of one Nation, given to one of another, although in the same Nation oftentimes it is, and hee guesseth not at any other Nation of which hee might bee, and the *Amalekites* of all Nations hated the Jews most, I shall still hold according to the common opinion, that hee was an *Amalekite*. Unlesse it may be thought according to some, that hee was by the fathers side a *Macedonian*, by the mothers a *Persian*, being descended anciently of the *Amalekites*, and by place an *Agagite*: for *Sulpitius* sayth, that he was a *Persian*, and of *Agag* he is sayd here to come. But why did the King so highly exalt him above all others? *Ans.* Some imagine reasons, but truly no reasons can be given, but that which the King himself mentioneth, *Ch. 13. 3.* that he excelled all other men in wisdom and fidelity, so *Joseph* was advanced by *Pharaoh*, and *Daniel* by *Darius*, and *Isaiah* by *Evilmerodah*, although not for the same, but a divers reason, *2 King. 24.* Whereas in this exaltation it is sayd, that all the Kings servants bowed their knees unto him, and worshipped him, for to the King had commanded, but *Mordecai* alone refused so to do, for he sayd that he was a Jew. It may be demanded what this worship was, seeing that of bowing the knee hath been commonly used amongst the Jews to great and honourable persons, as of *Jaacob* to *Eson*, seven times together, of *David* to *Saul*, *Nathan* to *David*, and of the Egyptians and *Joseph*s brethren to him. And *Isaack* in blessing *Jaacob* sayth, Let thy mothers Sonne bow unto thee. *Ans.* It was not civill but divine, for to the *Persian* Kings who would themselves be worshipped as Gods, most probably would have the same honour given to him, whom they pleased to advance, as their second, and this



this is the cause alleaged by *Mordecai* himself of his refusal, *Chap. 13. 12.* and according to this those words of *Mordecai*, *Verse 4.* are to be construed, *He told them that he was a Jew.* that is, when he worshipped not *Haman* as they did, that they might herein rest satisfied, seeing it was commonly known that the *Jews* by their *Laws* might not worship any other, but the Lord their God, *Deut. 6. 13.* as it is rendred, *Matth. 4.* *Pellican* contrariwise holdeth, that hee might have adored him, as men commonly did the King, but because he thought this would be an humouring of him in his pride, hee refused, God singularly stirring him up thus to vex that proud Prince, that he might not have his ambitious desire fulfilled, but be crossed in his proud way to hinder his joy therein, and to make it seeme to him as nothing, and to make way to the magnifying of his power and his people, when upon occasion hereof their destruction was sought and they were so mightily deliverd. And if it be thus taken then, it is no example always to be imitated by others, and that must not be true, *Chap. 13. 12.* neyther must his telling them, that he was a *Jew* be taken, as having reference to Gods *Laws* but only as preparatory to the History following of *Hamans* attempts against the *Jews*, when hee knew this, and so no reason can well be rendred, why he told them of what Nation he was, I adhere therefore to the first. And if it be sayd, divine honour should also have bin denyed to the King, which how can it be conceived, that others as worthy men as *Mordecai* did not give, as *Nehemiah*, *Ezra*, and *Zorobabel*, seeing they had access to the Kings of their times, and access none might have without such adoration? *Ans.* It is most probable, that those Kings being favourers of those *Jews*; dispented with them, for their Religions sake, and so might *Mordecai*, and probably was afterwards dispented with by the King when he was advanced by him. But seeing the knee is bowed to Kings and other great persons in doing them civill honour, what more was required to be done to *Haman*, if the adoration required to be done to him were divine? *Ans.* There was doubtlesse no more done unto him or to the King himselfe, but yet it is sayd to be divine and unlawfull, because it was done in acknowledgment of some excellency super-humane; yea, divine in them, as the pride of their hearts put them on to require. *Lysa* to the same effect having argued much about bowing the knees to men concludeth it to be lawfull, and that the sin is only in the intention, when it is to honour man as a god. And for the like reason bowing the knee before an Image representatively, a god is unlawfull and abominable, because all worship done to that, which is set up meerly in relation to God is divine and so unlawfull and abominable: so that here is no place for civill worship, or *douleia*; but only for *laupia*, or divine. Some *Hebrews* say, that *Hamans* appaerell had Images upon it, which they worshipped that worshipped him, and some that man may be bowed unto with one knee, but not with both, that being too much honour, and peculiar to God only. Some that he had an Image hanging about his neck, and some that *Mordecai* looked at him as an *Amalekite* against whom the *Jews* must always be, by Gods expresse command, *Exod. 17.* and if so, then a *Jew* could not give honour to them.

*Haman* taking this refusal of *Mordecai* for a contempt of him, soon set his thoughts a work to plot the destruction of him and all the *Jews*. But that he might attempt this with the better successe, hee first caused Lots to be cast before him in the first moneth, the moneth *Nisan*, the 12 year of *Abasurnus* his Reigne, and thence forward from moneth to moneth unto the twelfth called *Adar*; that is, from *March* to *February*, so that he was plotting this mischief above ten moneths together, and to find out a good day, promising successe to move the King about it, and to prevaile herein, and it seemeth; that hee found the 13 day of *Adar* out as the best for this bloody execution. A Lot in the *Persian* tongue is called *Phur*, in *Hebrew* *Gorall*. *Pagninus* derives it yet from *גור* an *Hebrew* word signifying to break or bruise, for which a Wine-press is so called, and consequently the vessel, wherein Lots were cast, and *Meionym*: the Lot it self. Wherefore the vulgar *Latine* hath it Lots, in *Hebrew* *Phur*, and superstitious men were much addicted herunto, thinking thereby to be directed in choosing the best time for any enterprise, although by the example of *Haman* it appeareth to be plaine. He most probably

Pellican.

Note.

Vers. 5, 6.

bably wrote the names of the twelve moneths of the year in severall papers, and put them together in a vessell stirring them together, and then one blindfolded pulled one out, having before prayed to the gods, that the moneth which first came out, might be the moneth for this execution, and the moneth *Adar*, which was the last was drawn, and the same it seemeth, being done from moneth to moneth, that moneth still comming out, at the last, when that moneth came, he by the like means found out what day of the moneth he should send out to have it done, and lighted upon the 13 day thereof. And herein his discretion is backed by Expositours, in that he laboured to finde out a good day for his end, but never considered that the King might deny him his request. But I see no cause, why we may not take his lot casting to be for both, *viz.* to move the King with success and to destroy the Jews, seeing he both moved and prevailed, and sent out about the execution, doing all upon the same day. But it is worth the noting, that when this cruell tyrant thirsted so much after the blood of the innocent Jews, he could not yet finde a time according to his own way to shed it, till almost a year after, so did the divine providence moderate even in his lots, and *Ester* had been wife now to the King five years to confirme his love towards her the more, and *Mordecai* was so little ambitious, that he would not have her yet to discover her people, and his relation unto her, that he might have come to a better place then to sit at the Kings gate amongst the common sort.

Note.

Vers. 8.

*Haman* having by lot found out a fit day, immediately moved the King against the Jews, saying, that they were a people that had singular new rites by themselves, that is, circumcision, adoration towards *Jerusalem*, and divers washings, and abstinence from some meats as unclean, and that they contemned the Kings commands, as this of bowing to *Haman*, whereby it might be gathered how stubborn they would be if they should be tried in other things. And he sayth, that they were dispersed in all parts of his Dominions, intimating that they might easily be destroyed by the people in every place where they lived, wherefore he besought him, that a decree might be sent out under his Signet, for the destroying of them, all their spoils being given to those that did the execution. And lest the damage which should hereby come to the King should make him averse from this motion, seeing a great tribute was hereby paid by the Jews, he offered to pay into the Kings treasury 10000 talents of silver in lieu thereof.

Vers. 10.

The King was no sooner desired, but without examining the truth of his allegations, he granted him liberty to doe what he would to them, so wise and faithful did he count him to be, and that he might have authority to doe so, he gave him his Signet, wherewith he immediately sealed letters written in to all parts in the Kings name, commanding this execution to be done upon men and women, young and old, upon the 13 day of the moneth *Adar*, that is, in the year following, because it required a long time before it could come to the knowledge of those that dwelt in remote parts, for *Ephesus* situated in the farthest parts of *Asia*, as *Herodotus* saith, was a journey of three moneths and seven dayes, and *India* as far from thence, and *Egypt* likewise all under the Persian King at this time, so that a years liberty was taken to send, and for the Jews enemies to prepare for their destruction, that they might be strong enough, and sufficiently armed against them, and the day of the moneth held now to be a fatal day for them kept for this enterprize without varying from it, lest if it should have been attempted upon any other day, it should not have succeeded. Thus it seemeth that when *Haman* sought out a fit day by lot, he intended it both to move the King, and to send out order for the execution and to have the said execution done. And thus a great doubt, which I see most Expositours to passe over in silence, may be relieved, *viz.* how the destruction of the Jews could be the same day in all parts that letters were wrote about it, and after this three dayes could be spent in fasting before it, and letters written two moneths after, *viz.* in the third moneth, time enough to prevent it, as they were, *Chap. 8. 9.* for betwixt the 13 day of the moneth *Adar*, in the 12 year of *Ahasuerus*, to the 13 of *Adar* in his 13 year, there was time enough for all these things.

Hieronym: l. 5.

2. 2. 2.

Vers. 15.

Things being thus ordered, the King and *Haman* were merry and feasted, but the

the poor Jews in *Shushan* were full of perplexity, for there the Kings decree was first hanged up publicly that all might see it.

By *Haman* thus exalted signifying iniquity wee may understand mystically *Nero*, the first persecuting Roman Emperour, and such persecutors as succeeded him, who being most highly advanced, would have divine honour done unto them and to their Idols, but *Mordecai*, that to the Christian refusing to doe it in *Rome*, by and by persecution was stirred up against all Christian people in all places, which made them full of sorrow, although when they came to suffering for the truth, they were joyfull and patient, or if we understand the Pope by *Haman* it will better agree, for the Emperour advanced him as this great King did *Haman*, and he must by all be acknowledged Christs Vicar generall and adored. But the reformers refusing so to doe are destined to destruction, the Emperour being stirred up against them, first in *Babylon*, then in *Germany*, yet God preserved them, many of their enemies being destroyed by their hands.

The Mystery.  
*Lyra.*

#### CHAP. IV.

**M**ordecai seeing what was done, rent his garments for sorrow, after the manner of those times, and put on sackcloth for more humiliation, and cried out against the injustice of this edict before the Court gate, but in he might not enter, nor any man in so base an habit. *Pellican* sayth, least the King seeing and hearing him might be moved with compassion to poor men in such distresse. The news of this was soon brought to Queen *Ester* by her maids and Eunuchs, for shee was kept in a closer place then they, not having the liberty of going abroad, as others had, because the Persians that were of highest quality, used so to keepe in their wives, and if they went forth at any time, they were carryed in a close chariot, so as that none could see them. When shee heard it, shee sent to *Mordecai* to take away his sackcloth, and to put better apparrell upon him, that he might come into the Court again, and he refusing to take it, shee sent *Atach* her servant to him, to know the cause of his thus doing. And when he had declared it, he sent him back again unto her with a copie of the decree, and to require her to make intercession to the King for her people. Shee sent a reply that this shee could not doe, till shee were called unto him, which shee had not been now in 30 dayes, for otherwise to enter in to him was death, unlesse he reached out his golden Scepter in token that he would have one to come in. Which provision was made for reverence to the King and his greatnesse, and the more to secure his person from treacherous attempts. *Lyra* thinketh that it was now onely so provided least any shewing the King of the pitifull plaints of the Jews, hee should reverse the decree, and so he takes it as a policy of *Haman*. And for the Queens being so long from him, it is to be conceived, that he had many more wives and concubines, with whom he would company also at times, for his greater pleasure in variety of women.

*Mordecai* not resting in this reply, sent to her again, not to frame any excuse, but to doe it, if not, he puts her in minde, that God had other ways to save his people, but shee with all her fathers house, must look by his just judgement to perish, if shee would not adventure her selfe in this case of so great necessity to speake for them, being the elect people of God, to whom so many gracious promises were made. He seemeth also for this her reply, to charge her with a neglect of all her brethren the Jews, as if shee cared not though they all were destroyed, so that shee might escape, in these words, *Think not that thou onely shalt be preserved in the Kings house.* Wherefore now he would not have her to conceale her kinned any longer, but to disclose of what stock shee came, that for her sake all the Jews might fare the better.

The Queen hearing this, to shew how deare her people the Jews were unto her, sent to *Mordecai* again to gather the Jews together, to fast and pray three dayes together night and day, promising that shee and her maids would doe likewise, and after this, she would goe in to the King, though with the danger of her life.

Verf. 1.

*Pellican.*

Verf. 4.

Verf. 5, 6.

Verf. 7, 8.

Verf. 10.

*Lyra.*

Verf. 12, 13.

Verf. 15, 16.



- Note. life. In extremity of danger, the holy woman fleeth to fasting and prayer, before shee would adventure her selfe, teaching us when we are to goe about any weighty work of life and death, to prepare unto it likewise. And it is to be noted, that shee is the author of this counsell to *Mordecai*, who was as her father, when as he ought rather to have first advised to this course. But sometime the woman directs the man, as also *Sarah* did *Abraham*, and he obeyed her voyce, and so did *Mordecai* *Ester*, as God pleaseth to imploy either to put on the other to doe for the best.
- Verf. 17. Here *Lyra*, although it be expressly said, eat nothing, neither drink in three dayes, sayth, that they did not certainly refrain from all food so long a time, for in this there had been no discretion, but so little once in a day, as was counted nothing towards a good meale, as *Ethic*, l. 2. And because, *Chap. 5. 1. Ester* is said upon the third day to have gone in unto the King, some thinke that three dayes are to be understood synecdochically, for two, and part of the third. How *Ester* in this time prayed, and how *Mordecai*, see in the adjections to *Ester*, *Chap. 13. 14.* which are in the Septuagint *Xisti*, inserted into *Chap. 4. Junius* renders it, The third day being compleat or ended, but in Hebrew it is upon the third day.
- The Mystery. Mytically, *Mordecai* his mourning, setteth forth the sorrow of faithfull Pastors for the flock, in the times of persecution, when both they and the people pray earnestly one for another, as *Mordecai* and *Ester* did, and *Paul* for the *Ephesians*, and willed them to pray for him. And *Mordecai* cryeth at the Court gate, when the Pastor prayeth earnestly in Gods house, whereas *Lyra* would have *Ester* to represent the Church triumphant, and gathereth by *Mordecai* his seeking to her to petition the King, that we should seeke to the Saints in heaven, and pray that in their praying for us they may prevaile, it is altogether from the scope of this place, unlesse we will straine Histories to Allegories contrary to Scripture, seeing *Esay* rejects praying to any departed, and refrains it to God alone.
- Lyra.
- Esay 63. 16.

## CHAP. V.

- Verf. 1. Queen *Ester* being prepared by fasting and prayer, now adorneth her selfe royally, to put the more grace upon her, and to incline the Kings affection unto her, and so goeth into the inner Court, next to the place where the Kings Throne was right against the door, so that he might see such as came in, and if he pleased call any unto him, otherwise not one might presume to enter upon pain of death, and he used to call by holding out his golden Scepter towards the party called. To *Ester* therefore, so soon as he saw her, he held out this Scepter, and shee drew neare and kissed it for reverence to the King, so that *Esters* devotion was not without effect: for God being hereby inclined to pitty his people ready to perish, inclined the Kings heart towards her so soon as he saw her, which is expressly said, *Chap. 15.* The Queen in her royall apparrell went with two maids through all the doors of the inner Court, leaning upon the one, and her train being born up by the other, but then seeing the King in his glory, looking with a terrible countenance shee fainted, and her colour changed, this the King seeing, God suddenly changed his minde to mildnesse, and descending from the Throne, imbraced her and kissed her, &c. thus also *Josephus*, but the Hebrew Text saith no more, but that he reached out his golden Scepter to her, and spake to her comfortably, asking what her Petition was, and promised to grant it to the halfe of his Kingdom. She then desired that he and *Haman* would come to a Banket which she had prepared that day. And herein she did wisely, because she knew that the King delighted in feasting and bankets, and therefore she hoped by this means so to win him, that her request should be granted the more easily when he should be merry with wine. Moreover, *Haman* was not then present, and so it was no fit time to open her request, and others haply were present, who she was unwilling should heare it. But the Eunuchs were by and by sent to hasten *Haman* to this feast, and so both the King and he came. But whether it were to a dinner or a supper some question, they that are for a dinner urge the time that was after it the same day, for *Haman* to goe home and to consult with his friends about *Mordecai*,

and to provide a gallows for him the same day: *Josephus* sayth, it was to a supper, but it is more probable that it was neyther, but a banquet in the afternoon, as the manner is at this day, and after it *Haman* might well doe all those things. The King being merry with wine asketh her; what her Petition was, making a large promise as before. She again being by this second offer further confirmed, yet wisely deferreth to open it, till the next day partly, that *Hamans* fall might be the greater, from such singular favours wherein he seemed to be both with the King and Queen, as none other Prince was, to the extraordinary rejoycing of his heart, to be put to such an ignominious death, to the terrour of all such enemies of the Jews as he was. And it is not to be doubted, but that a singular providence of God wrought herein, that the exaltation of *Mordecai* might intervene, as here followeth: for this could not but be taken by the Queen as *bonum omen* in respect of the Jews cause which she had in hand, seeing he was a Jew, and the most of all others spighted by *Haman*, and dearest to her, so that she might the next day with more assurance proceed to her Petition.

*Haman* by this second invirement, was cast into a fools paradise, for he went home most joyfully and told his wife and his friends of his surpassing glory, so as that the other Princes of the Empire might well envie him, but not one of them come neare him. But the more proud he grew upon this, the more irrespctive was *Mordecai* of him, for now he would not onely not bow the knee, but not rise up unto him from the place where he sate, because he knew that he machinated the destruction both of him and his people. At this *Haman* was so vexed, that he had not so much joy of all his honour, as griefe and disquiet in his minde therefore, so that all seemed nothing to him. Such is the misery of men in worldly honour, which sheweth that it is not worthy the desiring, for such bitternesse is often mixed with it, by meanes even of the poorest and most abject, that there is no true pleasure in it, and it is also most uncertain, and soon turned into the greatest dishonour, as is proved by this present example.

His wife and other friends being made privie to this his griefe, advised him to cause presently a gallows to be made 50 cubits high, that *Mordecai* might the next day be hanged upon it, and this was prepared accordingly. So *Haman* was let goe on in his malice, till it came to the highest, and *Mordecai* let come even to the pits brink, so that there was but one night betwixt him and a shamefull death, and then opportunely God strook in by his providence and saved him, and confounded the other, as the six and seventh Chapters sheweth: and thus let every godly person comfort himselfe against the practices of the malicious, when yet he seeth not how he may possibly escape, for God seeth, and let the proud and malicious feare, that when all things succeed according to their hearts desire, for the effecting of their malicious ends, the mischief which they plot against others, shall fall upon their own pates sodainly.

The gallows was made so high, sayth *Lyra* to put *Mordecai* to the more shame, when he should be hanged upon it to be seen by the more all about.

Mystically, the Queens inviting the King to a banquet, prefigured the Churches communicating with the King of Kings in the Lords Supper, unto which *Haman* also comming prefigured *Julian* the Apostate, who was at the first a Christian, but he had a false heart towards Christians who are the people of God, and persecuted them all, in particular, his spleen was most against *Basilus* a Bishop, that would not obey his sacrilegious commands, in so much as that he threatned at his return from fighting against the Persians to destroy his City and people, but God by cutting him off first prevented it.

Vers. 6.

Vers. 9.

Note.

Vers. 14.

Note.

*Lyra.*

The Mystery.

## CHAP. VI.

**I**N the night before the second feasting day in the morning, whereof *Mordecai* should have been hanged, God would not give *Abastumeroth* any sleepe. Wherefore as a means to bring him into a sleep he would have the Annals read unto him, wherein the notable things happening in every Kings reigne were set down,

and it was read to that which was recorded touching *Mordecai*, Chap. 2. 23. and this specially, as tending to the comfort of his faithfull servant, God would have read and marked by the King at this time, not suffering any sleep to come upon him till the morning. And having asked and heard, that nothing had been done to *Mordecai* in way of recompence for that his good service, he studied a while with himselfe, what he should doe for him. Then *Haman* coming into the inner Court, the King calls for him, and after some consultation about the honour to be done to him, whom the King would honour, he straightly charged him to doe it to *Mordecai*. And he having done it, with an heaue heart went home, sorrowing and ashamed, which is shewed in saying, *with his head covered*. And then both his Counsellours and wife and all could read his destiny, that if *Mordecai*, before whom he had begun to fall, were a Jew, he should by his means be brought to utter ruine.

Lyra.

Touching *Mordecai* not hitherto rewarded, *Lyra* sayth, that he was upon that occasion brought into the Court to wait for a reward, but it being now six years since, he had none. But this is contrary to the Text, Chap. 2. where it is said, that he sat at the Kings gate, before that he discovered the treason against the King, wherefore it is not to be thought that he waited there that he might be rewarded, but to be neare unto the Queen, that he might heare of her, and shew of him, and have directions from him from time to time, what to doe for the best, and that his exaltation came unexpectedly.

Vers. 4.

Josephus.

The time of the night wearing away, and the day coming on, whilst it was read unto him, and he talked with those about him touching *Mordecai*, *Haman* cometh to the Court early, but to no good for himselfe, according to the proverb, *Early up and never the nearer*. At that instant, sayth *Josephus*, the King asked his servants attending about him, what time of day it was, and they telling him that it was day light, he had one see, which of his Counsellours was come, for hee thought long to advise with him about the rewarding of *Mordecai*: for as the same Author also sayth, in reading some notable acts done by some others, had been recited before, and how each one was rewarded, but touching *Mordecai*, nothing was recorded to have been done for him, which made the King to aske about it. And in that the Courtiers about him answered nothing, but plainly, he had no reward, whereby the King might bethinke himselfe of some way of remuneration. It may well be noted, as a singular providence of God, seeing Courtiers commonly envie the preferment of one another, as thinking it prejudiciall to their own, that none spake a word against him, as a Jew, and most undutifull to Prince *Haman*, so contrary to the Kings charge, which might have been a bar to him, to keep him from preferment.

Note.

Vers. 5.

Vers. 6, 7, 8.

To the King asking about his Counsellours, it was answered, that *Haman* was come, and therefore when he had commanded him to be called in, he asked, what should be done to the man whom the King would honour. He answered, that he should be clad with royall robes, he should have the Crown set upon his head, and ride upon the Kings own horse, &c. thinking nothing lesse, then that the King would honour *Mordecai*, his enemy, yea, presuming, that this should be done to himselfe, as being in greatest favour. But now it falling out contrary, and the King giving him so great a charge to doe it presently to *Mordecai*, without failing in any thing, he was so stricken, that without replying a word, he went and did as the King had commanded. But as *Josephus* hath it, when he came to *Mordecai* clad in sackcloth, with a purple robe, Crown, and the Kings horse, bidding him to put off his sackcloth, and to put on that robe and Crown, he thinking that he mocked him, answered with indignation, Thou most wicked man, dost thou thus insult over the miserable, but when he had told him that indeed it was the Kings pleasure that it should thus be done to him, he put them on, and being mounted upon the horse, he rode through the City, *Haman* proclaiming before him, Thus shall it be done to the man whom the King will honour. And it was the highest honour indeed that could be done to a man in this world, who was a subject, as *Haman* knew well enough, and therefore his ambition carried him on unto it, although in his seeking it, he miserably failed. Hereby sayth *Lyra*, he shewed

Lyra.



shewed, that he aspired after the Kingdom, because none else but the King, can have the Kings Crown put upon his head. Wherefore the King also, in answering to the things by him propounded, said, take the robe and the horse, as thou hast said, but of the Crown he makes no mention, it being hereby intimated, that he would honour no man so, no more then in setting him in his Throne, whereas, Chap. 8.15. it is sayd, that *Mordecai came forth wearing a Crown of gold*, that was another which a Prince might weare, but not the Kings Crown.

*Haman* having done to *Mordecai* as the King commanded, he returned to the Kings gate, but *Haman* with his head covered to his own house, as being now ashamed to look any body in the face. For he had done that which vexed him extremely, yet durst he doe no otherwise, in such a we had those great Kings, the greatest of their subjects. What *Mordecai* did with his royall robes and horse after this it is not said, but onely that he returned to his old place; and as some thinke, to his old habit again, but it is rather probable, that he now left that off, being full of hope, that as God had heard his Prayers to bring him out of danger, and to high honour, so he should now be able to help his brethren the Jews out of theirs also. For the ornaments and the Kings horse no doubt, but that he which brought them for *Mordecai* his use, took order to have them restored again. *Haman* being come home so full of shame, found little comfort there, for his friends and wife hearing what had been done, sayd, that if *Mordecai* before whom he had begun to fall, were of the bloud of the Jews, he should fall yet more before him. We need not here with the Hebrew glosse, cited by *Lyra*, devise this as a reason, why they sayd so, viz. because they had read in the History of the Jews, which they had in the Persian tongue, that God promised *Abraham*, that his seed should be as the stars of heaven, and another time sayd, that they should be as the dust of the earth, so that they hence gathered, that when they were not brought to nothing as the dust, they should be most highly exalted as the stars, for any man in reason could not but conjecture so much as they sayd, all the premises considered, and haply they spake herein by an instinct of the Spirit, as *Balaam* had done for his greater terrour, before he came actually to suffer the greatest extremity, unlesse with some we shall imagine, these his friends to have been Wizzards, with whom he used to consult, and into whose mouth the devill put this answer, for this is not improbable, seeing some such were before used by him to cast lots to finde out a luckie day.

Whilst they were thus talking, the Eunuchs came and hastened *Haman* to *Esters* feast, in Hebrew, *They hastened to make him goe*, which implyeth, that he delayed, and would gladly have been excused, as fearing now that it would be a fatall feast to him.

Mytically, *Abashuer* his not sleeping, prefigured the Lords not sleeping any longer, as now he may seem to doe, because hee raiseth not up himselfe yet to reward the righteous, and to punish all the wicked. But the time shall come when he will not sleep thus, but awake and remember the fidelity of the righteous, and honour them with robes and crowns of glory, making them to ride upon the heavens, as a most royall horse, and that publikely in the view of the world, and then every *Haman*, that is, wicked man, shall be put to confusion for ever.

## CHAP. VII.

**T**He King and *Haman* being come the second day to *Esters* feast, he asked again what her petition was. Then shee declareth that it was for her life, and the life of her people, being ready otherwise all to perish; and that vvas by the cruell Decree sent out in the Kings name by *Haman* into all parts of the Empire, seeing all the Jewvs vverethereby to be destroyed, vvithout excepting any, and so the Queen her selfe vvas also in danger, for so much as shee vvas a Jewv.

Then shee amplifieth her Petition, by saying, that if they had been sold for servants and hand-maids shee vvould have been silent, because the enemy meditated

Vers. 12.

Vers. 13.

*Lyra*.

Vers. 14.

The Mystery:

Vers. 1, 2.

Vers. 3.

Vers. 4.

nothing to the damage of the King, the vulgar Latine, *but now he is our enemy, whose cruelty redounds to the King*, the meaning is, that she and her people would have patiently endured any abatement, if the Decree sent out had been to no other end, but that they should have been made bond slaves, money comming into the Kings coffers for them, that so he might not have been put to losse, as he must needs be by their destruction, whereby so many thousand of his subjects must perish at once, and so much Tribute which was now yearly received from these, be extinguished, and he must lose his dear wife, and faithfull subject *Mordecai*, by whose care he had once been preserved. But now if they were thus taken away, what could be expected next but the losse of his own life and Kingdom also, by this enemies treachery, that he might attain unto it. So that *Esters* petition when she came to utter it, could not but greatly affect the King, to stir up his wrath against him that attempted this; whatsoever, and how dear sœver unto him he was. And according to this exposition, the King declareth the foulness of *Haman*s attempt, in his letters written to reverse the sonner, *Chap. 16. 11, 12, 13, 14.* that he thought thus to destroy *Mordecai* that saved him, and therefore was most dear unto him, and his beloved and innocent Queen, and to take his life away also, and to translate his Kingdom to the Macedonians, according to his styling of him, *Haman the Macedonian, Ver. 10.*

Lyra.

*R. Solomon* yet expounds this otherwise, as *Lyra* sheweth, but rejects it, viz. he meditated nothing which stood with the profit of the King, but against it, because if the Jews had been appointed by him to be sold, much treasure would have thus come in to the King, or if they had been made to work as servants for him, great profit might hence have redounded to him, as did sometimes to *Pharaoh*, when by such means he had diverse strong Cities built him, but by the utter destruction of them none at all.

Vers. 5.

The King hearing the Queens complaint, enquired with all earnestness who this was, she answered, wicked *Haman*, he was presently confounded, and was no more able to look either King or Queen in the face.

Vers. 7.

And because the King could not endure to look upon him any more, as is most probable he went out into the garden in a great chafe, but by and by he returning again, and finding *Haman* upon the bed where the Queen sate, laying hold upon her with suppliant hands to move her to mercie, his wrath being now so great that he confuted all things to the worst, he challenged him for going about to force her, and immediatly his face was covered, as some say, the manner was, when the King of *Persia* was most highly offended, that he would not look upon such a man any more, but would have him counted unworthy to look upon him, his face was covered, and this was a certain forerunner of being put to a shameful death.

Vers. 9.

The King then being told of the Gallows prepared by him for *Mordecai*, commanded that he should be hanged thereon, that is, not unto death onely, but being fixed to it with nails, to abide there to his greater ignominy, to expresse which, the Septuagint renders it, *let him be crucified*, and so the curse of *Darius*, *Ezra 6. 11. Let the timber of his house be taken, and let him be hanged by crucifying upon it*, was in *Haman* fulfilled now, and soon after in his sons, see also what the King sayth of crucifying him, *Chap. 8. 7.*

Note.

When the Queen petitioned against *Haman*, she knew nothing of this Gallows, but it is to be noted, how that for the greater confusion of the wicked, vvhhen the time of their judgement commeth for one horrible sin, God vwill have more brought to light, that they may the more condignly be destroyed. For this did not a little aggravate his sinne, vvhich was brought to light by an Eunuch standing by, that he had prepared to hang up *Mordecai* to the reproach of the King, to whom he had shewen so great fidelity to the saving of his life, and that at the time when the King would consult what honour to doe unto him therefore. And upon this followed another, as it was taken, his attempting the oppression of the Queen, and that in the Kings own house, before his face.

The Mystery.

Mystically, by *Haman*s comming with the King to the feast, we may understand the wicked communicating with the Lord in the Eucharist, but it is to their

own judgement and damnation. *Hamans* petitioning to the Queen upbraided, as an oppression of her, shewed that the petitions of the wicked suing for mercie at the last day, shall be so far from prevailing, as that they shall be taken for oppressions, the great Judge being hereby provoked to wrath the more.

## CHAP. VIII.

**I**N that day *Ahashuerosh* gave to Ester the house of *Haman*, as being forfeited to him by his heynous crimes, that is, all his estate, as it is commonly understood, *Josephus* sayth, *all his substance*, and shee set *Mordecai* over it, and when shee had made known that he was her uncles sonne, to the King, he would have him enter in to stand before him, as one of his most honourable Counsellours, yea, and preferred him to be the chiefe of them all, as he had done *Haman*, in token whereof he committed his Ring, wherewith his letters used to be sealed, unto him, as he had formerly done to *Haman*, but now had caused it to be taken away again for the great wickednesse which he found in him, and so *Mordecai* that fate before at the Kings gate, as one of his Guard, as some think, was suddenly advanced to be Keeper of the Kings Seal, that is, Lord Chancelleurof all the Empire, and so the second to the King, and chief Ruler over the Queens estate. Thus light sometimes breaks out of darknesse, the highest honour succeedeth the greatest debasement and misery, for the comfort and confirmation of all Gods faithfull servants, with whom it shall be done likewise in the end, whereof not onely *Mordecai*, but also, *Joseph*, *Job*, *David*, &c. have been made examples unto us.

*Haman* being now hanged, and *Mordecai* advanced, *Ester* falling down before the King with tears, he reached out his golden Scepter again unto her, and then shee petitioned, that the Letters written by *Haman* might be reversed, by other Letters sealed with the Kings Seal, that her people the Jews in all parts of the Empire, might thus be delivered out of danger, which was immediately granted, and so Letters were written, that the former Letters sent out by the device of wicked *Haman* should not stand, and because, as *Pellican* sayth, it might be supposed, that some being most infest enemies of the Jews, would notwithstanding these, beare themselves upon the former, and so rise in Arms to destroy the Jews at the day appointed, authority was by these letters given unto the Jews, to assemble together and uniting their forces to destroy such enemies. For it could not be, but that they being a peculiar people, divers from all others, must needs have much hatred amongst Idolaters, that gaped after an opportunity of destroying them and their Religion, when they dwelt in other Kingdoms, as well as they had in times past, when they abode yet in their own.

And these Letters of reverse were written in the third moneth called *Sinan*, the 23 day, and so sent abroad with all speed throughout the Empire in their severall languages, that all might understand them: so that from the writing of the former Letters unto the time of the writing of these had passed two moneths and ten days, wherein *Haman* triumphed and the Jews mourned, but now contrariwise, *Haman* being cut off, his wife, children, friends and all that in their hearts consented to his wicked plot mourned, and the Jews rejoiced. If it be here demanded, why the sending out of these Letters was so long deferred? It may be conceived, that after the power obtained, and *Mordecai* his exaltation, no more haste was made, because there was time enough before the day appointed in the first Letters for execution, *viz.* nine moneths.

But how could this new Decree be safely published now, seeing the enemies of the Jews were many, and it might be feared, that upon the hearing of it, they might prevent that day, and rise up against the Ievvs and kill them up before.

*Sol.* I will not answer to this with some, that either they were immediately upon the coming out of these Letters, taken and put by the Magistrates in safe custody against that day, or that these Letters went secretly into every place, none knowing of them, but the Ievvs and Magistrates in every place. For *ver. 11.*

Vers. 1.

Note.

Vers. 3.

Pellican.

Vers. 9.



it is sayd, that they should destroy all their enemies that invaded them upon that day, wherefore they were not before in hold neither could they, because they were not known till that time. And *Verf. 17. Many of the people of the Land turned Jews, because the fear of the Jews was upon them*, therefore they knew what Decree was sent out against the Jews enemies. The true answer then is, that God, by whose power this was brought about, wrought in their hearts, that they durst not stir till the day appointed, and the meanes whereby he thus contained them, was the Kings authority, whereby one day was set, which they durst not transgresse for feare of the King, beyond whose decrees not one durst goe, see *ver. 8.* and because the Jewish Nation was so magnified in *Mordecai*, they feared to doe any thing against it, and because the Magistrates also every where tooke their part, *Chap. 9.2.3.* But yet it is to be thought, that many who were blinded with malice against the Jews, cared not for taking notice of these last Letters, and that they who went out with them were not so much directed to give all men notice, as the Jews in particular and their well willers, whom it most concerned to know it. But how can it be justified, that without any legall proceeding so many should be slain by their fellow subjects of the same Kingdom, and that not onely men, but their wives and children, as *verf. 11.* amongst whom some doubtlesse were innocent? *Sol.* For slaying them without proceeding by Law, it was but as naturall reason bids any man to doe, when the supreme power especially giveth leave, *Vim vi repellere*, to kill him, that would kill him. And for wives and children, seeing Gods hand was both in the motion, making for this, and executing the judgement. The justice thereof is not to be questioned, but he is to be looked at, that formerly would have all destroyed both male and female in *Canaan*, and destroyed them together in *Egypt* by his stupendious judgements.

Then *Mordecai* went forth attyred with filkes, and a Crown of gold, and great joy was in the City, that is, amongst the Jews, *verf. 16.* and likewise in every Province, *verf. 17.* they that for feare turned Jews, did it by turning to their Religion, and becomming Profelytes.

Mystically, *Haman's* house is given to *Ester*, when Christians possesse those Countries which the Gentiles formerly possessed, and *Mordecai* commeth to stand in the presence of the King, when faithfull souls departing hence, attain places in the Kingdome of heaven. *Mordecai* is set over *Esters* house, when the righteous are exalted in the Church, and *Ester* falleth down before the King, when the faithfull pray importunately for the deliverance of her brethien out of danger in time of persecution, as prayers were made by the Church for *Peter* when he was in Prison. *Mordecai* commeth forth in glorious apparell, when the Governours of the Church shine in vertue, and at the exaltation of such, all the people of God rejoyce.

#### CHAP. IX.

**T**He thitteenth day of the moneth *Adar* being come, the Jews did execution upon their enemies in all parts, neither durst any of them resist, seeing the very Rulers in every place honoured the Jews, and so did not hinder but further them herein, through that awe in which they stood of *Mordecai*, who was so great and so famous. Wherefore, whilst thousands of their enemies were destroyed by their hands, not one of them perished.

The number of them which were slain in *Shushan* onely were 500, besides the ten sonnes of *Haman* here named. But seeing it is sayd, *Chap. 16.18.* that *Haman* and all his family vvas hanged, vvhether the second Decree for the Ievvs vent our: Howv could they be slain novv? Some labour to reconcile it by saying, that all the rest vvere then hanged, both sonnes, and daughters, and vvife, but these ten vvere kept in prison to be novv executed, but howv good a reconciliation this is, let the Reader judge, all his family vvas hanged, and yet ten sonnes of his, vvho, most probably vvere the greatest part, not, and the rest hanged, vvithout any order before taken, but these not, till *Ester* had desired it in particular, after their death,

*Verf. 5.*

*Verf. 15.*

The Mystery.

*Verf. 1.*

*Verf. 2,3.*

*Verf. 6.*

*Sallianus.*

death, *ver. 13.* Therewith is, that this and other errors, occurring in those Chapters added evince, that they were not written by the inspiration of the Spirit, but by some inconsiderate man, that had not such a care to write onely the truth, and therefore neither they nor any other Apocryphals are sufficient for to ground our faith upon.

It is further here recorded, as a thing worth the noting, that when the Jews had slain their enemies; they laid not their hands upon the prey, as they were allowed to doe, *Chap. 8. 11.* But they refrained, lest it should be thought, that they slew them not out of zeale for Gods glory (that his power might be magnified; who appeared hereby able to bring it thus about; that the day appointed for their destruction, was turned into a day of their destroying their enemies in so great numbers); but out of a greedy desire of enriching themselves with their spoils. Thus *Lyra*, but whereas he also addeth; and lest the King should be offended; if they should have taken the spoils to themselves; that ought to have gone into the Kings Treasury, as confiscated goods; it standeth not with reason, sith there could be no danger of such offence taking; considering his free grant made unto them, and the like may be sayd to that other reason yielded by *Junius*, because they remembered the Law, that children shall not bear the iniquity of their fathers; for this is in case that the destroying of them be not particularly enjoined, as in the case of *Achan*, the *Canaanites*, and in this present case, *Chap. 8. 11.*

This destruction being made of the Jews enemies; upon the 13 day of the moneth *Adar*, the number of them that were slain in *Shushan* was indeed brought to the King, then he telling his Queen *Ester*, that 500 men, had been slain that day in *Shushan* onely; and also *Haman* ten sonnes, asked her, what shee desired more, then shee petitioned that the Jews might doe the next day as they had done that day; and that *Haman* sonne, might be hanged up, which was done accordingly; and so there fell in the City of *Shushan* 300 more upon the 14 day. *Haman* ten sonnes most probably were of the same malicious spirit against the Jews with their wicked father, and were counsellours also of evil things against them, and therefore the Queen would have the same disgrace done unto them after they were dead. The Hebrews, as *Lyra* hath it, in their *Cedar Olam*, say, that *Haman* sonnes were thus used, because they were of the counsell of the Samaritans, who hindered the building of the Temple in the dayes of *Cyrus* his sonne; whom they will have to be this *Ahasuerus*, because he is thus called; *Ester 4.* but because he reigned onely eight or nine years, and we have already heard in this book, of the 13 years of this King; that is, a manifest error. They were not then hanged up for such counsell giving; but because their father had been the most notorious enemy of the Jews, to make the punishment of his family above all others the most notable. But was not this a most bloody minde in *Ester*, to desire that another day should be spent in killing and slaying? *Sol.* Haply shee was informed that many remained still of the Jews enemies in that City, who would yet seeke to be revenged for the first dayes bloodshed, and had spoken some threatening words to that effect, wherefore that the work of destroying their enemies might not be left imperfect, shee petitioned thus the second time. Moreover, as *Pellican* sayth, man is not so much to be looked at herein, as God whose judgements are always just, though sometimes secret. He moved both the King to make a second offer to *Ester*, and her to request this, for the greater confusion of the Jews wicked enemies, in the place, where by the instigation of *Haman* and his sonnes, they had most probably carried themselves most insolently against them.

The slaughter made in *Shushan* in two dayes being thus distinctly recorded, the History now proceedeth to shew, that in other parts of the Empire there were slain 75000, but no prey taken in any place, and that all upon one day, *viz.* the 13 of *Adar*, and so upon the 14, they in those parts kept a day of feasting and rejoicing, but they in *Shushan* upon the 15 day, because they were busied in slaying their enemies both upon the 13 and 14 dayes.

The festivall being once voluntarily kept by all the Jews in all parts, *Mordecai* wrote it, and other things contained in this History, in a book, and sent it to the Jews dispersed every where, enjoining them to keep the 14 and 15 of the moneth

*Adar*

*Verf. 9.*

*Lyra.*

*Junius.*

*Verf. 10, 11.*

*Lyra.*

*Pellican.*

*Verf. 15.*

*Verf. 19.*

Vers. 26.

Pellican.

2 Tim. 3. 16.

Vers. 28.

Vers. 30, 31.

2 Machab. 15.  
37.Cod. de Iudeis  
& caliculis.

The Mystery.

*Adar* from year to year, perpetually as dayes of feasting and rejoycing, that the miraculous deliverance which God had wrought for them might never be forgotten. And hereupon Expositours generally gather, that *Mordecai* wrote this book of *Ester*, and not *shee*, although it be called by her name, for it is thus called, onely, because *shee* is the chiefe subject of this book.

According to *Mordecai* his writing, the jews bound themselves and their children for ever to keepe the feast of Purim from year to year, and also all that were of their Religion. But because no mention is here made of any thanksgiving that should then be used, or commemoration made of the deliverance by reading this History, or exhortation to trust in God in all times of streights, from the experience at this time had of his goodnesse, but onely of feasting and joy. *Pellican* thinketh, that from hence to the end, what is written, came from the pen of some other man, who was not guided by the Spirit of God, but wrote after the manner of men. But to hold thus, touching any part of Canonick Scripture, is of dangerous consequence, seeing by the like reason, when any passage misliketh us, we may say, this came not from the Spirit of God, and so all shall be made subject to mens cavils. And we have a more sure word to trust unto, which sayth, *That all Scripture is of divine inspiration*, and the exception taken to this is very weake, for even feasts ordained by God, are many of them not set forth with such circumstances of reading and exhortation as he speaketh of, it being presumed that at all such times the piety in Gods people will stir them to these things, as where unto they are obliged, upon all opportunities offered.

After the writing sent by *Mordecai*, a second Epistle for further confirmation was also sent both by *Ester* and *Mordecai*, and this was done, as the Hebrew Chronicle sayth, a yeare after the first, and hereby they were required, not onely to keepe a festivall, but before it always upon the 13 day, a fast with weeping and crying, as they had done before their deliverance. And this seemeth not to be without ground in this second Epistle, because *vers. 30, 31.* it is sayd, that the Jews took upon them to keepe the Purim dayes with joy, and to observe and keepe fastings and crying before them, and that this might never be forgotten; it was written in a book, *vers. 32.* Yet in the dayes of the *Machabees*, the 13 used before to fasting, was turned upon a new occasion into a day of feasting also. And some write, that in times long after, the Jews used upon the dayes of Purim, when this History was read, to make noises with voyces and knockings, as being moved with great indignation at the hearing of *Hamans* attempts, and then to take up a crosse, representing that whereupon *Haman* was hanged, and after they had some time carryed it about, to burn it. And not much unlike unto this, had they a custome since the crucifying of our Lord, to carry about and burne a crosse in despite of him and his Christians, as may be gathered by the Decree of *Arcadius*, and *Honorius* Emperours. Let the Governours of Provinces forbid the Jews using to carry about a crosse, and burning it in remembrance of *Hamans* punishment, to the contempt of Christ and Christians, so to doe anymore, or to mingle any thing of ours with their rites, or else they shall not be permitted as hitherto they have been.

Mystically, by the execution done upon the Jews enemies, understand the destruction of all the wicked at the last day, for which there shall be perpetuall joy and gladnesse in heaven, as is further expressed, *Revel. 19.*

## CHAP. X.

Vers. 1.

Iunius.

Vers. 3.

**A**fter this Ahasuerus laid a Tribute upon the Countrey and Isles of the Sea. This is thought generally by Expositours, to have been done to make preparation against Greece, the parts whereof having a long time held peace one with another, began now to be formidable to the Persian King. But the Jews, as *Iunius* conjectureth, were free from this tribute, because *Herodotus* writing of it sayth, that a Countrey neare unto Arabia was exempt herefrom.

As for *Mordecai*, as his preferment was great so he continued in it, being always  
dear



dear to the King, and highly esteemed of amongst the Jews, as he was well worthily, for his constant endeavouring to procure good to all his seed, that is, to all his Nation.

The six Chapters added were made, as *Lyra* thinketh, by *Josephus*, or some other eloquent man, who could easily devise both the forme of a Decree, first against the Jews, and then for them, and with more words set forth the history of the manner of *Esters* going in to the King, feigning many things of his own, as also *Jerom* speaketh. To leave them therefore, as also the other Books of *Ezra* or *Esdaras*, wee may conclude this Booke with the mystery in *Mordecai* and *Ester*. 1 In his refusing to worship *Haman*, was prefigured, Christs refusing to worship the Devill. 2 *Mordecai* discovered the two Eunuchs, who probably were set on by *Haman* that he might get the Empire, and so they were hanged, but *Haman* still survived to increase his malice, in like manner, Christ by his Doctrine discovered the machinations of the world and the flesh against his Kingdom, so that they cannot destroy it, but are mortified to all the truly godly, the Devill yet, as *Haman* surviving, to practise against it. 3 *Mordecai* was honoured by his most deadly enemy, so Christ by the Devill, when he cryed out, I know thee who thou art, &c. 4 *Mordecai* was advanced, and *Haman* put down, when he laboured to hang *Mordecai*, so the Devill that was honoured formerly in Idols with divine honour, as *Haman* with kingly, after he had conspired the death of Christ by crucifying, soon fell with his Idolatry by vertue of the Gospel, and was made contemptible to all men, and Christ became in all places honourable. 5 *Mordecai* receiveth the Kings Seale, and power to reverse *Hamans* Letters, by writing others instead thereof, so Christ put out the hand-writing that was against his people, and fastened it to his crosse. 6 *Mordecai* was arrayed in shining silks, and with a Crown of gold, so Christ his garments shone upon the Mount, and he was crowned as the great Kings sonne, when the voyce came from heaven saying, *This is my beloved sonne*. 7 *Mordecai* instituted a feast in remembrance of this deliverance, so Christ, the holy Communion.

Now touching *Ester*, that which the Jesuites apply in her to the Virgin *Mary*, may well be applied to the Church, as being in the Church most true, but in the Virgin *Mary*, supposititious, onely without all ground for the most part. 1 *Ester* obeyed *Mordecai* as her father, so the Church Christ even after so high an exaltation to be wife unto the great King of heaven. 2 *Ester* was chosen of God to confound *Haman*, and to succour the poore Jews ready to perish, so the Church by prayer. 3 A great Feast was made at the marriage of *Ester*, and tributes were remitted, so at the conversion of the Gentiles, there was a great Feast of joy, all mens sins who were true beleevers, being forgiven them. 4 The King loved *Ester* so, that he bid her aske what she would, once, twice, thrice, so Christ loveth his Church, that he biddeth, *Aske and yee shall have, 2 Seek and yee shall finde, 3 Knock and it shall be opened to you*. 5 *Ester* obtained such favour with the King, that when he was terrible to all others, yet he courteously received her approaching, so God being terrible to the Jews, and to all the wicked in his judgments, yet to the Church of the godly he is kinde and meeke. 6 *Ester* wrote together with *Mordecai*, to stir up to praise God, and keepe a remembrance of his goodnesse, so the Church seconds the charge given to all Gods people, always to remember the passions of Christ, by celebrating the most holy Feast of the Eucharist for ever.

*Hieron. Prolog. in Est.*

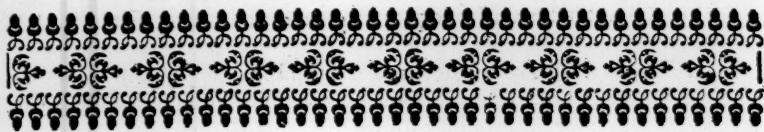
The Mystery of *Mordecai*.

Col. 2. 14.

1 Pet. 1. 17.

K

A



A  
CONTINUATION  
OF THE  
HISTORY,

*From Anno 40 of ARTAXERXES, in which  
NEHEMIAH endeth, untill the comming of  
CHRIST JESVS.*

Anno Mundi  
3539.

Anno 3599.  
*Iosephus Antiq.*  
*lib. xi. 7.*



Nothing is by any Historian recorded, touching the affairs of the Jews after *Nehemiah*, till the time of *Joannes*, the sonne of *Judas*, the sonne of *Elisib* the High-priest, who, sayth *Iosephus*, had a brother called *Jesús*, to whom *Bagojes*, the Generall of all the Persian forces, being a friend promised to give him the High-priesthood. Hereupon *Jesús* carryed himselfe insolently against his brother in the Temple, provoking him so far, that he fell upon him and slew him in the Temple. *Bagojes* hearing of this was wrath, and going to the Temple upbraided the High-priest by this bloody fact committed in the very Temple, from the like unto which even Heathens abhorred, and therefore when they would have put him back from entring the Temple, lest it should thus be defiled, hee proceeded saying, it is not as much defiled by a body murdered and lying in it, as by my entrance? And by way of penalty he laid upon the Jews 50 drams to be paid every yeare for seven years, before they offered their daily sacrifices. For the reckoning of the time to this I finde nothing in *Iosephus*, but *Fuuccius* having given to *Elisib* the High-priest, that was in the time of *Nehemiah*, Chap. 13, 4. 41 years puts *Iojadab* for High-priest next unto him, instead of *Judas*, as *Iosephus* calls him, giving unto him 25 years, and after him to this his sonne *Ioannes* 24 years, reckoning this horrible murder to have been committed, Anno 16 of his pontificality. And the next Duke after *Nehemiah* over *Judah* *Ioanna Ben Resa*, 53 years, beginning Anno 33 of *Elisib*, then *Hircanus*, 31, beginning Anno 21 of *Ioannes* the High-priest.

*Artax. Anno 35*

Contentions  
in Greece.

*Thucyd. l. 2.*  
& 3.

Within this time *Artaxerxes* yet reigning over the Persians, contentions arose amongst the Græcians, whereupon a long war of 27 years followed, called the *Peloponesian* warre. There had been indeed peace amongst them 15 years, but now great strife arose betwixt the two chiefe Cities of Greece, *Athens* and *Lacedemonia*. The first occasion whereof according to *Thucydides* was a conflict between the Thebans and the Eæcians the friends of the Athenians. For the Thebans entering into *Plataea* a City of *Bætia*, tooke it easily, although they were but 300 by yeilding, because the *Plataeans* thought that they had been many more, against whom, comming upon them on the sudden, they were unable to stand. But in the night, finding out that they were but few, they set upon them both men and women, and killing many, tooke 180 prisoners. Then other

Thebans

Thebans comming to rescue their fellows, took many of the Plataëans prisoners, and then agreed with the men of *Plataea* to exchange them for theirs, the Plataëans fraudulently consented, but would have theirs delivered first, promising, without delay, to deliver to the Thebans theirs, which they did indeed, but first having slain them all most perfidiously. Of this complaint being made to the Lacedemonians, they prepared to be revenged, setting out a strong power under *Archidamus* their Generall and King. But he first sent an Embassadour to *Atheni*, the Athenians would not admit of him, nor heare him, unlesse the forces brought into their confines were first withdrawn again. Then *Pericles* the Captain of the Athenians being glad of this opportunity, perswaded them to war against the Lacedemonians, bringing those things which they had in the fields into the City, and therefore defending themselves by land, and in the meane season to send out 100 ships against the Lacedemonians to *Peloponessus*. And to move them the more, he put them in minde of their great power and wealth. And this he did that he might not be called to an account for 8000 talents of the common treasure committed to his custody, whereof he had wasted much. And according to his advice a Navy was sent out, even when *Archidamus* was wasting their corn fields in their fight, at which the Souldiers in the City had great indignation, that they might not goe out to fight with them. But the Lacedemonians hearing of the great Navy sent out, returned at the end of the Summer to defend their owne. Then a great pestilence began amongst the Athenians, destroying many of them, whereby they were much weakened, and *Pericles* made the more unable with his Navy to invade the Peloponesians. And here *Thucydides* noteth, that when he was setting forth with this Navy the Sun had a great eclipse, at which the Governour of the ship in which *Pericles* was, being stricken into a feare, he casting his coat before his face said, that there was no more difference betwixt that which darkened the Sun and his face, but that it was greater. But he proved it by experience to be ominous when so many of his men were destroyed by this pestilence. For hee was hereby compelled with the remainder of them to return to *Athens*, being able to doe nothing by this expedition. Then the Athenians were incensed against him, as author of their miseries, and putting him from his office, they laid a fine of many talents upon him, and sent Embassadours to the Lacedemonians for peace, but they would not now consent to any peace, wherefore they sought againe to *Pericles*, as being thought the ablest and wisest Captain that they had, and hee with much perswasion used by *Alcibiades* his friend consented to their request. Then *Phormio* was sent out to *Peloponessus* with 20 ships, but the Plague raging amongst his men, he returned again, when he had lost above 1000 of them, and so two years ended, since the beginning of this warre.

In the third yeare *Pericles* dyed, and *Archidamus* with his Lacedemonians came against *Plataea*, and besieged it, but not being able to take it, he returned. Towards winter, leaving the Boetians and others to continue the siege. In the meane season *Xenophon* sent by the Athenians with an Armie against the Chaldeonians in Thracia confederates of the Lacedemonians, had no good successe, but was compelled when he had lost 400 men and three Captains, to return againe to *Athens*. But the Peloponesians had as ill successe in other places.

In the fourth yeare the Isle *Lesbos* revolted from the Athenians to the Lacedemonians, and *Plataea* was left by 200 of her inhabitants, who brake through the Army of their enemies besieging them, and escaped to *Athens*. In the fifth yeare they of *Mistene*, who had revolted from the Athenians, were brought again into their power, and then many of them were out off, after that it had been first determined that they should all have been slain. But the Plataëans about the same time, which still remained besieged, desparing of succour from the Athenians, yielded their City and themselves to the mercie of their enemies, and when they were come into their power, they were severally demanded, what good they had ever done to the Lacedemonians, for which they might be spared, and being not able to say that they had done any, they were all slain, and their women made slaves. A just reward for their treachery against the Thebans, spoken of before, in killing their men, and then delivering their dead bodies, after that they had agreed upon an exchange.

A vilifier of  
signes given  
from Heaven.

*Diodorus Siculus.*

*Thucydides.*

Note.



In the sixth yeare of this war, the Pestilence raged again amongst the Athenians, and the Lacedemonians comming out to waste the Atticke fields being of their confederates, were terrified with a great earthquake, and returned under *Agis* their King, the sonne of *Archidamus*. In the seventh yeare *Agis* went out again with his Lacedemonians against the *Atruces*, but hearing within 15 dayes that a place called *Pilus* of great consequence, at the further end of *Peloponessus* was taken by the Athenians and fortified, they returned to *Sparta*, and from thence went with a Navy to recover *Pilus*, but there came a Navy of the Athenians thither also, betwixt whom a great battell being fought, the Athenians got the victory. But the Lacedemonians weary of these wars, sued now to the Athenians for peace, and gave 60 ships for Hostages, whilst they sent to *Athens* about it, yet they prevailed not, and their ships were also kept from them, under a pretence that they had broken the truce. Then the warre was again renewed, and *Cleon* the Generall of the Athenians, was sent to the Isle *Pilus*, and after a long battell fought, the Lacedemonians, there being 292, yeilded to the Athenians, and were carryed away to *Athens*, at which all men wondered, because they thought that they would all rather have dyed in battell then have yeilded. Being brought to *Athens* they were put in chaines, neither would the Athenians again deliver them, although they were sought unto, or make any peace with the Lacedemonians.

Xerxes King of Persia.

Ctesias.

Sogdianus King of Persia.

2 Machab. 13. 5.

In the eighth yeare *Xerxes*, the sonne of *Artaxerxes* succeeded his father in the Persian Kingdom, after he had reigned 40 years. He had many other brothers, but they were all bastards except himselte, and amongst them, *Secundianus* or *Sogdianus* was one, and *Ochus* another. The one of these, viz. *Sogdianus*, being ambitious of the Kingdom, joynd an Eunuch, being a great man, called *Pharmacias* unto him, and they together slew *Xerxes* being drunken, when he had reigned but 45 dayes, so *Ctesias*, who also telleth of a strange thing touching the chariot horses appointed to draw the body of *Artaxerxes* away to the buriall, before the death of his sonne *Xerxes*, they would by no means goe forward, being tryed again and again, but now his body being laid also into the same chariot, they went away with them both together most willingly, so that they stayed as it were, knowing that they had not till then, all their load.

*Sogdianus* being King after the death of *Xerxes*, began to exercise his cruelty first against *Bagoraxus* an Eunuch, for he pickt a quarrell against him, because his fathers corps was no sooner carryed away, and caused him to be overwhelmed with stones therefore. But by this meanes, he purchased unto himselte great hatred, and for the death of his brother *Xerxes*. Then he sending for his brother *Ochus* to come unto him, he delayed so to doe untill that he had gotten a great company about him, the Captain of *Sogdianus* his horsemen also falling to him, and the President of *Egypt*, and the President of *Armenia*. Then comming to *Sogdianus*, he feared, but *Ochus* swearing to him, and speaking him faire, he came forth and was taken and cast into ashes, and so dyed, when he had reigned six moneths, and 15 dayes. Of this kinde of death they write thus, a Tower 50 cubits high being filled with ashes, by an instrument in it turning round, he that was adjudged to death, was turned into them, and so dyed, and was buried altogether.

To return to the Athenians, they went this yeare with 60 ships, and tooke the Island *Cithera*, lying neere to the Lacedemonians, whereby the Lacedemonians were brought into great streights, having their enemies now on both sides of them, for *Cithera* was on the one side, and *Pilus* before spoken of on the other. But after this they attempting somewhat against *Sicilia* were frustrated by the joyning of the Sicilians together in one, who were before divided, so that by this means they were by them put to flight and returned home. The Athenians lifted up with their former victories, thought sicorne of this repulse, and punished the Captains that returned, some by fines and some by banishment, as if they had played the cowards, or been bribed to depart. But this their pride was pulled down soon after, when *Brasidas* a Captain of the Lacedemonians came into *Thracia*, and many of the parts thereabouts revolted from the Athenians unto him, because he carryed himselte most justly and equally amongst them. For hereby they were

drawn

drawn to a desire of the friendship of the Lacedemonians, thinking them all to be like unto this *Brasidas*, and on the contrary side they feared the Athenians aspiring to a tyranny. The Boetians also fought by Land against the Athenians, and slew of them 1000 men, and *Hippocrates* their Captain, and the Corinthians overcame *Demosthenes* of Athens, killing and taking many of his men.

In this time *Ochus* having slain *Sogdianus*, reigned over the Persians 19 years, changing his name to *Darius*, and so was commonly called *Darius Nothus*.

In the ninth yeare of the Peloponnesian warre a truce was made betwixt the Athenians and Lacedemonians, to continue for one yeare, but even in that time some Cities revolted from the Athenians to the Lacedemonians, which occasioned much trouble.

In the 10 yeare a war began again at *Amphipolis*, *Cleon* being sent as Captain by the Athenians, and *Brasidas* by the Lacedemonians, in which after a cruell fight, the victory fell to the Lacedemonians, and yet *Brasidas* dyed of his wounds therein received, and *Cleon* also was slain, and of his Athenians 600, of the Lacedemonians but seven. *Brasidas*, for the great estimation in which he was had for his vertue, was honourably buried in *Amphipolis*, and had a monument built for him, by the men of that City, who afterwards prosecuted him as one of the Heroes, with divine honour. These two Captains being thus slain, both the Athenians and Lacedemonians were desirous of peace, and concluded a peace for 50 yerres. But because the Corinthians, and some others in Greece were not contenting, they linking themselves with the Argives, were enemies to them both, neither did the Athenians and Lacedemonians hold their peace long, but fell to variance again, and so the war was renewed: and about the 17 yeare of the Peloponnesian warre translated into *Sicily*, where the Athenians having long fought unhappily with the Sicilians and Syracusians aided by the Lacedemonians, were brought into great misery, and all their armies were lost in the space of three years, and their treasure wasted, yet repairing their forces again about Anno 21 of the said warre they came to fight at *Peloponessus* again, Anno 22. and then the victory fell first to the Lacedemonians, under the conduct of *Hegesandridas*, but *Alcibiades* (who had long lived out of his Countrey amongst the Persians, for some distaste taken against him) comming at the time of their fight with 20 ships, joyned himselfe with the Athenians, and so the victory was turned to them, and they carryed away, according to some 30, according to others 10 ships of their enemies. *Alcibiades* having obtained so great a victory, went to *Tissaphernes* Governour of a province under *Darius*, of whom he had thought to have been had in honour for this exploit, but he causing him to be apprehended, cast him into prison in *Sardis*. But he soone found means to escape and came to *Sestus*, where the Athenian navy lay, and there hearing that *Pharnabazus* and *Mindarus* a Spartan Captain were come together in *Cizicum*, he encouraged the Athenians to fight with all courage against them, but he taking 40 ships went before to draw the enemies from their harbour. They seeing no more, immediately came forth with 60 ships, and fought with them till that *Alcibiades* feigning a flight to draw them further, gave a signe to the rest as he had appointed, and then they comming to him, the Lacedemonians were soon overcome and put to flight. But *Alcibiades* following them till they came to land, and there fought a cruell battell, till that *Mindarus* was slain, and he got the City *Cizicum* and the whole Navy. But he stayed there onely 20 dayes, exacting of the Citizens great sums of money, and so without doing them any further harme he departed. The Lacedemonians being much dejected by this great overthrow, were comforted by *Pharnabazus*, bidding them not be troubled for the losse of wood, for the King had abundance, of which they might make new ships, and so they did, being also maintained by the Kings treasure in this work, and all the souldiers new coated, and pay given them for two moneths. But in the 24 yeare *Alcibiades*, having *Thrassilas* joyned with him went to *Abdum*, and there fought with *Pharnabazus* who came with many horse-men in ayd of the Lacedemonians, and put them to flight. Anno 25 he went against *Chalcedon*, and then against *Bizantium*, both which was brought under his power. But fighting long against *Bizantium* in vain, hee used this

Thucyd. l. 4.

Diodor. Siculus.

Ochus, or Darius, King of Persia.

policie

police before that he could prevail, he feigned a losing of the siege by withdrawing his ships, but when he had landed many of his men upon a place convenient to assaile the City on the other side, he returned with his ships in the night, in which time his land forces assaulting the City, all the Souldiers within were drawn thither, and in the mean season, they in the ships with scaling ladders ascending the walls had an easie entrance. But they were soon strongly resisted, both by the Citizens and Lacedemonians, being there to aid them, till that *Alcibiades* had made it to be proclaimed, that he would not hurt any of the Bizantians, but the Lacedemonians onely. For hereupon they forbearing to fight more, the Lacedemonians were slain, who still stood to it, all but 500 that tooke sanctuary, and were carryed away to *Athens*. But in the mean season, the Lacedemonians recovered the Isle *Pilus* again.

*Anno 26*, *Alcibiades* being desirous to return to his Countrey, from which he had been absent now many years, came to *Athens*, where he was received with great honour, all the people thronging to see him, and then he was in such esteeme that they thought him fit to have all the government of their Armies committed to him, wherefore he went out again within a short time with a navy of 100 ships, and so many men as he desired. But not with that successe which he had in times past, for he assayed to win two Cities, departing from either without prevailing. In the mean season *Lysander* was made Generall by Sea, for the Lacedemonians, and unto his aid, *Cyrus* also, the sonne of *Darius* came with great store of men and money, yet he durst not goe against *Alcibiades* lying then at *Rhodes*, and he at *Ephesus*, but kept his ships, being 70 in that Haven. Then *Alcibiades* hearing that *Thrasybulus* was beyond *Helespont*, he sayled to him, committing his Navy in the mean season to *Antiochus*, with a charge not to goe out to fight against *Lysander* till his return. But he out of insolencie with a couple of galleyes went by *Lysander* at *Ephesus* provoking him to fight. Wherefore he first sent out a few ships against him, but more comming to his aid, more also came in of the Lacedemonians, and so *Antiochus* was overcome and slain, and 10 of the Athenian ships taken. Wherefore *Alcibiades* at his return seeing what was done, and conceiving how his credit at *Athens* would be hereby impaired, immediately with those ships which remained sayled to *Ephesus*, but could not provoke *Lysander* to fight. The Athenians hearing of their losse, began immediately by the instigation of some of *Alcibiades* his enemies, to vilifie him as much as before they had honoured him, and sent to remove him from his Captainship, setting up 10 other Captains in his stead. But he being moved with indignation hereat, went away, and hired Thracians with his own money, and did great acts for the benefit of all *Grecia*, and tooke great spoiles from the Barbarians. But *Lysander*'s time of Admiralty being expired, the Lacedemonians sent *Callicratidas* to govern over the Navy in his stead. He although a valiant and good man, and one that prevailed greatly against the Athenians at the first: for he fought against *Conon* their chiefe sea Captain, and tooke many of his ships, driving him to a great streight, where he was besieged by sea and land, and when he having given notice to *Athens* hereof, 10 ships were forthwith sent to help him, he tooke them also, yet at length a great navy of above 100 ships being sent by the Athenians to aid *Conon*, under eight Captains, he incountring with them perished in a cruell fight, wherein 10 Athenian ships were lost, and many more of the Lacedemonians. But those Captains returning to *Athens* were ill rewarded, for they were punished both in their goods and lives, because they had left some of their fellows behind them, who were wacked and wounded, and some dead, taking no care of their buriall, which amongst the Athenians was counted an heinous thing. But indeed as they answered for themselves, they were beaten from them by a tempest, so that they could not. When *Callicratidas* was dead, *Lysander* was made Generall again, *Anno 27*. who having provided a mighty Navy, the Athenians also did the like, and came forth under *Conon* to fight with them. *Lysander* politikely kept him in the Haven at *Ephesus*, and would not come forth to fight, although the Athenians by hovering about upon the sea, daily provoked him. But he commanded some of his ships, when they went away, to observe them, which they did

fourte

The mutability of the people.



fourte dayes, and by them *Lyfander* learning, that when they were at their own port, not far distant from him, they used to goe on shore to get provision, hee commanded that they should observe them again when they went on shore, and then hold up a shield for a signe, which they did, and then he comming in with all his power, they in haste returned to their ships, but in such confusion, and so unprepared through want of oares, that they were soon vanquished, and all lost saving one that escaped to *Athens* to bring the tydings, and eight with which the Captains remaining, fled into another Countrey for feare of the Athenians for this losse, if they should come into their hands. There were 3000 taken, and when they were accused to have threatned the Lacedemonians, to cut off the right hands of such as they should take, and to cast some down headlong from an high rock, they were all cut off except one Captain that had been against this cruell motion, and first of all one Captain that had made it, was put to a most cruell death. *Lyfander* then hastened to *Athens*, being now without ships and Souldiers, besieged them, and at length, forced them to yeild, and for ever after to come under the Lacedemonians, the government of *Greece* being in all places altered by *Lyfander*, and so an end was put to the Peloponnesian warre, and the pride and cruelty of the Athenians, who affected a tyranny over all *Greece*, was worthily pulled down and punished, and especially their ingratitude to *Alcibiades*, and tyranicall executing of the Captains before spoken of, whom they ought rather for their great valour and victorie to have rewarded, so pride goeth before a fall, and justice sleepeth not for ever.

About this time *Darius Nothus* departing out of this life, appointed his sonne *Artaxerxes* to be King, who was afterwards called *Artaxerxes Mnemon*, for the memorable acts that he did. *Cyrus* his other sonne hoping verily, that by means of his mother, he should have been made King, was greatly discontented hereat, and mediated how to kill him: But *Artaxerxes* having some intelligence of it, apprehended him, but at the intteary of his mother, with many teares, he was sent away to *Lydia*, to attend as Governour over the sea affairs. The reason why he expected to have been made King was, because although *Artaxerxes* were his elder brother, yet hee was borne to *Darius* before that he was King, *Cyrus* after.

This yeare also *Alcibiades* was slain by the Persians, at the instigation of the Lacedemonians their confederates, who thought, that the Athenians would not continue quietly in their obedience as long as he lived. The manner was thus, His house in which he was, as a friend amongst them, was set on fire, he seeing this, woond the coverlet and blankets of his bed together, and having cast them upon the flame, leapt down upon them with his drawn sword in his hand, and so escaped burning, but when none of the Persians were so hardy as to encounter with him, they yet pursued him, fleeing away with their arrows, till that he was wounded and slain. But to return to *Cyrus*, his brothers levity in dismissing and preferring him, was so far from pacifying his minde, that he might rest content with his estate, that he aspired the more after the Kingdom, and ceased not to plot the destruction of *Artaxerxes* to this end. But he covered his intention, and onely *Abfalom* like, first by his courtesie to every man to win their love, and under divers pretences for the good of the Commonwealth, raised forces in divers places, And at length having by his large offers, drawn to him an Army of 13000 Gracians, he marched with them and 100000 Barbarians towards his brother. But *Artaxerxes* hearing of his preparations by *Tissaphernes* a President of his, neare to *Cyrus* (although put out of his authority for *Cyrus* his sake, to enlarge *Cyrus* his jurisdiction) he gathered an Army together of 120000 foot, and 6000 horse, and met with him at a place called *Cumaxa* beyond *Euphrates*. Then a bloody battell begun, but the barbarous of the Kings Army, against whom the Gracians fought, were soon by them put to flight, yet the middle battell wherein the King was, stood un-assaulted, which *Cyrus* perceiving, set upon it with 600 chosen horsemen, having with him *Clearchus* a Gracian Captain. Now this battell consisted of 6000 horsemen about the King, and before them 600 foot: but *Cyrus* having soon overcome the footmen, set upon the horsemen, and made them also

*Malum consilium consultori pessimum.*

The Athenians fall.  
Pride and cruelty punished.

*Artax. Mnemon* King of Persia.

*Alcibiades* slain

So *Xenophon*.  
*Plutarch*.

also to flee. Then he would have had *Clearchus* to have gone with him immediately against the King, but he being very cautelous, lest he and his men should have been by this means invironed by the Persians, pursued the horse-men fleeing, but *Cyrus* pressed on towards the King, and when he came in sight of him, hee cryed out with aloud voice, This is the man, ran immediately at him, and piercing through his breastplate, wounded him, but another with a speare, wounded *Cyrus* in the eye, then the King and *Cyrus* fighting together, and others comming in to the Kings aid, *Cyrus* was slain, and his head and right hand were presently cut off.

*Diodorus Siculus.*

God against the treacherous.

A cunning poysoning.

The Barbarians cruelties.

The Barbarians perfidiousnesse.

In this battell, sayth *Diodorus*, were slain on *Artaxerxes* his part, 15000, and on *Cyrus* his part, 3000, of the Gracians, a few were wounded, but none slain. Herein it appeareth that God is against the treacherous, to bring them to condigne punishment, how far so ever they may seeme to be from it. For in humane reason *Artaxerxes* was most likely to have been slain, for that he was first pierced by *Cyrus* his spear through his breastplate, he was also a man of greater courage, and had by his Gracian forces, put his enemies in a great part to flight, and by his own valour, and of a few about him, had broken the greatest strength of the King, and had not *Clearchus* the Gracian Captain then forsaken him, the King had been undoubtedly slain. But the divine justice wrought against him, when he was even come to the period of his victory, that all brothers and others might feare to be treacherous against their Prince. For no such ever prospered, but when any of their treacherous projects have taken effect, their Kingdom founded in blood never continued, as we may see in *Athaliah* and divers Kings of *Israel*, attaining the Diadem by bloodshed. When these Armies came first together to fight, *Stasis* the wife of *Artaxerxes*, brake out into virulent speeches against *Parysatis* his mother, because she had delivered *Cyrus* to breed this great disturbance, but shee to be revenged, tooke a course forthwith to poyson her, and effected it in this manner. Shee caused a knife to be poisoned on the one side onely, and herewith having divided a bird, whilst they were at meat together, shee ate the one halfe and gave her the other, and so she presently dyed. But the fault being laid upon the Eunuchs who attended her, and *Ginges* a wanton, that was familiar with her they were put to a tormenting death for it, but she escaped. After the battell ended, *Parafites* exercised horrible cruelty against one *Cates*, who vaunted that he had slain *Cyrus*, for she caused him to be tormented 10 dayes together, and then moulten brasse to be put into his ears till he dyed. *Artaxerxes* also, put *Meistrdates* to as cruell a death, because in his drunkennesse he vaunted that he slew *Cyrus*, which the King thought to be greatly derogatory to him, and would not have any take that honour from himself. For he caused him to be put between two boats, in the one being laid along with his face upward, and the other laid upon him, so as that all his body was covered, saving his head, hands, and feet, which hung out, then meat was given to him, and his eyes pickt, and honey and milke poured upon him, whereby swarms of flies were drawn to those parts, lying to the Sun till he dyed. But because they ceased not daily to feed him, whereby he was long in dying, the excrements comming from him, wherein he lay, bred worms in the mean season, that eat into his body, to the great increase of his torment.

The Gracians having lost *Cyrus*, were in a great streight, being in an enemies Countrey, and having no ships to return, and by the way to the sea in continuall danger of the Barbarians, yet they tooke their journey homeward, being led by *Clearchus*. *Tissaphernes* being unwilling that such enemies should escape, but not daring to enter battell against them, feigned himselfe their friend, and sware unto them for their more security, and so with a great Host of men went along with them into the Countrey of *Cyrus*, and by the way, *Clearchus* and the other Captains came to have such a confidence in him, that they feared no danger. They being come therefore together to his City, he permitted foure chiefe Captains, and 20 others, with 200 souldiers, by way of friendship to come in, and brought them to his Court, where the foure chiefe were called in, and the 20 within the gates, where they were forthwith all laid hold upon and slain, and then all the souldiers that were let into the City were destroyed. The other without

seeing

seeing what was done, through many dangers in a long time, got home into their own Country.

*Tissaphernes* being now for his good service made the Kings sonne in Law, had the Lordship over which *Cyrus* had been, added to his own, whereby he growing very great, required the Jonians, being *Græcians*, dwelling in *Asia*, that had been formerly subject to *Cyrus*, to yeild the like obedience to him; but they refused, and sent to the Lacedemonians for helpe against him. To this they readily yeilded, being put on by those their Countrey men who had been with *Cyrus*, and were now through many dangers returned. For they sayd, that there was nothing amongst the Persians, but wealth, and pride, and women, and that they were not able to stand against the *Græcians*.

An Army then was sent out by the Lacedemonians to help the Jonians under *Thimbro*, but when he satisfied not, because he did no great matters, another Commander was sent in his stead, called *Dercillidas*, and he called home, and grievously punished for suffering his souldiers to prey upon the Jonians. *Dercillidas* being a man prudent and active, was much feared by *Tissaphernes*, and therefore he made his peace with him, and therefore leaving him he went to fight against another President of the Persian Kings, *Pharnabazus*, and when he also preferred peace with him for eight moneths, he went amongst the Thracians for that time. And then returning again, he found *Tissaphernes* and *Pharnabazus* joyned together with a great Armie against him, of 20000 foot, and 10000 horsemen, he not having above 7000. yet so sensible was *Tissaphernes* of the *Græcians* prowess, since the last battell against *Artaxerxes*, that he came to Propositions of peace, and then *Dercillidas* returned to Lacedemonia, to know the minde of his Citizens touching them and *Tissaphernes* to *Artaxerxes*, to see whether hee would content: But now *Agis*, the King of the Lacedemonians being aged, dyeth, and a contention arose between *Agefilaus* his brother, and *Ledychides*, pretending that he was his sonne; but it was objected, that he was the sonne of *Alcibiades*, and not of *Agis*. And although he brought many witnesses that *Agis* acknowledged him for his sonne upon his death bed, and a Priest came warning the Lacedemonians from the Oracle, not to make a lame man their King, and *Agefilaus* was lame, yet by the help of *Lyfander* he was made King, and another interpretation made of the Oracle, viz. that one lame in respect of his descent from *Hercules*, of whom the Lacedemonian Kings came, should not be made.

*Lyfander* then moved the people to desire that *Agefilaus* might goe against the Persians, which was done accordingly, and so preparation being made, he with *Lyfander* and 30 Counsellours, which he tooke along with him, passed into *Asia*. *Tissaphernes* went to meete him, and there were propositions of peace made as before, that the *Græcians* in *Jonas* should live according to their own Laws. But about this he agreed first to goe and consult with the King, swearing to a truce for a certain time. But he sware deceitfully, for he went to the King onely to procure great forces, and then came contrary to his oath to fight against the *Græcians*. *Agefilaus* nothing dismayed here at sayd, that the gods he knew would help him, because although he perceived before the fraud of *Tissaphernes*, yet he kept his oath, but then would be against *Tissaphernes* because he was perjured. So a great battell was fought, and although *Tissaphernes* his Armie exceeded in number yet he was overthrown and put to flight, and the Persian King being certified hereof was hereby much incensed against him, and sent and beheaded him. Thus the perjured wretch that had not feared to swear fraudulently twice, once to *Clearchus* before, and now to *Agefilaus*, was justly cut off as hee was well worthy. In this time, it is also worth the noting, that *Lyfander* bearing himself upon the Kings favour, for his good deserts towards him, grew so ambitious, that he drew all such as had suits to the King, to seeke him by his mediation, so that he had far greater companies of men following him, and attending at his house, then the King at his Court, yea, *Agefilaus* was but as a private person in comparison of him. But the King perceiving it, both denyed all suitors that came by him, and granted to such as came without him, and when he was by *Lyfander*

Periury odious to the gods

Periury punishable.



Pride hath a fall.

Seeking to Christ by the mediation of Mary.

A King without the consent of the State can do nothing.

The Sun horned as the Moon.

challenged therefore, he answered that he dealt so with such onely as would be greater then himselfe, and so *Lysander*, who would be of greatest authority, and carryed it as a King, was not admitted to be so much as a mediator to a King. Much likedoe the Papiests daily to the Virgin *Mary* in greater multitudes frequenting her shrines then Christs, so that shee seemes to be the Queen, but Christ a private person. But let them looke to be dealt with, as they that came by *Lysander* to *Agefilaus*, that is, to be dismissed without a grant, when such as come without her mediation shall prevail. *Tissaphernes* being cut off, *Tishraustes* who succeeded him, sent to *Agefilaus* willing him to depart, seeing the author of these troubles was now cut off, and the Ionians should now be permitted to live according to their Laws, paying of their accustomed Tribute. He answered, that hee could doe nothing, untill that he had answer about it from *Lacedemonia*, but in the mean season he agreed to depart into *Phrygia* for 30 Talents and so did. Then having authority given him over the Sea forces, as well as over the Land, he regarded not to give answer to *Tishraustes*, but added unto his Land forces 120 ships, over which he set his wives brother. But *Tishraustes* being moved at this, sent *Timocrates* a Rhodian with 50 Talents of gold to *Thebes*, *Corinth*, and other places in *Greece*, hereby to provoke the Governours there to fall from the *Lacedemonians*, which they did accordingly, and the Athenians, though not waged, joynd with them also, being in hope by this means to erect their State again, and thus great troubles begun again in *Greece*. But *Agefilaus*, in the meane season, prevailed greatly in *Phrygia* and *Paphlagonia*, and so comming against the Countrey of *Pharnabazus*, the Persian tooke that also, but he soon came to an agreement with him, and departed out of his Countrey again, purposing to goe on and subdue other Countreys of the Persians, but the *Lacedemonians* being in this time indangered by the Athenians, Thebans, Argives, and Corinthians, to whom also the Spartans joynd themselves under their Captain *Conon*, were enforced to send for *Agefilaus* to his great grieve to return home, to which he immediatly prepared, leaving 4000 in Garisons in the towns which he had taken. But before he could come to *Lacedemonia*, a cruell battell was fought, an whole day together, betwixt the *Lacedemonians* and those that revolted from them, the victory falling to the *Lacedemonians*, there being slain of their enemies 2800, of them 1100.

The news hereof being brought to *Agefilaus*, and soon after that *Conon* with the help of *Pharnabazus*, had gotten a great victory over the *Lacedemonians* by Sea, he wisely dissembled it, and led on his Army towards his Countrey, the Sun appearing to him in the way like unto the two horned moon. Then comming to *Bœtia*, they of that Countrey, and the *Lacedemonians* with many more joynd unto him, and so he went and fought a bloody battell against the Thebans, in which he received many wounds, but put them to flight. Then he dedicated to God the rithe of the spoiles which he had taken at *Delos*, not lesse worth then 200 talents, and so was carryed home by water. But the *Lacedemonians* went on victoriously by land, from place to place, and *Pharnabazus* with *Conon* prevailed every where almost by sea. Yet at length *Fideltas* being made Captain by sea, knit the hearts of his souldiers so unto him by his offering to endure any hardship with them, that he thought now he might goe upon any desperate attempt. And therefore having but 23 ships, he adventured upon the great Navy of the Athenians upon the Iodain, lying at the haven *Perinthus*, the souldiers being for the most part gone ashore for their pleasure, and fearing nothing lesse, wherefore he tooke their ships with ease, and having sent them away to *Ægina* an Island neere, he went on and took many more as he met with them; some fishers; and some Merchants laden with wares; and by this means in a short time he grew so strong, that he did the Athenians much mischief. It was not long therefore after this, before that a peace was made again betwixt the *Lacedemonians*, Athenians, and their associates, and with the Persians also; because that *Artaxerxes* had other wars to intend, so that he thought it the best way to be at peace with all the Grecians. But the peace amongst the Grecians lasted not long, for wars again soon followed in divers places; untill that the *Lacedemonians* grew too mighty for them all. But yet neither did they continue long in that case, but the Thebans

with

with their Confederates prevailed mightily against them, and slew many of them under their Captain *Epaminondas*, neither would a peace be made again in *Greece* as long as *Artaxerxes* lived, although the Athenians joining with the Lacedemonians greatly fought it. But the Thebans by Embassadors to the King, prevailing for a Decree, that the Athenians should not help the Lacedemonians, and that divers other States should separate from them, otherwise he by his irresistible forces would make war upon them, thought to attain to the Empire of all *Græcia*. but they were deceived, those States not being moved by the threats of the King to leave the Lacedemonians, and not long after *Artaxerxes Mnemon* dyed, leaving his Kingdom to his sonne *Ochus*, who called himselfe *Artaxerxes Ochus*, when he had reigned according to some, 40 years, to some 36, and according to some, but 21, whereof 11 with his father *Darius Nothus*, such diversity is there amongst Historians, about the time of this King. But going by the High-priests and Dukes of the Jews, according to *Fucci*, he dyed in the 16 yeare of *Joannes* his High-priesthood, and *Artaxerxes Ochus* succeeded him, about which time, the said *Joannes* slew his brother in the Temple, as hath been before declared. *Artaxerxes Mnemon* is reported to have been a peaceable King, but greatly taken with the love of over many women, for he had 360 concubines, and by them 115 sonnes, yea he tooke his own daughter *Atossa* and *Amestris* his daughter taken from *Tribazis*, to whom he had formerly given her in marriage. *Ochus* having attained the Kingdom, as *Justinus* sayth, by treacherously making away two brothers, that were in his fathers favour before him, left any of his brothers surviving should trouble his reigne, slew them all, sparing no age or sex, and so made war against the Caduceans.

Touching the *Græcian* affairs, *Epaminondas* with his Thebans, when they could draw none on the Lacedemonians or Athenians side unto them, desperately set upon *Sparta*, but *Archidamus* coming to the rescue of the City, they were forced by a few to retire, although they were many. Then his time being neare, that he must leave his Captainship, left his glory should be eclipsed, which he had formerly gotten, he resolved to fight against *Manina*, where the greatest forces of his enemies were, and so, if he prevailed to doe away the dishonour which he had formerly gotten by fighting without successe, or else in fighting valiantly to dye. Wherefore he with all his forces drew neare to that City, and began to intrench his Army, which the enemies seeing, supposed that he would not yet fight against the City, but after the finishing of his trench, and therefore letting their Armes and horses be here and there, they walked carelessly about. *Epaminondas* therefore when he saw it fall out according to his expectation, sodainly drew out his Forces, went against them and slew many, whilst they were getting their Armes and horses, but at length when he had put them to flight, in pursuing them he was mortally wounded, and being carryed to his Tent, when the weapon was drawn out of him, dyed, rejoycing for the victory, although he in getting it lost his life, and his father *Xenophon* being nothing daunted, when news was brought him of his death, sayd, *Novi me cum genuisse mortalem.*

After this great battell, the Greeks in all parts grew weary of warre, and inclined to termes of peace, and agreed to an universall peace, all but *Lacedemonia*, by reason of the Messenians, whom they would not have left free, seeing they had subdued and held them under now these 20 years. And by this means wars soon began again. At this time also there were great stirs in *Persia*, for many of his Princes neare the sea, revolted from him, and *Tachos* the King of *Ægypt* revolted also, and asking help of the Lacedemonians, they sent unto his ayd *Agésilas* their King with 1000 men compleatly armed, and when he came *Tachos* added to his number, 10000 more, and set forth his sonne *Nectanebus* with 80000, which Armies, together with the Princes in *Asia* that revolted, and their forces, would greatly have indangered the Kingdom of *Persia*, but that they were soone divided amongst themselves, whereby all their preparations were frustrated. For *Orontes* to whose leading all the other Princes committed their forces, to regain the Kings favour, apprehended and sent many of them bound to the King, and *Reomithres* who was set over the Navy, did the like. And when the King of

*Diodorus.*  
*Euseb Chron.*  
*Fucci* more.  
Anno Mundi  
3599.

*Plutarch.*  
*Q. Curtius.*

Heathen Mar-  
riages.

A Stratagem of  
*Epaminondas.*

*Egypt* was gone forth to war, being in *Phœnicia*, he heard that the man whom he had made Viceroy in his absence, usurped the Kingdom, and sent to his sonne *Nactanabus* to come back with his Forces to take his fathers Kingdom, which he immediately did, and then *Taches* fled to *Artaxerxes*, and craved pardon for his fault, which was both granted, and he made Generall of all the Forces to goe and fight against his sonne. He came therefore to *Agelans*, and so together they marched with their Armies towards his sonne. But he comming forth with 10000 against him, *Taches* durst not fight but withdrew himselfe to a City, which yet when *Nactanabus* besieged, *Agelans* going forth against him, put him to flight, and restored *Taches* to his Kingdom again, but because he was not made Generall of all his Forces, he being sought unto by *Nactanabus*, went to him, and removing *Taches* again, made him King, being therefore rewarded with 230 Talents of silver, but in his return homeward he dyed, when he had reigned 41 years.

*Euseb. Chron.*

And now we are come to the fourth yeare of *Artaxerxes Ochus*, wherein *Philip* the sonne of *Amynas* began to reigne over *Macedonia*, it will be necessary, because *Alexander* the Great came of him, who subdued the Persian Monarchy, and erected the Græcian, to looke back to the beginning of this Kingdom, and to shew the state thereof in the dayes of this *Philip*. *Caranus* of the stock of *Heraclidas* was the first that united divers peoples into one, calling the whole Region *Macedonia*, being as, some say, directed thither by the Oracle, with many Græcians, and he reigned 28 years, him *Carnus* succeeding reigned 12, then *Turymas* 38, then *Perdicus* 51, *Argens* 38, *Philip* 30, then *Ereopus* who came to the Kingdom being a childe, but there being war then between the Illyrians and Macedonians, in which the Macedonians were put to the worst, they went again into the field carrying their King with them in his cradle, and so fighting the more courageously, gave the Illyrians a great overthrow. Then, as *Justinus* sayth, reigned *Amynas*, but *Eusebius* putteth nine more before him, and this *Amynas* was father to *Philip*. How weake the Kingdom of *Macedonia* was in his time and before, appeareth in that it was of no fame, but whilst the wars were in *Greece*, they always sought to joyne with the strongest side, and when *Amynas* was King, by the Illyrians comming against him, he was driven out of his Kingdom, and was without hope of recovering it again, till that he was by the Thesalians and Spartans restored to it again, yet still he was a tributary to the Illyrians, reigning first and last 18 years, and for his fidelity to the Illyrians, he gave them his youngest sonne *Philip* for a pledge. Then he dying left foure sonnes, *Alexander*, *Alorites*, *Perdicus*, and *Philip*, who being given for a pledge, was brought up at *Thebes* in good literature. *Alexander* succeeding in the Kingdom, was slain treacherously by *Alorites*, when he had reigned one yeare, and *Alorites* likewise by *Perdicus*, when he had reigned foure; then *Perdicus* having reigned six years, attempting to shake off the Illyrian yoke, was slain in a cruell battell, and with him 4000 Macedonians. The Kingdom being by this means without a King *Philip*, by a wonderfull providence, escaping from *Sparta*, came and tooke the Kingdom upon him. yet at the first rather acting the part of a tutour to the sonne of *Perdicus* a childe then of a King, till that necessity inforcing it, he being chosen and desired by the people, reigned in *Macedonia*. But then he was in a very uncertain and dangerous estate by reason of other competitor, as *Pausanias* a kinsman, who sought the Kingdom by the help of the King of *Thracia*, and *Argans* by help of the Athenians, with these therefore he agreed by gifts and fair promises in part, namely with the Pæonians, abettours of the said *Argens*, and when *Argens* came, notwithstanding with the Athenians to try the Macedonians whether they would revolt unto him, they refusing, he retired, and being pursued by *Philip*, many of his men were slain. *Philip* then sent to *Athens*, and because he yielded up *Amphipolis* unto them, of which they were greatly desirous, he easily prevailed with them not to molest him any more. And as touching *Pausanias*, he by sending gifts to the King of *Thracia*, stayed him from comming against him. He was also a man apt to win good will, because he was both of an excellent wit, and well spoken. Having therefore by these his gifts and speeches made unto his

*Iustine.*

Ma-



Macedonians to encourage them, put them in good comfort and expectation of greater matters to be done by him for the good of that Kingdom, and by the prophesie which then went of the sonnes of *Amyntas*, that one of them should greatly enlarge that Kingdom, he first made war upon the Paonians, taking the opportunity of their Kings death, because they had formerly wasted the fields of the Macedonians, and subdued them, then he went against the Illyrians, the old enemies of his Kingdom, sending first Embassadors to *Bardiles* their King requiring him to restore those Cities, which had been formerly taken by the Illyrians from the Macedonians, which when he refused to doe, they came together to battell, *Philip* bringing with him an Army of 10000 foot, and 600 horie. They fought valiantly on both sides, but in the end *Philip* got the victory, and of the Illyrians there were slain 7000, wherefore the Illyrians were glad to sue for peace, and when they had left all the Macedonian Towns, as was required, it was granted. After this he fought against *Amphipolis* and wan it, because since his leaving of it, they being under the protection of the Athenians had shewed great enmity against him. Then he subdued *Pydna* to the Olynthians, that he might enjoy their friendship, and *Potidaea* also. After that he tooke *Cremidas*, which he called after his name *Philippi*. There he finding mines of gold by building works, brought them to be worth to him above, 1000 Talents *per annum*, and hereby being greatly enriched, he increased his Army. Then an opportunity offered it selfe, to draw him with his forces into *Thessalia*, for *Alexander Pherus*, the Tyrant being slain by his wife and brethren, and his said brethren exercising the like tyranny, the Nobles of the Land called in *Philip* thither to ayd them against these tyrants, wherefore he went and subdued them, and by this means had the Thessalian horsemen, which were the most excellent of all others, to assist him in his wars always after, both he and his sonne *Alexander*, when he was dead. And now *Philip* tooke to wife *Olympiad*, the daughter of *Neoptolemus* King of the Molossians, by whom he had his sonne *Alexander*.

Georg: Gemistius.

Diodorus

In this time there were two things onely memorable touching *Artaxerxes Ochus* the Persian King. 1 There was one *Datames* a great Prince under him, with whom he had been greatly offended, but he was at length in shew reconciled, continuing still desirous to have him taken out of the way, and to this end using many policies, which he still being very wary avoyded, at length one *Meithridates*, the sonne of *Artobazanes* undertooke to fulfill his desire, so that he would give him his right hand and promise, that whatsoever he should doe to this end, he would never punish him for it. This being done, he feigned a defection from the King, and invading the Kings Territories he tooke Castles, and carrying away great preyes, sending part to *Datames*, as one that greatly desired his friendship. When he had thus done long, *Datames* believing that he was revolted from the King indeed, esteeming him a true friend, and therefore *Meithridates* sending to him, to desire a meeting with him, to consult how to prosecute the war begun with greater Forces against the King, he appointed a place and time of meeting, but to that place *Meithridates* went, with one trusty friend before, and hid some swords, and so when they met and had conferred, and were now parted, he returning took a sword, and hiding it under his coat, called back *Datames*, as if he would speake a word more with him, and then unawares slew him. 2 Great wars being betwixt the Athenians and Rhodians, Chians and other States that revolted from them, *Chares* was made Generall over the Athenian forces by sea, being 60 ships, and unto him were soon after joyned *Iphicrates* and *Timotheus*, who brought 60 sayls more. Now when these together would have set upon *Bizantium*, which was one of the revolters, a suddain storme came with such violence, that they were by force hereof beaten far away. Hereupon these two advised not to return to fight against *Bizantium* again, but *Chares* would return, and when he could not bring them to agree to him, he wrote to the Athenians so against them, that they were called home, and a mulct of many Talents was layd upon them, and *Chares* alone was made Captain over all. Wherefore he to ease the Athenians of the charge of the wars what he could, hastened to *Pharnabazus*, a Prince of the Persians, who had revolted from the King, and now

The Persian affairs.

A subtille policie.

A new friend not to be trusted.

was

Philip of Macedonia.

was ready to be set upon by 7000 sent out against him, when his forces were but small, and joining his forces with them obtained a great victory for him, for which he was rewarded with great treasure, that sufficed to pay his whole Army. The Athenians hearing of this were joyfull for a time, but the King of *Persia* was so provoked hereby, that he expostulated with them by his Embassadors for it, and sent 300 sayls to ayd the Byzantians, &c. This being heard at *Athens*, they immediately sought peace with the Byzantians, and Rhodians, and others which had falne from them, and without much difficulty obtained it.

To return again to *Philip of Macedonia*, the Illyrians and others whom he had subdued, being vexed that they were thus brought under, now meditated revenge by joining all together against him, to expell him out of his Kingdom, but he hearing of their plot came suddainly upon them, and compelled them to continue in their obedience, then he overcame *Metkon* and *Pogás*, which last belonged anciently to *Macedonia*, but in winning *Metkon* he lost one of his eyes, by a shaft shot by one *Aster*, having written upon it, *Aster Philippo telum jact mortiferum*, but *Philip* returned him another with this inscription, *Asterem Philippus captum faciet pensilem*: and having won the City he razed it to the ground, but whether he hanged *Aster* or no, I read not. After this he was desired again to return into *Thessalia*, because *Lycophron*, one of the Tyrants by him formerly subdued, had taken the Kingdom again upon him, being ayded by *Onomarchus* with an huge Army, and *Phailus* his brother having another Armie of 7000. These fighting against *Philip* overcame him once or twice, whereby he was put in great danger, and compelled to retire to *Macedonia*. But he having renewed his Army, went again into *Thessalia* against *Lycophron*, and *Onomarchus* being by him desired, returned again to help him, with 2000 foot and 3000 horse of the Phocians, whose Captain he was, but not with his former success. For now *Philip* prevailed, and put his whole Army to flight, killing 6000, and taking 3000, amongst whom *Onomarchus* being one, was hanged, through a just judgement, because he was Captain of those that had robbed the Temple of *Apollo* at *Delphos*, and taken away the great treasures thereof. For although he were no God, but a Devil, yet because the Grecians generally revered him as a God, sacrilege was thus punished in him, and the 3000 taken with him, were for the like cause cast into the sea, none of them being spared. But to recite the History of this sacrilege from the beginning.

Sacrilege punished.

After the Mantinean battell before spoken of, there was a common Councell of twelve peoples of *Greece* assembled to settle the whole country in peace. There the Thebans accused the Lacedemonians for taking a Castle from them in time of truce, and the Phocians for taking away a great tract of dedicated ground, for which they were adjudged to lose their own land to make satisfaction. *Philomelus* a chiefe man amongst them, being impatient of this great mulct, exhorted his country men to take the Temple at *Delphos*, seeing that was within their bounds, whereby they might be supplied with money enough, to wage Souldiers to defend themselves against all *Grecia*, and when they consented, he imparted it to *Archidamus* King of the Lacedemonians, desiring his aid, and having obtained of him 15 Talents, and putting to as many of his own, with many of the Phocians, and 1000 hired Souldiers, he went and tooke that Temple. For this the Locrians first being angry with him, went against him to battell, but with ill success, wherefore they called the Boetians to their ayd, and the Boetians thought to stir up all *Grecia*. But the Lacedemonians tooke part with the Phocians, and some also of the Athenians, and when great Forces were raised on both sides, a cruell battell was fought, and *Philomelus* was put to flight, and so hard pursued, that to avoid taking, he leapt from an high rock and killed himselfe, thus paying for his sacrilege. Then *Onomarchus* being made Captain of the same sacrilegious rout for a time prevailed, but at length had his condigne punishment also, as hath been shewed. But yet the Sacrilegious ceased not to prosecute their begun warre, for they made *Phailus*, brother to *Onomarchus*, now their Captain, who converting all the gold and silver in the Temple at *Delphos* into money, hired great Forces therewith, and went against the Boetians. For he broke up, as *Diodorus* sayth,

Diodorus.

100 pavements or bricks of gold, given sometime by *Craſus* to that Temple, and tooke 360 golden Vials, a golden Lyon and a Woman, comming altogether to 30 Talents, and of silver gifts, as much as made them up 10000 Talents. So that now by the large stipends profered, viz. double wages, he drew so many from all parts unto him, that his power far exceeded any that had been raised before. And the Lacedemonians sent also to him 1000, the Athenians 5000, and 400 horse, the Achei 2000, and *Lycophron* expelled by *Philip* out of *Thessalia* came to him with 2000, yet with all this Army he could not prevail, God being against him for his sacrilege, but within a few dayes, being smitten with tormenting pangs, when he had lyen long consuming under them he dyed in the space of one year after. But this I rather think came upon him from the Devill, God permitting it, seeing both he and his Souldiers had mancipated themselves to his service, being all Idolaters, and an Idoll being nothing but a Devill, as *Saint Paul* teacheth. He being dead, yet this war ended not, but *Phaeachus* was made Commander, being the sonne of *Onomarchus*, and because he was very young, one *Mnaseas* was joyned unto him, as a tutor. Against them *Philip* returning from *Thessaly*, bent his course, but being hindered by the Athenians at the streights of *Thermophile* (they fearing that if he were employed in these wars, that they should all be in danger of being brought under by him) he went into *Macedonia*. But this young Commander seeking rather to enrich himselfe with the spoiles of the Temple, then to prosecute any Wars, was at length found out and put from his Office, and three others set up in his stead, by whom all the Captains that had an hand in that buſinesse were made miserably to perishe. Then the Phocians went against the Bœtians and Thebans, and they fearing their own strength, sought to *Philip* of *Macedonia* for ayd, who came with his Army, and gave the Phocians a great overthrow, in so much that whilst they fled, some hither, and some thither, 500 of them fled into the Temple of *Apollo*, and then there being much straw neere, which was fired, the Temple was also therewith burnt, and all that fled into it together. But they which still remained, sent for ayd to the Lacedemonians, and obtained it, whereupon *Philip* was sent for again, and came with a great power of Macedonians and Thessalians. The Phocians then being terrified, sought peace, and thus an end was put to this warre, which had now lasted nine or ten years; *Philip* referred it to the Bœtians and Thebans, upon what conditions peace should be granted to them, and they would have this judged by the generall Councell of *Greece*, wherein *Philip* for his valour had a double voyce granted unto him, which the Phocian State was wont to have, and that for ever deprived thereof, and of the Temple, and three of their chiefe Cities were judged to have their walls beaten down, and that they should not possesse any Armes or horses any more, till they had made recompence to that Temple for the harmes done to it, and till this were done, pay 60 Talents *per annum* to that god, and both theirs, and the Armes of their hired Souldiers should be broken in peeces, in detestation of their wickednesse.

Whilst these things were in doing in *Greece*, the King of *Egypt*, *Nectonabus* revolted from *Artaxerxes Ochus*, and by his example the Phœnicians and Cyprians, being hardly used by the Persians revolted likewise, and sent to *Nectonabus* to joyne with him, making all manner of preparations for war. And to the end that the King might not want matter of provocation, they spoiled his gardens, burnt up his hey, and abused his Officers, wherefore *Artaxerxes* prepared a mighty Army both of horse and foot to goe against them, first sending out the Kings of *Syria* and *Cilicia*, who being incountered by *Tennes* King of the Sydonians, or Phœnicians, holpen by *Mentor* a Rhodian with 4000 Græcians were beaten out of the Countrey again. But when *Ochus* approached, such a terrour was stricken by the excessive greatnesse of his Army into them, that *Mentor* sent *Thesalus* a faithfull friend privately unto him, to promise him to deliver the Sydonians into his hands, and by his experience that he had of the Egyptian affairs, to help him to conquer that Kingdom also, if he would accept of him. The King giving him his hand, promised a great reward if he did thus, then he drew *Tennes* to the same conspiracie with him, upon hope to regain the Kings favour also. He therefore

The riches of  
*Apollo* his  
Temple.

A Decree against the sacrilegious Phocians.

The Persian affairs.



The reward of  
treachery.

Funcinus.

P. Orosius.  
The Jews  
place in Hircania.

Alberamus.

Ælian. varie  
hitor.  
Artes King.  
Anno Mundi  
3608.  
Iaddab High-  
priest.

Josephus, antiq.  
lib. 11. c. 8.

therefore first tooke 100 of the chiefe Citizens of *Sidon*, as authors of the revolt at a meeting pretended to be for consultation, and delivered them to *Ochus*, who used him friendly, but slew them forthwith. This being done, 500 of the *Sidonians* came humbly with olive branches to sue for peace, but when *Ochus* had consulted with *Tennes*, and was by him advertised, that he might take the City without conditions, he tooke and slew all these also. Then by his means he coming to be let into the City, and having gotten it into his possession, he smote the treacherous King also, as thinking him no further serviceable to him, as he was well worth, seeing that instead of a Protector he played the Traytor to his Kingdom. *Sidon* being thus gotten, all the rest of the Towns about readily yielded, but the Citizens seeing in what case they were, shut themselves into their houses with their wives and children, and setting fire upon them, were together with the whole City burnt, the very floors of their houses being covered with melted gold and silver, of which *Artaxerxes Ochus* made many Talents. Then the King wrote to *Idricus* a Prince, to raise forces against the Cyprians, which being done, they were easily brought to submit themselves to the Persian again, although they were nine Cities, every one having a petty King. After this he passed on to *Egypt*, having many Græcians added to his Army, and the Egyptians had likewise 20000 Græcians in his Army, and 20000 Africans, and 60000 Egyptians, wherefore the battell was stoutly upheld for a time at *Pelusium*, but when they heard that *Nectanabus* their King was fled out of *Pelusium* to *Memphis*, that City was soon yielded. *Mentor* also by promising courteous usage to all that would return to *Ochus*, but threatening such destruction to all that stood out, as came to the *Sidonians* prevailed to bring in many other Cities, and then *Nectanabus* not daring to abide at *Memphis* to defend his Kingdome by battell, but utterly despairing of holding it any longer, fled into *Ethiopia*, there to live in exile all the rest of his dayes. Thus *Ochus* easily brought that whole Kingdom under his obedience again, and having broken down the walls of their Cities, and spoiled their Temples, he returned full of rich spoils to *Babylon*, leaving *Pheendales* to govern over *Egypt*. But *Funcinus* relateth before this out of *Eusebius* his overthrowing of *Apodasmus* a City of the Jews, and carrying them to *Hircania*, by the Caspian Sea, and placing them there. But *Paulus Orosius* sayth, that they were carryed out of *Egypt* thither; and therefore this being the first time of this Kings coming into *Egypt*, it must needs be at this time and no sooner. The King being returned home from the Egyptian warre, began to reward *Mentor* with 100 Talents of silver, and the Prefecture of all the Asiatick Coast, and he accordingly did him great good service in subduing partly by fraud, and partly by force, many of his rebels. From henceforth I finde nothing more memorable touching *Ochus*, but that as he began his reigne in blood, by killing of his brethren, so he continued cruell and bloody to his end, in so much that *Athenaus* propounds his saying to his son, when he asked him how he had held this Kingdom so long, *Pietate erga Deos, & iustitia in homines*, for a paradox. And as his life had been, so was his death, by a just judgement his life was also taken away by poysoning, when he had reigned according to some 23, according to others 26 years. And this was done by *Bagoas* an Egyptian Eunuch, who he had made Tribune of his souldiers, reposing the greatest trust in him, that he did in any man. The cause was an hatred conceived against the King, because when he subdued *Egypt*, he derided their superstitions, and caused *Apis* their god to be killed, and part of his flesh to be eaten at his table, wherefore after divers years he wrought his death by his Physitian, whom he corrupted with gifts to poyson him. Being dead he cut his body in pieces and cast it to cats, as *Ælian* sayth, and of his skin made scabbards for swords.

He being dead, he set up his youngest sonne *Artes*, killing all the rest of his brethren. To return a little to the Jews, In the tenth yeare of *Ochus*, *Iaddab* was made their High-priest, and solived two years, that is to the time of *Alexanders* Monarchy. He had a brother called *Manasseh*, who contrary to the Law of God married the daughter of *Sarballat*, Prince of the Samaritans, at this, the Elders of the Jews being grieved, came to the High-priest, and desired that

either

either he should put away his strange wife again, or else be put from the Altar. *Manasseh* therefore went to *Sanballat*, and told him, that although he loved his daughter well, yet he would not for her sake be put from the Priesthood, which was amongst the Jews counted a great dignity. He answered, that if he would keepe her still, he would obtain of *Darius* the Persian King, leave to build him a Temple upon Mount *Gerizim* in *Samaria*, in which he should be High-Priest as his brother was at *Jerusalem*. Now whilst this was plotting, *Alexander* came against *Darius*, and having overcome him, *Sanballat* turned to *Alexander*, with 8000 men, and of him he being friendly received, obtained leave to build a Temple upon Mount *Gerizim*, and to make *Manasseh* High-Priest there, pretending, that it would make for the Kings benefit, because thus the power of the Jews might be divided, and the more easily subdued. *Manasseh* being thus advanced, many resorted to him that had married strange wives, or been otherwise delinquents against the Law; by which means he was the more confirmed in his Pontificality, and so continued all the time of King *Alexanders* Reigne and after.

But to proceed in the History of *Philip* where we left it, there was now peace made betwixt Him and the Athenians, in the time whereof he removed the inhabitants of one Countrey into another by exchange, and so made one large Kingdom of *Macedonia* of them all, thinking by this means to keepe them the more quiet. And at this time came *Aristotle* to him, and was made Tutor to his Son *Alexander*, being then 14 years old. Then *Philip* with a mighty Army invaded the Illyrians, and having wasted their fields, and overthrown many Cities, returned home with a rich prey. At which time *Alexander* being but a youth, hearing it, is sayd to have greived, saying, that his Father would leave nothing for him to doe whereby he might win any glory.

The next memorable thing done by *Philip* was his war against *Chersobleptes* the King of *Thracia*, for when he invaded many Cities of *Greece* about *Helespont*, *Philip* went with a great Army against him, fought many battels with him, and brought them so much under, that the Thracians thenceforth pay their tenths to the King of *Macedonia*: And he built some strong places in *Thracia*, whereby the better to keepe them in aw, whereby the Grecians hearts were so wonne unto *Philip*, that they willingly associated themselves unto him in his wars, thus *Diodorus*, but *Justinus* sayth, that he circumvented the Thracian King by fraud, and so made a prey of him. Things succeeding so well unto *Philip*, he cast in his minde how to win all *Gracia*, and because *Byzantium* stood so, as that no corne could be transported thither but by this City, and without it they could not live, he first bends his Forces against *Byzantium* and *Perinthus* neere unto it, and being, as it were, the base Town thereof. The men of *Byzantium* seeing the great Forces brought against them, sent to *Athens* for aid. The Athenians taking this invading of *Byzantium* for a breach of the peace on *Philip*'s part, by the perswasion of *Demosthenes* sent a great Navy of 120 ships to ayd them, which *Philip* seeing, renewed his peace again with the Athenians, and departed towards *Scythia*, being sent for by *Marthea* the King to ayd him against the King of the Isthians, promising to make him his successeur in that Kingdom. But whilst he was upon the way, the King of the Isthians dyed, and then the Macedonians were sent away derided, and unpaid their charges. *Philip* being much displeased at this, thought to be revenged, but for a colour he sent to the King of *Scythia*, that he might have leave to come to the mouth of *Istrus*, and set up an Image to *Hercules* to procure his favour in his wars. The King smelling out fraud herein, returned answer, that if he would send an Image to beset up he would see it done, but if otherwise he would come against his will to set it up, he would surely pull it down again, to make arrow heads to shoot at him. *Philip* yet being unsatisfied made great preparations to goe against the Scythians, and then went and took great spoils, when he had overcome them 20000 women and children, and 20000 excellent mares for breed: but in his return, the Scythothracians would not let him passe, unlesse he would give them part of his prey, whereupon an hot battell was fought, and *Philip* was wounded on his thigh, through which his horse was slain under

Betwixt Philip  
and the Athenians peace.

*Justinus* l. 8.

*Alex. pueri fortitudo.*

*Diodorus.*

*Philip's great danger.*

Justin.

Alexander  
mocks Philip.Deriding Pa-  
rents.

Pride punisht.

Diodorus.

Justin.

A womans  
cruelty being  
by her hus-  
band put away

him, and whilst his men thinking that he had been slain, came about him, the prey was carried away, and *Philip* lost all that he went for, indangering his life also. But when he was healed of his wound, the peace betwixt him and the Athenians being broken, he went to war against them and the Thebans with 30000 foot, and 2000 horsemen. They likewise came to fight against him with a greater number in *Cheronea* of *Boeotia*. Then *Philip* leading one wing, committed the other to his son *Alexander*, being now 19 years old, who behaved himself so valiantly, that when he had fought long and could not prevaile, at length he brake in amongst his enemies, and made them to flee after great slaughters. *Philip* seeing this, enforced himself likewise, and beat back and overthrew those that were placed against him, and so after the fall of 2000 and 2000 taken prisoners, he got the victory, and by that means the Empire of all *Gracia*. But the way whereby he compassed it was this. Making the Thebans subject to him, and selling the Captives taken of them, and placing Magistrates over them, he sent to make a league with the Athenians, and restoring their Captives gratis, he sent to call a Council together of all the Gracians, wherein he complained of the wrongs done to the Greeks by the Persians and to their gods, saying, that he had in his minde to goe into *Asia*, and to be revenged therefore, if they would choose him Emperour of all *Gracia*. And when he had obtained this, he mustered the forces of *Gracia*, to prepare for his expedition into *Asia*, and found them to be 200000 foot, and 15000 horse, besides his Army of Macedonians. Whilst this preparation was making, *Philip* put away his wife *Olympias*, for suspicion of adultery, and married *Cleopatra*, the neece of *Attalus*, one of his greatest Commanders. At this marriage, when *Attalus* was merry with wine, he told the Macedonians that they should now pray to the gods for a worthy successour to *Philip* by this marriage. But *Alexander* being vexed at his words sayd. *Et quid nos tibi sumus scelus, num adulterini videmur?* and taking up a cup, was ready to throw it at him: *Philip* being moved at this, rose from his place with his sword drawn to strike at *Alexander*, but by the way he stumbled and fell, at which *Alexander* mocking, sayd, is he likely to lead the Macedonians into *Asia*, who cannot goe from one bed to another without falling? which was the part of an undutifull sonne, howsoever he was provoked, and therefore God suffered him not to live long, as he hath promised to children, that honour not their parents. Hereupon *Alexander* placing his mother *Olympias* in *Epyrus*, with that King her brother went away into *Ilyria*. *Philip* then sent *Attalus*, *Pharmacia*, and *Amintas*, with part of his Army into *Gracia* before him, but staying still till the next yeare, called home his son *Alexander* to him again, by the perswasion of his friend *Damarratus*. *Philip* then gave his daughter *Cleopatra* in marriage to *Alexander* King of *Epyrus*, who was her uncle, and for the solemnization of this marriage, made great preparations. Amongst other shews then prepared, there was one of the twelve gods of *Gracia* most curiously wrought, carryed about with great solemnity, and after them a thirteenth of *Philip*, in like manner adorned, whereby the proud man tooke now upon him, as if he also were a god. But for this his pride he soone perished by the hand of a young man, one *Pausanias* who was angry with him, because that being made drunken by *Attalus*, and then his body exposed to grosse abuses by him, he coming to himselfe had complained to *Philip* without any amends. When the King therefore was most secure, and walked without his guard about him in a long white robe between two *Alexanders*, the guard being commanded to follow after him, *Pausanias* tooke his time to thrust him through, and then fleeing towards his horse, which was ready at the gate, his foot was snarled in a vine, and so *Pausanias* coming upon him with others, slew and cut him in peeces. Thus *Philip* dyed, Anno 25 of his reigne, of his age 47. And *Justin* sayth, that *Pausanias* was thought to have been moved to this murder by *Alexander* and *Olympias* his mother mad for the divorce, when he complained to them of the wrong done unto him without punishment. And some signe there was hereof, because the mangled body of *Pausanias* being hanged, *Olympias* sent a Crown of gold to beset upon his head, and when the Kings body was burned, according to the manner, shee caused his body to be burnt upon it, and



and his aſhes to be buried in the ſame place with his. And touching *Cleopatra* and the child which *Philip* had by her, which *Iuſtine* calls a daughter, *Diodorus* ſays a ſon, ſhee having killed the child in the mothers boſome, ſayth *Iuſtine*, ſhee hanged her: but *Panſanias* ſayth, that ſhee put them both into a veſſell of braſſe, and ſo making a great fire about it, tormented them to death. If *Alexander* had any hand in this murder, here was another evident cauſe why he was ſo ſoone cut off.

Whiſt *Philip* was thus preparing againſt the Perſian, *Narſes* the King thinking not to take away *Bagoas* for his inſolencies, was by him prevented, when hee ſmelt what he went about, and treacherouſly ſlain, both he and his children when he had reigned three years. Then *Ariſtanus* a valiant man was choſen King, ſay ſome, there remayning neither brother nor child, but *Diodorus* ſayth, hee was the ſon of *Ariſtanus* the brother of *Artaxerxes Ochus*, his name *Darius*; but the other, that this name was given him for the more honour. He being King, when *Bagoas* had thought to have made him away alſo by a poiſoned Cup, hee called him friendly to him, and then compelled him to drink it, and ſo hee was at length taken in his own trap. *Darius* hearing of the Macedonian preparations againſt his Countreys, began both diligently to make ready his forces againſt the Grecians, that were come into *Aſia*, and by great gifts to ſtirre up the Athenians, Thebans, and other peoples in Greece, againſt the King of *Macedonia*, to effect which he alſo hired *Demosthenes* with 70 Talents. But when hee heard, that *Philip* was dead, he had at the firſt no fear of *Alexander* for his youth, yet *Alexander* at the firſt entrance into his Kingdome doing great exploits againſt the Illyrians, Thracians, and others in thoſe parts, whom hee thought it not ſafe to leave, but firſt wholly ſubdued, when he ſhould go into *Aſia*, *Darius* began again to look about him, and by his instruments and gifts wrought many Greek States to a revolting from *Alexander*, whiſt he was abſent, & to move them the more, if was given out, that *Alexander* was ſlain in *Thracia*. But he with great celerity having ſubdued thoſe parts returned into *Grecia*, which made his enemies to feare, and the Athenians having ſoon reconciled themſelves unto him, the Thebans yet ſtood out againſt him. Wherefore he came againſt them with 9000 foot, and 3000 horſemen: but the Thebans being moſt valiant and reſolved to die in battell for their Countreys liberty fought ſtiffly a long time, and made many of the Macedonians to flee. This *Alexander* ſeeing, oppoſed them with his hand ſo fiercely, that he by and by turned the fortune of the battell and drave them into the City, ruſhing in together with them, and ſo obtained a wonderfull victory, 6000 of them being ſlain, and 3000 taken priſoners, who were ſold for 440 Talents of ſilver. Then the walls of *Thebes* were beaten down, the King being ſtirred up to make an utter deſtruction of this State by the Phocians, Plateans and others, who had holpen *Alexander* in this war, complaining of their treacheries and wrongs done formerly to them, and their complying with the Perſian King to betray the liberty of all *Greece*, wherefore he would ſhew no favour, but ſelling for ſlaves all that remained, he diſtributed their Lands amongſt his Macedonians. Yet when his hear was over, he was ſorry for that which he had done, and laid all the fault upon the Phocians, &c. and uſed ſuch Thebans as afterwards happened to come into his hands more gently. The Athenians hearing what was done, were greatly terrified, but ſent ten of their principall men to *Alexander* to congratulate his victory, and then he demanded nine of them to be delivered unto him, whereof *Demosthenes* was one, for being authors of former troubles, and of their revolt from him in that City. *Phocion* then an enemy to *Demosthenes* moved that they might be delivered, and ſayd, that it was an unworthy part in them to reſuſe to die for the ſafety of their Countrey. But *Demosthenes* having made an Oration, *Dametes* the Preſident was ſo moved hereby, and by five Talents given unto him by *Demosthenes*, that he undertooke to goe to *Alexander*, and to pacifie him touching theſe men, which he did and prevailed. Then *Alexander* returned into *Macedonia*, and conſulted with his Princes about his going to war into *Aſia*: but *Antipater* and *Parmenio* his two ſpeciall friends, adviſed him firſt to take a wife, by whom he might have an heir, and after that to paſſe thither. This counſell his ſtirring and valiant minde

Pauſanias.

Narſes the King of Perſia murdered.

Diodorus. Darius King of Perſia.

The treacherous perſhing in his own device.

Iuſtinus.

The force of Oratory. Ariſtanus. Diodorus.

Justinus.

would by no means embrace, wherefore resolving the spring following to goe into *Asia*, he spent the winter, in the mean season, in many pleasures. And before he went, he caused all the kindred of his mother in law, whom *Philip* had highly advanced, to be slain, not sparing those that were of his own kindred, left any new stir should by their means in his absence arise; but this his cruelty went not long unrevengeed. He also sent *Hecataeus* into *Asia* to take *Artalus*, who being Uncle to *Cleopatra*, *Philip*s second wife, had been by *Philip* sent thither with an Army before, or to kill him, because he had heard that *Demosthenes* had written to him before to run from *Alexander* to the *Gracians*.

Justinus.

Justinus.

Justinus.

*Artalus* hearing that *Alexander* was displeased with him, sent him *Demosthenes* Letters, and wrote also flatteringly to him; yet *Hecataeus* intended his charge so well, that he soone cut him off unawares. In the spring, *Alexander* having committed *Macedonia* and all *Gracia* to *Antipater* sailed over into *Asia*, in 30 long ships, having with him 30000 foot, and 5000 horse-men. So soone as he came on the shore he stuck down his speare, saying, that the gods had subdued unto him all *Asia*; and vowing the erecting of 12 Altars for good successe, as if he had already the possession, he distributed all that he had in *Europe* to his friends, saying, that *Asia* alone would suffice him. The Persian Captains hearing of *Alexander*s coming, entered into counsell. *Memnon* the Rhodian perswading to spoyle all the Countrey before them a great way, that the Macedonians finding no provision, might be forced to return home again, and to send Forces over into *Greece*, that hereby they might be moved, but others to fight with them, to avoyd the imputation of cowardize, and to save the Countrey from spoiling, and this prevailed. Then they marched into *Phrygia* towards *Helaspon*, by which way *Alexander* came, pitching their tents so, that they might have the River *Granicus* on one side for a defence, and kill the Macedonians as they should come over to them. But *Alexander* hearing where they were, came with speed to the place, and got his men so early over the river the next morning, that the Persians could not be ready time enough to resist them in their passage. Then a bloody battell began, first between the horse-men, being on the Persians side 10000, and their foot 100000, wherein *Alexander* was so forward, that he soone spurd his horse amongst the Persians, and encountering hand to hand with *Spithrobatas* *Darius* his sonne in law, slew him with a small hazard to himselfe, and then forced the rest to flee, killing 10000 foot and 2000 horse-men, and taking 20000 prisoners. The terrour stricken into men by this victory, made the Sardians to yeild to *Alexander* as soone as he came at them, and *Ephesus*, and many *Aeolicke*, and *Ionicke* Cities more. Then he marched to *Milium*, a City to which *Memnon* and the rest fled, besieged it and tooke it in a short time, the Citizens falling at his feet were spared, but the Souldiers were many of them slain, many taken and made slaves, the rest fled with *Memnon* to *Halicarnassus*, the greatest City of *Caria*. *Alexander* following besieged them there, and began to batter the walls, till that the Persians making an irruption out in the night, fired their engines, and slew many of the Macedonians coming to quench them, and soon after *Ephialtes* a mighty man an Athenian, issued out with 2000 most valiant, killing many, and after him came *Memnon* with other fresh supplies, making the Macedonians to give way, and putting *Alexander* himselfe to his trumps. But at length the old Macedonian Souldiers taking new courage to them, set upon the Persians so valiantly, that they compelled them to flee into the City, and that night *Memnon* with his Army forsaking it fled into the Isle *Con*, leaving onely some of his men in the Tower to keepe that. The winter then comming on, *Alexander* after that he had taken almost all the Maritim Towns either by force or yeelding, resting in those parts, sending over some of his young men to winter in *Greece*, and to bring with them at their return, as great Forces more as they could get. *Memnon* in the mean season declaring to *Darius*, how his counsell of invading *Greece* was rejected; whereupon things succeeded so ill, obtained of him a great masse of money, wherewith he prepared 300 sailes to goe against *Greece*, and subdued *Chios*, *Lesbos*, and almost all *Enbea*, and many more parts of *Greece*, some by force, and some by gifts, so that *Alexander*s case now seemed

to be somewhat doubtfull. But *Memnon* soon sickned and dyed, and then great consultation was entered into between the King and his Princes, who should succeed him as Generall, and when some would have *Darius* to goe in person, *Charidemus* an Athenian Captaine, whom *Alexander* had expelled thence, being fled to the Persians, withstood it, because of the danger which might be to the whole Kingdom, by the Kings hazarding of his person, offering himselfe to this service, and when contention hereabout grew betwixt the Persian Lords and him through their envie, the King in an anger caused him to be put to death, and thus having lost two such famous Gracian Captains as *Memnon* and he were, he soone came to ruine. *Darius* then being much grieved, but too late, for *Charidemus*, gathered an Army together of 400000 foot, and 100000 horse, and so went from *Babylon* towards *Alexander*, together with his wife, sonne, and two daughters, whilst these things were in doing. *Alexander* had a great sicknesse, by which his life was indangered, and being recovered, another danger hung over his head, by another *Alexander*, Captain of the Thessalian horse-men, who offered for a reward to *Darius* to kill *Alexander*, sending him this word by *Amymnus* a Gracian runnaway, whereupon he sent *Aspistes* to him, to promise him in his name, that if he did it, he would make him King of *Macedonia*, and give him 1000 Talents of gold. but *Aspistes* being taken in his passage by *Parmenio*, confessed all unto him, and that *Alexander* was taken and put in prison, that he could not effect his devilish designe. *Darius* then went on with his Army, and when *Alexander* heard that he with his huge Army was within 30 furlongs, he prepared to fight, making an exhortation first to his Souldiers to be courageous, and then he leading one wing, committed the other to the Thessalian horse-men, and comming on, he bent himselfe wholly to that part of the Army where *Darius* was, where great slaughter by most valiant Souldiers was made on both sides. Then *Orabrus* the brother of *Darius*, seeing the danger wherein the King was, hastened to rescue him, and after heaps of dead carcasses made by fierce fighting on both sides, the Kings chariot horses at length were wounded, then he being removed into another chariot fled, and his whole Army after him, they being then slain and trodden down by the horse-men, pursuing them to the number of 120000 foot, and 10000 horse-men, but of the Macedonians there fell but 300 foot, and 150 horse-men. *Darius* that he might flee with the more haste, left his Chariot and rode on horseback, changing often till he was out of all danger. Then *Alexander* took his Tents, wherein hee had 3000 talents, besides other riches in abundance, and his mother, wife and children, and many other great Princesses and Ladies. And when they lamented their condition, *Alexander* shewed the greatest courtesie and continency towards them, that ever any Prince did in the like case. For he neither offered to do any of them the least dishonour, neither would he suffer any other, although he were young without a wife and they most beautifull: but he embraced the Kings son, being but six yeates, and kissed him, and carried himself towards *Darius* his mother, as to his own mother, and towards his wife, as towards his sister, inasmuch, that *Darius* hearing of it, fell down upon his knees and prayed unto the Gods, that if it were their will, that the Kingdom should now go from him, no other man might have it, but *Alexander*. Then he wrote unto *Alexander* to take one of his daughters to wife, offering with her all that part of his Kingdom, which lay next unto the Sea, unto which motion yet he was not willing to hearken, being desirous to winne the whole World, unto the great spoils gotten in the tents of *Darius*, there were soon added more treasures laid up at *Damascus*, by the treachery of the Governour of that City, who to win favour with *Alexander*, sent unto him an offer to betray the City unto him, so he sending *Parmenio* easily took it, but the traitour was punished in his kind with the losse of his head, which one of his fellows cut off, and carried to *Darius*. Then *Alexander* had many other places for feare yielded unto him, and the Sidonians also submitted themselves, and they of *Tyre* made a shew of submission by their Embassadors, offering to do his commands, but when he returned answer, that he would come to *Tyre* to sacrifice to *Hercules*, they denied him leave so to doe, whereby hee was greatly exasperated, and thought

Diodorus.

An Heathens moderation towards women.

Treachery punished.



thought how to be revenged by taking *Tyre*. But it was both by nature and art so strong, that this might seem impossible. For it stood upon a little Island foure furlongs from land, and was compassed with high and strong walls, had a mighty Navy and all manner of provision and wealth enough. Yet *Alexander* attempts it first by pulling down old *Tyre*, that stood upon the Continent, and herewith landing up the Sea towards it, in which worke although he met with many difficulties, and especially when he brought it neare the City, by their shooting from their walls at his men, yet at length he effected it, and battered and made breaches in the walls, and finally, although with great losse of men, and danger of his own person, tooke it after seven moneths, and then he slew all the armed men within the City, being 6000, and hanged up 2000 of them upon the shore, and made the rest slaves, and fired the City. But in the time of this siege, so active was he, that he tooke some of his forces and made an excursion into *Antilibanus* in *Arabia*, and tooke it, returning again in ten dayes. Then he also sent to *Jernsi*, to *Jadduah* the High-Priest to help him, and to doe so towards him, as he had formerly done towards *Darius*, but he answering that he was sworn to *Darius*, and therefore could not, during his life, ayd any other against him. *Alexander* was full of wrath, and threatned, when he had overcome *Tyre*, to leade his Army against *Jernsi*, that all men might know to whom they ought to keepe their oath. *Tyre* being destroyed according to the threatning of *Ezechiel*, Chap. 26. *Alexander* subdued also with ease other parts towards *Egypt*, but *Gaza* in the way towards *Jernsi*, stood out and would not yeild, but he having overcome it in two moneths, marched towards *Jernsi*, at the hearing of which, *Jadduah* the High-Priest was stricken with great feare: but fleeing to God, by assembling the people together to sacrificing and prayer, he had a dream the night following, wherein he was much comforted. For the Lord appeared unto him and told him, that *Alexander* should not do him or the City any harm. Wherefore go forth, sayth he, to meet him clad with thy Priestly garments, and the other Priests according to their manner and the people in white, being secure of protection by my providence. This being by him related, they all rejoiced, and so the gates being opened, he went forth with a reverend train following him, untill that he came neer *Alexanders* army. Then *Alexanders* followers expecting, that he would have permitted him to their abusing, because he was incensed against him, it fell out clean contrary. For *Alexander* no sooner saw the High-priest in his ornaments and Mitre with the plate of gold upon his head, wherein the name of God was written, but hee alone went out to meet him, and reverently saluted him, all men about him wondering at the thing. Then *Parmenio* asking him the reason, hee answered, that when hee was yet in *Dio* in *Macedon*: deliberating with himselfe about this expedition into *Asia*, God appeared unto him in such a likeness, bidding him to be of a good courage, and to passe over into into *Asia*, for under his conduct he should obtaine the Persian Empire: wherefore he now honoured him in honouring his High-priest. Then going into the City, and to the Temple, hee sacrificed and bade the Jews aske, what they would have him doe for them, *Jadduah* asked, that they might live according to their owne rights, and be free from tribute every seventh yeer, which he immediately granted. The *Samaritans* then seeing, how well the *Jews* sped, came and intreated him to visit their Temple, saying, that they also were *Jews*, and therefore craved of him the like Immunities, but he suspecting, that they were not *Jews*, and more strictly questioning, whether they were or not, they denied it, and so he deferred answering their petition, till afterwards. *Jadduah* also shewed *Alexander* the prophesie of *Daniel*, which spake of him, and hereby being filled with more confidence, he departed towards *Egypt*, where *Masaxes* the Viceroy under the *Persian*, having heard of *Alexanders* former great victory, soon yielded that Country unto him, receiving him most friendly into it. Then *Alexander* went to visit the Temple of *Jupiter Ammonius*, which was an Idoll composed of Margarites and other precious stones, carried upon the shoulders of 80 Priests in a ship of Gold. This Temple stood in the midst of a most pleasant place, abounding with all manner of fruits, and cleer springs, the compasse of fifty furlongs. But to come to it, hee must

Iosephus.

Arrianus.

must needs passe over most dry and sandy places, where the sands driven by the winds, made the passage most hard to be found, because there was no beaten way for which that Idoll was called *Anmon*. But *Alexander* had water given him from Heaven, as he went, and Dragons and Crovvs went before him to direct him the way.

A Spring is also said to be neer that Temple, the water whereof is warm in the morning, but waxing coole by degrees, it is very cold by noone, but at night it waxeth warm again; and so by degrees commeth to such heat, that by midnight it is very hot. *Alexander* being come to the Oracle, is first saluted thus by the chief Priest, *Salve fili, & hanc à deo appetet: habe*. *Alexander* answered, *accipio pater, & tuus appellabor, modo imperium totius orbis mihi concesseris*. Then a voice came unto him saying, that this god would most certainly effect that. *Alexander* then inquiring, whether the murderers of his father were all cut off, it was answered, that none could hurt his father but the murderers of *Philip* were all destroyed, and that none should ever be able to overcome *Alexander*, till he came amongst the gods. Lastly, to his followers, it is sayd, that a voice came, saying, that from henceforth they should worship him, not as a man but as a god. And all this was done, sayth *Iustin*, according to instructions given before by some sent by *Alexander*, he ambitiously seeking to turn that infamy which was upon his mother, whom *Philip* had put away for suspicion of adultery, into a glory, her being with child with him, being by this means taken to be by *Jupiter*, and he, if shee were adulterous, who was a bastard, for a god. For *Philip*, sayth hee, a little before his death, disclaymed him, as none of his son, and whilst by this means he sought to wipe away the infamy of bastardy, hee gave occasion to all men to hold him such and his mother an Whore. *Orosius* also sayth that when he came to that Temple, hee calling the chief Priest aside whispered unto him, what he would have him say, which was done accordingly, and thenceforth *Alexander* would be called the son of *Jupiter*. Then he returned to *Memphis*, and went to the marriage of *Mareotis*, where hee built a City of 80 furlongs compass, upon all the ground betwixt that marriage and the *Mediterranean* Sea, and called it according to his own name *Alexandria*. Then he called many of the Jews thither to inhabit it, giving as much honour to them as to the *Macedonians*.

After this *Alexander* having set a Governour over *Egypt*, returned to *Tyre*, and from thence to *Thapsacus* a City of *Syria* by *Euphrates*, to which River when he came, *Mazens*, who was set there with 3000 horse men to defend the passage, fled away. Wherefore hee without any trouble having conveyed over his army marched on towards *Babylon*, having *Euphrates* on the one hand, and the *Armenian* Mountains on the other, and within a few days hearing, that *Darius* was at the River *Tygris*, with an huge army hee marched thither. But coming hee found no resistance there, so that hee passed over that River also with his army without resistance, thence marching along having that River on the one hand, and the *Sogdian* Mountains on the other, through *Assyria* hee took some of *Darius* his horsemen, by whom he learned, that he was not far off, namely, at *Arliela* with an army of 40000 horse and 100000 foot, and 200 Chariots barbed with iron, and 15 Elephants, whereas with *Alexander* were only 7000 horse, and 40000 foot. Then *Darius* sent Embassadors to him to thank him for his courteous usage of his wife and children, offering again all that part of *Asia*, which lyeth over the other side of *Euphrates*, unto him and his daughter to wife, and 10000 talents of Gold, and succession to all his dominions. This offer *Parmenio* hearing said, that if he were *Alexander* hee would accept of it, the King answered, so would I, if I were *Parmenio*, then turning to the Embassadors he bade them tell their Master, that the World could not beare two Suns, nor the earth two chief Princes, wherefore either wee must fight again for the Chieftie, or *Darius* must acknowledge *Alexander* to be his superiour, let him then either yield to day, or prepare to fight too morrow. *Darius* seeing then, that there was no remedy, kept many of his horsemen in arms all night, lest *Alexander* should come upon him unawares. And indeed *Parmenio* would have had him so to do, but hee said, that he would not overcome after the manner of thieves; neither get the victory, as if hee

A strange water.

*Iustine.*

*P. Orosius.*

*Ioseph. lib. 2. contra Appionem.*

he were ashamed of it. And this turned not a little to his advantage, for by this meanes *Darius* his men were weary with watching, before they came to the fight, but *Alexanders* taking their rest all night, fresh and active. The next morning the fight begun, and the chariots greatly troubled *Alexanders* Army, making a part of it to begin to flee, as not able to endure the violence thereof, so that they perced even to their carriages, which whilst the Macedonians endeavoured to save. *Alexander* fearing the losse of the victory by this meanes called them off to the fight. Then the battell being fought with all earnestnesse on both sides a long time, the chariot driver of *Darius* was slain, whereat the King being troubled fled, and so did all that part of his Army. But *Parmenio* fighting in another part, was oppressed by his enemies, in so much that the Macedonians in his part were ready to flee, wherefore he called to *Alexander* for help, and whilst he came to their rescue, *Darius* got so far that he was past pursuing, and fled into *Media*. In this battell were slain of the Persians side 40000, of the Macedonians 300. From thence *Alexander* went to *Babylon*, into which he entered without resistance, being saluted by the name of the King of *Asia*, and had all *Darius* his treasures brought forth unto him, and after 30 dayes he went to *Susis*, which was yeilded likewise: And leaving there the mother of *Darius* and his children with such as might teach them the Greek tongue, for his wife was dead before, he pursued after *Darius* into *Media*, travailing divers times day and night, but at length despairing to overtake him, he rested five dayes, and then word being brought him that *Darius* was taken, and carryed bound in a chariot by *Bessus*, who had been under him Lord of the *Bactrians*, but now tooke upon him to be King of those parts, he hastened thither, and when they that were about *Darius* heard of his approach, they first mortally wounding the King fled, and of those wounds he dyed, before that *Alexander* came at him, when he had reigned six years, when he came to the place where he was he wept over him, and covering his body with his own coat, which was before clad in vile clothes, that he might not be known, caused him to be carryed to *Susis* to his mother to be royally buried, and always after used *Darius* his mother as his own, and his children likewise, and a brother of his, and such as being in great place, that had been faithfull to him, he continued in their honours, but pursued his murthers to be revenged on them.

*Darius* being dead, now began the Grecian Empire, so called, because *Alexander* a Grecian being Emperour before of *Greece*, now possessed the Empire of all *Asia* also, which before was the Persians, Anno mundi 3634, and in the sixth yeare of his reigne. Being come to this height of glory, his former most admirable continencie, brake out into most sordid luxury, for now he tooke him 360 concubines, as *Darius* had formerly, whereat his Macedonians were much vexed, and when he sought to pacifie them with gifts, but could not, he was forced to take up armes, and to leave that idle course of life again. And now also an occasion was offered by *Bassias*, Prince of the *Bactrians*, who had murdered *Darius*, and tooke upon him to be Emperour of *Persia*, and *Satibarzanes* Prince of the *Areans*, to whom *Alexander* continued his place after the death of *Darius*, supposing that he would be faithfull to him, but having treacherously slain *Anaxippus*, *Alexanders* freind, together with 40 horse men, who were associated unto him, revolted to *Bessus*. Wherefore he went with an Army into those parts, and first came into the countrey of the *Areans* with such expedition, that *Satibarzanes* having not gathered an Army of above 1000 together, was soon made to flee, and could not for that time be overtaken by *Alexander*, but after a while, having gathered more forces together, he fought against *Alexanders* Captaines, neither would the Barbarians give in, till that he was slain by *Erigius* fighting with him hand to hand. Then *Alexander* went against *Bessus*, who with 7000 men fled before him, and having passed over the river *Oxus*, and burnt the ships, and visited the Countrey of provision before his passage, thought that he was now safe, and in his cups mocked at the Macedonians. *Alexander* followed after him by the mountain *Camasius*, where all things were covered with frost and snow, and so travelled on with his Army in great want, inso much that they were constrained

The Grecian  
Empire,  
Anno 3634.



trained to kill of the beasts that were for carriage, and to feed upon them. And when he came to the river, having no other means to get over, they stuffed leathers full of straw, and so swam over upon them. When *Bessus* heard that they were come over, he fled, but *Spiramenes* his friend with two others, despairing now of his affairs, sent to *Alexander* to offer to deliver *Bessus* unto him. Then he sent *Protonoe* the sonne of *Lagus*, who with great speed came and compassed the City, in which he was, with his horsemen, offering that if they would deliver *Bessus* unto him, they should have no harme. Then *Spiramenes* went in to *Bessus*, and told him feignedly, that those two who were his fellow conspiratours, did together plot his destruction, and if he pleased he would apprehend and bring them both bound unto him. But indeed they were so bound, that they might loosen themselves when they would, and therefore when they were thus brought before *Bessus*, he looking with a cruell countenance upon them, commanded them to be put to a cruel death. But they loosing themselves, together with their bringers, layd hold upon *Bessus*, and bound him, and so delivered him to *Protonoe*. Then his treachery to his Master *Darius* being objected to him, he was scourged, and carryed to *Bactria*, his eares being theret cut off, and his nostrils slit, then he was delivered to *Darius* his brother to be tormented at his will, who after much contumelious usage, cut him into small peeces.

A plot of a  
conspiracie.

*Diodorus.*

But whilst this was in doing, the Macedonians rambling about to seeke food, the Barbarians to the number of 20000 came upon them, and slew many, and tooke more prisoners, but they were soone overcome by the Macedonians, and the prisoners restored, and their City yeilded, although *Alexander* were now grievously wounded with an arrow in his thigh, which brought heaviness to his whole Camp. And now the Sogdians revolted from him, against whom he sent out Forces, but they by a stratagem were brought to destruction, to 2000 foot and 300 horse. Yet *Alexander* set his minde upon greater exploits, viz. to subdue the Scythians, and therefore sent before to build a City of 60 furlongs compass, neare the river *Tanais*, that from thence he might with his Army goe against them, calling it after his own name, *Alexandria*, and it was built with incredible celerity, viz. in 20 dayes, that is, a wall of that compass, about the place where the City stood. The King of the Scythians hearing of it, sent to beat it down again, but *Alexander* being then almost recovered of his wound, put on his armes, and so put such courage into his Souldiers, that presently passing over the river, and he with them, they put the Scythians to flight, and pursued them far, till they had slain 1000, and taken 150 prisoners. But now also *Alexander* was again in danger of his life, by corrupt water which he dranke, when he and his men had laboured with want of water, the weather being very hot, all that day. When the report of his victory over the Scythians, who were thought invincible, was spread abroad, other barbarous Countreys also in the North submitted to him, and the Asians ready before to revolt, returned to his obedience: Then he sought to be revenged on the Sogdians, and returning against them, overcame and tooke many of them, amongst the rest, 30 of great stature being brought to *Alexander* to be slain, seemed greatly to rejoyce, and being demanded why, they answered, because they should be slain by so great a King, who had subdued all Nations, and so be gathered to their faith. *Alexander* hearing this was so moved that he spared them, and for this they were alwayes after most faithfull unto him.

*Arrianus.*

Heathens not  
fearing death.

Whilst the King was thus taking in countreys, two of his most faithfull friends who also had been much advanced by him, were cruelly cut off, *Parmenio* and *Clytus*, the one whom he had preferred to be Prince of *Media*, he being incensed against him for the treachery of *Philotas* his son, who together with others had conspired the death of *Alexander*, wherefore he being cut off, he sent one with such speed with Letters from *Philotas* to *Parmenio* his father, that he delivered them, before that he heard of his sonnes death, and withall thrust him through whilst he was reading them, as *Alexander* had given him in charge. The other whom he had set over another province he slew, when he was drunken at a feast which *Alexander* held with his Princes. For then *Alexander* extenuating

The dangers  
of Kings Fa-  
vourites.

The rage of  
drunkennesse.

the worth of *Philips* gifts, extolled his own, but *Clytus* contrariwise extolled *Philips*, as wherein he and *Parmenis* had a part, and extenuated *Alexanders*, saying, that *Philips* fought against men, but he against women, for such weaklings he counted the men of *Asia*. At this *Alexander* being enraged, tooke up a Javelin to thrust him through, but two of his Princes held him, and then two others tooke the Speare out of his hand. Hereupon the King cryed, that he was taken by his own men, as *Darius* had been, and called for his Souldiers to help him, then they fell down upon their knees, beseeching him to repress his rage, and to defer execution till to morrow. But he impatiently ran to the doore it being now darke, and taking a Javelin from a porter standing there, asked each one who he was, as he came forth, and when *Clytus* offered to goe out last of all others, asking him, and he saying, that he was *Clytus*, he presently thrust him through. But when he came to himselfe again, and saw what he had done, he tooke the same speare out of his dead body, and would have slain himselfe also therewith. But being held by his freinds, he cryed out most lamentably, desiring them not to suffer him to live, now that *Clytus* his freind was by his hands dead. Then finding no other way to come to his death, he refused to eat any thing for three dayes, till at the last being perswaded that *Clytus* had suffered justly, because he was so bold to oppose and contradict his King, to whom he owed all subjection, he did eat and drinke again, but came no more abroad for shame in ten dayes.

Alexanders  
pride.

After this *Alexander* prepared to goe against the Indians, to subdue their countrey also, taking for pledges many young men with him of those countreys which he had conquered, that he might thus secure them in his absence. His whole Army consisted of 120000, which that they might bequall to the Indians in pomp, had targets plated with silver, and bridle bits of gold. But whilst this army was in preparing, *Alexander* in great pride aspired after divine honour, as the sonne of *Jupiter*, and some sycophants there were, which sought to move the people to give it to him, praising this new Deity as greater then *Hercules* or *Liberus*. Onely *Calisthenes* a wise and grave man, sent by *Aristotle* to write his gifts, shewed his dislike thereof. But this bred an enmity in the King towards him, inasmuch that when *Hermolaus* and others conspired to kill *Alexander*, which was in due time discovered, and some of them suffered death therefore, *Calisthenes*, although innocent altogether of that crime, was amongst them apprehended and put to death also. The cause of this conspiracie was, because *Hermolaus* one of the Princes sonnes that attended upon *Alexander*, killed a wilde Boare in *Alexanders* presence, which he had thought to have smitten, and the King being offended at it, caused him therefore to be beaten. For *Hermolaus* tooke this so heinously, that having drawn *Sofratius* to him and some others, they layd wayt together to kill the King. But so it fell out, that upon the night wherein they had thought to have done it, *Alexander* continued drinking so long, that *Epimenes* who was one of them, suspected that they should have no opportunity that night, and by delaying there would be danger of discovering it, went and told his brother *Encilocus* of it, and he immediately laying hands upon his brother, carried him to the King, to whom when it was discovered, he well rewarded *Encilocus*, pardoned *Epimenes*, and tooke and committed the rest the same night, delivering them the next day after some expostulation, to their own band, who to please *Alexander* cut them in peices.

The revenge  
of disgrace.

Conspirators  
against *Alexander*  
punished.

Then *Alexander* leaving those parts to the government of *Amynas*, departed towards *India*, where when he arived, many petty Kings came and submitted themselves to him, as the sonne of *Jupiter*. But against the rest he sent out *Ephestion* and *Perdiccas*, he in the meane time going against the City *Nisa*, which was soon yielded. The people hereof boast, that they came of *Liberus*, whom *Jupiter* brought forth out of his thigh, but the truth is, *Nisa* signifieth a thigh in the Indian tongue, and because he was borne there, this fable was raised. From thence *Alexander* went against *Masaga*, in besieging which he was sore wounded, and thereupon sayd, I am called the sonne of *Jupiter* indeed, but doe feeble the pain of a sick body, yet when they within despaired of holding the City against the King, their Queene *Cleope* came forth unto him, and a number of Ladies

*Curtius*.  
*Arrianus*.

*Alexander*  
wounded.

following her with cups of gold in their hands, and so obtained favour to hold her royall dignity there still. Passing on from thence, he heard that divers peoples forsaking their Cities, fled to a rock called *Aornon*, which they thought to be invincible, because *Hercules* once attempted to take it, but could not. This stirred up *Alexander* the more to attempt it, and after the losse of many of his men, by the incredible courage of the Macedonians, he tooke it, and built Altars there to *Minerva* and *Victoria*, and sacrificed. Then he went to the River *Indus*, where he found *Ephesion* and *Perdiccas*, with all things ready to passe the river, boats being made which might be dragged from one river to another, because they must passe over many.

*Taxiles* the King of those parts fearing the power of *Alexander*, sent to submit to his will, and meeting him with a great company, gave him for a present 56 Elephants, 3000 Bulls, and Chains of gold for him and all his friends, besides 80 talents of silver. And *Alexander* gave to him 30 horses trapped, and 1000 talents. From thence he went to the River *Hydaspis*, beyond which were two Kings, *Abisares* and *Porus*, the one of which presently submitted by his Embassadors, but *Porus* being sent unto to do the like, and for that end to meet *Alexander* at the entrance of his borders, he answered that he would meet him, which hee did indeed with 85 Elephants, 300 Chariots, and 30000 foot, but to fight, not to yield, as he expected. And he met at the River *Hydaspis* which was so broad that it was like a Sea, four furlongs over, to hinder his passage, yet *Alexander* by his policy, when he had by sending forces another way, as if he would get over there, drawn away *Porus*, passed over, & having fought long doubtfully, at length obtained the victory, & took *Porus* having nine wounds given him in the battle, & used him for his great valour with all curtesie, taking care of his healing, as if he had fought on his side, and raking him to the admiration of all about him, into the number of his friends, gives him also a large Kingdom, wherefore he was always faithfull to him afterwards. *Alexander* then marched into the furthest parts of *India*, all Countries yielding unto him, except the *Cathians* a most warlike & stout people. But after a sharp fight, wherein 17000 of them, & 100 Macedonians were slain, and 1500 Macedonians wounded, he wan the City and rased it to the ground, now thinking upon a return into his own Country. Yet his ambitious minde desirous to leave no parts unsubdued would not suffer him, untill that being constrained by his Souldiers resolute deniall to go any further with him, and urging him to give fighting over, with which they had been already over-wearied, hee unwillingly after awhile condescended to return. For having made Oration after Oration unto them to go on with him, but in vain, he at length sacrificed, and by the Wizards beholding the entrails of the beasts forewarned of ill successe, if he proceeded, he caused it to be proclaimed through the Campe, that they should prepare to return to the great rejoycing of all their hearts, as their acclamations then made did declare. But first he would have twelve altars built like towers for a monument of his conquering so far, upon which he sacrificed to his Gods for his preservation and victories hitherto obtained. There also he caused beds to be made five cubits long, and a trench three times as great as needed for the compassing in of his to deceive posterity. These things being done, he returned to the River *Hydaspis*, preferring *Porus* over all the Countreys of the *Indians*, which hee had conquered, being seven, and the Cities being 2000. And here he prepared a Navy to passe down the River to the Ocean, in which passage he took more Cities of the *Indians*; some by force, and some by yielding. Then hearing of a people called *Malls* and *Oxidates* he hastened to them, before they should unite their forces together, because they were the most warlike of all the *Indians*, and comming neere them within five dayes, hee hardly escaped drowning. But comming on land, he went with the third part of his Army against the *Malls*, appointing another third part under *Ephesion*, to go by water, and another third to follow that three dayes after. Then he comming suddenly upon the *Malls*, slue many and put the rest to flight, who in great multitudes came to a certain strong City, which he therefore besieged, and in a short time brake in. Then the people betaking them to the towver, *Alexander* set up scaling ladders, and came first up to the top of the Walls thereof, making those

Curtius.

Valour in an  
enemie honour-  
red.

Curtius.

Alexander's pi-  
ety.  
His Monu-  
ment.  
Curtius.



Death joyfully  
undergon.

that kept them to flee, after that he had slain some of them, then he leaping from the Wall to the towver, fought alone some time against them and slue their Captain, which caused, that none of the rest durst come neer him any more, but only darted and shot at him a far off, and such of his men, as by this time were come to him, of whom some being slaine, *Alexander* himselfe at length was mortally wounded in his brest with a forked arrow, insomuch, that his spirits failing and his eyes darkned, hee fell upon his shield. But his *Macedonians* seeing it slue all that they could come neer, and then bare him out of the battle, upon the shield. The Physician beholding the wound with the arrow sticking in it feared greatly, till that being animated by *Alexander*, hee opened the wound wider, and took out the forked arrow, hee sitting still and patiently bearing it all that time. But then so much blood came forth; that his spirits again failed him, till that the blood was stenchd, and within seven days he recovered so, that he shewed himself again to his army, who exceedingly rejoiced at it. Then those peoples submitted unto him and sent him gifts, receiving *Philip*, whom he appointed to rule over them, and giving 1000 pledges. After this many other peoples were by *Alexander* subdued, but not without great losse of his men and beasts, by reason of the dry and barren places through which they passed. Finally, his navy being prepared, hee returned into *Persia*, where *Calanus* one of the Wisemen of the *Indians*, who had hitherto accompanied *Alexander*, fell sick, but would not after the manner of other men lye by it, but desiring of *Alexander* that a fire might be made, and he might be brought unto it, that therein he might end his life, because he would not continue here to go from the felicity, wherein he had formerly lived, *Alexander* at the first dissuaded him, but seeing his resolution, hee gave way to him, and so a fire being prepared, he was brought unto it, and being deckt after his Countrey manner, hee joyfully leapt into the flames, the trumpets sounding and the souldiers shouting, as he desired.

Then *Alexander* came to *Susis*, and there married many of his *Macedonians*, to 80 of the daughters of the most noble families of the *Medes* and *Persians*, giving to every one gifts, and to 1000 others also of his Countreymen, that married in those parts, he gave gifts. He for his own part marrying, besides *Roxanes*, whom he had before, only *Parasitis* the eldest daughter of King *Darius*, and the youngest daughter of *Ochus*. And he added this to his Kingly magnificence, that he paid all the debts of his souldiers, amounting to 20000 talents, yet his *Macedonians* were not satisfied, because he did so much for those of *Asia*. After this, having dismissed many of them, who for age or other infirmities were unfit to follow the wars any longer, paying for their charge of return, and providing, that they might be honourably used in *Greece*, hee also gave liberty to all the banished to return whereunto all other States of *Gracia* obeyed, but the *Athenians* would not, whereby the King was much moved against them, and thought to be revenged. But he was herein soon prevented by death, touching which hee had been forewarned by his Wizards, if he went to *Babylon*. Their warnings he at the first regarded, thinking therefore not to come there, but when many Embassadors from foreign parts were come thither, he went to welcome them, and by excessive drinking amongst them day after day, both day and night hee fell into a fever, and so into a phrensie and dyed. But some say that he was poisoned, and that by *Antipater*, sayth *Naucles*: fearing otherwise such cruelty, as other worthy men had suffered at his hands, which *Plutarch* confuteth, because no signes of poisoning appeared after that he was dead. And this his death hapned soon after the death of his dearest friend *Hephestion*, for whom he sorrowed excessively, and raged against the Physicians under whose hand hee dyed, insomuch that hee slue them and against the place, casting it to the ground, and was most profuse in his cost about his funerall. He dyed, when he had been King of *Macedonia* 12 yeers, and Monarch six yeers, neyther did any thing more worth the remembrance happen to the Jews in his time, but only, that when hee was in *Babylon*, and would have all men to help build the Temple of *Belus* being fallen down, they refused and were therefore punished, but afterwards pardoned and sent into their own Province, where they beat down Idols houses and Images, for which they were also compelled to pay great sums of money.

Next

Anno etatis  
sue 32.

Ioseph. lib. 1.  
contra Appion.

Next after *Joannes*, of whom about the beginning of this History, *Jadduah* was High Priest 27 years, beginning Anno 5 of Duke *Hircanus*, so that he attained to *Alexanders* reigne, and continued till his fifth yeare, or rather his sixth, then he dying, *Onias* succeeded in the High Priesthood, Anno 7 of *Alexander*, and continued 27 years. But Duke *Hircanus* being dead a little before, *Joseph* became Duke of *Judah* seven years. The death of *Alexander*, according to *Funckius*, fell out Anno mundi 3640. So loone as he was dead, sayth *Iosephus* his Kingdom was divided into divers, as into the Kingdom of *Asia* under *Antigonus* of *Babylon* under *Seleucus*, of *Helleſpont* under *Lyſimachus*, of *Macedon* under *Cassander*, *Egypt* under *Ptolomee* the son of *Lagus*. And by this means great contentions arose and many men were slain, especially in *Syria* by *Ptolomee*, falsely called *Soter*. He also came cunningly into *Jerusalem* upon a Sabbath day, when the Jews rested, suspecting nothing, as if he came onely to their sacrifices, and then sealed upon the City, and hardly handled the Jews, and carryed many of them away into *Egypt*, commanding them to abide there. And when he understood how constantly they stood to their Oath made to *Alexander*, he set divers of them over his Towers, dividing the trust equally betwixt them and the *Macedonians*. Then many other Jews also came into *Egypt*, and being taken with the fruitfulness of the Countrey, settled themselves there. But at home great contentions, and often fightings arose betwixt the Jews at *Jerusalem*, and those of *Samarita*, the one affirming that all Sacrifices ought to be brought to the Temple at *Jerusalem*, but the other to the Temple at Mount *Gerizim*, hitherto *Iosephus*. But others writing the same History more fully, say that *Alexander* was desired by his Princes to name his successour in the Kingdom, to whom he answered, let the most worthy man take it, but before he dyed, he gave his ring to *Perdiccas*, whereby all were moved to looke at him, and offered the Kingdom to him. But whilst he, immodestly for a time refused it, one *Meleager* drew the people to *Philip* the brother of *Alexander*, as to whom, by the Law of Nations, the Kingdom belonged, and he was immediately saluted as King. But the Princes determined, that for so much as *Roxane* the Queene was with childe, it, if a sonne, should be King, and *Perdiccas* and *Leonatus*, who were of the blood Royall should be Governours. *Philip* hearing this was terrified, and so was *Meleager*, but the people proceeded to set *Philip* in the Throne, and to put *Alexanders* garment upon him, *Meleager* then meditating nothing, but how to destroy *Perdiccas* and the Princes adhering to him, to which whilst he was intent, *Perdiccas* gathered Forces, slue 200 of his followers, and he fleeing to a sanctuary was slain there. Then the Kingdom, sayth *Ierem*, was divided into foure, according to the Propheſie of *Daniel*, who set forth *Alexander* under the similitude of a gate having one great horne, but that being broken off, foure hornes towards the foure parts of the world came up in stead thereof: For *Ptolomee* obtained the Kingdom of *Egypt*, which was Southward, *Philip* the Kingdom of *Macedonia*, which was Westward, *Seleucus Nicator* the Kingdom of *Syria* and *Babylon*, which was Eastward, *Antigonus* the Kingdom of *Asia* and *Pontus*, which was towards the North. So none of his posterity had his Kingdom, as *Daniel* sayth, for the childe that was borne of *Roxane* called *Alexander*, was together with his mother poyloned by *Cassander*, another son which he had by *Barsine*, called *Hercules* was slain at 17 years of age, by *Poliſperchonte*, being hereunto allured by the sayd *Cassander*, when he was seeking to make him King, And his brother *Philip*, otherwiſe called *Aridaus*, although he had the Kingdom of *Macedonia*, yet he was rather a shadow of a King then a King, as *Plutarch* speaketh, because although he were King, yet *Antipater* ruled, and he was by *Olympias* the mother of *Alexandria*, together with *Eurydice* his wife cruelly slain, and then ſhee having a while reigned was slain by *Cassander* the sonne of *Antipater*, who also poyloned young *Alexander* and his mother *Roxane*, and so he reigned over *Macedonia* 19 years. Of all these foure Kings before spoken of, *Ptolomee* and *Philip* were the first that became Kings, and although *Philip* were soon cut off, yet *Ptolomee* continued King 40 years. *Antigonus* came not to his Kingdom of *Asia* till six years after, and he reigned 18 years. He made war upon *Ptolomee* and *Cassander*, and af-

*Jadduah* High Priest.

*Onias* High Priest.  
*Ioseph* Duke.  
*Funckius*.  
*Iosephus*, *antiq.* lib. 12. c. 1.

Two Temples occasion much strife.

Dan. 8. 9.

*Plutarch*.

*Funckius*.

af-

Naucrerns.

Vpon Cassan-  
dar revenge.An evill con-  
science.

Pausanias.

Murder puni-  
shed remark-  
ably.

afterwards *Ptolomee* made war upon him. *Antigonus* dying left his Kingdom to *Demetrius* his son, who reigned 17 yeares, and then yielded up his Kingdom to *Seleucus* King of *Syria*, and so the Kingdom of *Asia* was extinct, comming under the King of *Syria*. But he first obtained the Kingdome of *Macedonia*, Anno 7 of his reigne after *Alexander*, and *Antipater* who had reigned foure years next to *Cassandar*. This History is related by *Naucrerns* thus. *Demetrius* having by treachery circumvented *Alexander*, the sonne of *Cassander*, and slain him, called together an Assembly of the Macedonians, and declared unto them that this *Alexander* was worthily cut off, as being the off-spring of *Cassander*, who had cruelly murdered the children and such as were neere to *Alexander* the Great. But his father had always been a deare freind and fellow Souldier unto him, and therefore his royall off-spring being now extinct, he might most justly of all others lay claime to the Kingdom of *Macedonia*, and so he was received for King. But when *Ptolomee* and *Seleucus*, and *Lysimachus*, joyning all their Forces together, came against him, and he knew not how to escape, he yielded himselfe to *Seleucus*, who spoyled him of the Kingdom of *Asia*, so that it ceased to be a Kingdom any more, there remaining now no more of the foure before mentioned, but two, that is, the Kingdom of *Egypt*, and the Kingdom of *Syria*, being called from him *Regnum Seleucidarum* ever after. But it is reckoned to have begun 12 years after *Alexanders* death, it being so long before that *Seleucus*, called also *Nicanor*, came to be King. Neither indeed did *Ptolomee* of *Egypt* take upon him the title and ornaments of a King, as long as any of *Alexanders* children lived, but when they were murdered, as hath been already shewed. And it is to be noted that *Antigonus* of *Asia*, and his sonne *Demetrius*, first of all others tooke upon them to be called Kings, and their Kingdom had first an end put unto it. The occasion which *Antigonus* tooke to proclaim himselfe King, and his sonne *Demetrius* also, was the good successe of *Demetrius* first in *Greece*, whereat *Athens* and divers other places, he restored the people, who were kept under by *Cassander*, to *Ptolomee*, to their ancient liberties, and therefore was over honoured by the Athenians: Then in *Cyprus* against *Ptolomee*, whom he overcame, killing many of his men, and taking many prisoners, so that *Ptolomee* fled away with a few ships onely into *Egypt*. For when *Antigonus* heard the news hereof, he would thenceforth that both he and his son should be called Kings. and when *Ptolomee* heard this, he being nothing dejected in minde for his former overthrow, would be called King also, and the like did *Seleucus*, *Cassander*, and *Lysimachus* of *Hellespont*. And this was about the 18 yeare after the death of *Alexander* the Great, to which time almost, *Alexander* the sonne of *Roxane* living, and *Cassander* thinking it high time to make him away, that he might continue absolute in that Kingdom, found means to effect it, and shortly after wrought so with *Polypercones*, who had *Hercules* his other sonne with him, that he was murdered also, as hath been before shewed. But the wretched murtherer *Cassander*, had both an hell in his conscience after this (for comming where *Alexanders* image was, he was taken with so great feare, that he was ready to fall down dead) and his children enjoyed his Kingdom but foure years after him, being then treacherously slain by *Demetrius*, as he had slain the children of his Master *Alexander*; But of the revenge taken upon him and his family, *Pausanias* sayth, that when he had reigned in much trouble 17 yeares, soon after that he had committed the foresaid horrible murthers, he fell into the dropsie, worms being bred hereby, and breaking out of his skin, and so being consumed with misery he dyed. After his death his eldest sonne *Philip* dyed also forthwith of a consumption, his second sonne *Antipater* observing that his mother *Theffalonica* favoured his brother more then him, slew her with his own hands, but was soon himselfe slain therefore by his father in Law *Lysimachus*. Then his third and youngest son *Alexander*, calling *Demetrius* to help him to be revenged for his mothers death, whilst he devised how to cut him off, was by him prevented, and suddainly slain. The death of his mother was not indeed revenged upon *Antipater* before *Demetrius* came, yet when he came *Alexander* was much grieved, as suspecting him that had beene his fathers enemy, wherefore feigning love, he entertained him, but preparing



a fealt for him, he meditated the cutting of him off by treahery, when he should come unto it. This being discovered to *Demetrius*, he handled the matter so, that he avoyded the danger at that time, and inviting *Alexander*, caused him to be slain. As for *Demetrius* who thus attained to the Kingdom of *Macedonia*, he had formerly made war upon *Cassander*, and brought him into great danger, when he restored liberty to many Cities of *Gracia*, but *Cassander* seeing the danger wherein he was, for *Demetrius* had so great an Army, that he could not resist, sent to *Seleucus* King of *Syria*, to *Ptolomee* King of *Egypt*, and to *Lyfimachus* King of *Helespont* to consider their own case by his, and therefore to joyne together against the King of *Asia*, lest he coming upon them one by one, should bring them all under, and so make himselfe Monarch over all. They hearing this prepared to goe against *Antigonus* the father of *Demetrius*, being now a most aged King, viz. 80 years old. Wherefore he sent to call his son out of *Greece*, willing him to make peace with *Cassander* as well as he could. He being returned, a great battell was fought, and *Antigonus* was slain, and *Demetrius* fled into *Greece*, thinking to have ayd from the Athenians, by whom he had formerly been unreasonably honoured, but now they shut him out of their City. Then *Seleucus* ceased upon *Asia* and *Babylon*, and *Ptolomee* upon some part of that Kingdom, *Demetrius* the sonne of *Antigonus*, being for his and his fathers pride and cruelty shut out. For upon former victories they waxed so proud, that they would have none called Kings but themselves, others onely Presidents and Governours. And *Antigonus* did a most cruell and treacherous act against *Cleopatra* the sister of *Alexander* the Great, for which it was to be expected, that he should by the just judgement of God be cut off. For when the sonnes of *Alexander* were dead, both he and *Seleucus* and *Ptolomee*, desired each one to strengthen himselfe by a marriage with her; and when *Antigonus* in whose Kingdom shee was, perceived that shee tooke better liking to *Seleucus* then to him, he imployed some to slay her as shee was passing towards *Syria*, but this being done, he dissembled griefe therefore, and tooke the instruments and put them to most cruell deaths, and then most sumptuously buried her. Thus he cunningly hid this wickednesse of his before men, but God found him out at length to be revenged upon him, and to expose his Kingdom to the dilacerating of others, whom he little feared in times past, when by warring upon them he brought some of them so low. Thus both the Kings *Cassander* and *Antigonus* that had imbrewed their hands in blood seeking hereby to advance and stablish their own greatnesse, overthrew both themselves and theirs, and likewise whatsoever Kingdom is founded in blood shall not long continue. Contrariwise *Ptolomee* is noted to have been kinde and loving, whereby he won all mens hearts where he reigned and so was *Seleucus*, and therefore they flourished and left their Kingdoms much increased to their posterities for many Generations.

To return to *Demetrius*, vhen *Alexander* was slain, hee was soon accepted by the *Macedonians* for King, but *Lyfimachus*, whose daughter *Antipater* had married held part of the Kingdom in the right of his son in law, yet *Demetrius* increasing in power, and he having also other enemies ready to fight against him, restored the part, which he held to *Demetrius*, to enjoy his friendship. Then his son *Antipater* complayning, that he had taken his Kingdome from him, slue him. But *Demetrius* enjoyed not the Kingdome of *Macedonia* above fixe or seven yeeres. For being putt up with his good successe in attaining it, hee now meditated the recovering of his Kingdom of *Asia* again, and to this end prepared an army of 100000 foot and 12000 horse. *Seleucus* hearing of this joyned with *Ptolomee* and *Lyfimachus*, & these three kings altogether, wrote to *Pyrhus* King of *Epyrus*, a mighty man, to invade *Macedonia* promising him aid, moving him the rather hereunto, because his wife upon a dislike was gone from him, and married to *Demetrius*. *Pyrhus* therefore invaded *Macedonia*, and *Demetrius* falling sick, won it with it ease, the people being in love with him for his great valour revolting unto him. *Demetrius* then disguised himself and fled, but afterwards gathering more forces he went against *Seleucus*, and when hee was not able to stand against him he yielded himself unto him, but not being admitted to his presence, he

was

The mutability of people.

Cruelty revenged.

Pride pulled down.

A Kingdom founded in blood.  
Kindnesse in Kings a sure foundation.

By the desire of more a Kingdom lost.

was yet royally maintained with a strong guard placed about him, as long as hee lived, which was three years after. *Pyrhus* having gotten the Kingdom of *Macedonia*, held it not a whole year before he left it again to *Lyfimachus*, because hee durst not trust the *Macedonians*, whom *Lyfimachus* had sought to win from him by telling them, that it was a shame for them to be subject to the *Egyptians*, who were strangers, and always formerly under the *Macedonians*. Thus then that kingdom came to a fifth alteration, since *Alexander's* death, 1 to *Philip Arideus*, 2 to *Cassander*, 3 to *Demetrius*, 4 to *Pyrhus*, 5 to *Lyfimachus* King of *Thracia*.

In this time *Joseph* Prince of the Jews being dead, *Abner Semei* succeeded him, and ruled 11 years, and after him *Mattathiah* 12 years. And after *Onias* was *Simon* High-priest 13 years, and after *Simon*, *Eleazar* his brother 20 years, so *Funccius*, because although *Simon* left a son called *Onias*, yet he was but a child, when his father dyed. In the beginning of *Eleazar's* High-priesthood, *Seleucus* the king of *Syria* removed many of the Jews to certain Cities, which he had built, as to *Antioch*, *Laodicea*, *Selencia*, &c. to the number of 120000 of them, making them equall with the *Macedonians*, in so great favour were they with him for the good and faithfull service which they had done him in his wars. To return again to the kings, *Pyrhus* having left *Macedonia* to *Lyfimachus*, lived after this in quiet in his own kingdom, till that he had war with the *Romans*, but *Lyfimachus* made war with *Thracia* and *Heraclea*, *Ptolomee Lagi* having first made *Ptolomee Philadelphus* his son king, dyed, after that he had held *Egypt* 40 years. Then reigned his son 40 years also, being called *Philadelphus per anisphasin*, because he had slain both his elder brethren. He being king grew to greater power, then ever his father did, for he had 200000 foot, and 20000 horse, 2000 chariots, and 400 Elephants, 1500 long ships, and 1000 others to carry provision for his army. He also received out of *Egypt* yearly, 14800 talents of silver, and of corne, 5000000 Artabs, being a measure that containeth three bushels, and a third part, thus *Jerom*, who therefore applyeth that of *Daniel*, touching a Prince of large dominion to him. By his desire was the Bible translated out of Hebrew into Greeke, which translation is called the Septuagint, because 70 of the Elders of the Jews, sent by *Eleazar* the High-Priest to *Ptolomee*, did severally translate it, neither was there any difference amongst them all in anything, see *Josephus*, more at large upon this *Lib. Antiq. 12. Cap. 2.* About the same time that *Ptolomee Lagi* dyed, hot wars grew between *Seleucus* and *Lyfimachus*, *Lyfimachus* being 73, and *Seleucus* 77 years old, and these two were the longest lived of all *Alexander's* Captains, and now the desire of glory in their old age, brought them into the field against one another, the one being King of *Asia* and *Syria*, and the other of *Macedonia* and *Gracia*, yet neither of them content with his own most large Dominions, but ambitious of all. In this battell *Seleucus* prevailing, *Lyfimachus* was slain, as he was well worthy, for his unnaturall murdering of his own sonne *Agathocles*, who had with good successe fought many battels for him, but at length caused by him to be poysoned, and so were many of his sonnes more, being 15, inso much that he had scarce a sonne left him when he dyed, and the like tyranny he exercised towards many of his Nobles, which made many of his subjects to revolt from him to *Seleucus*, to his great disadvantage in this his last battell. *Seleucus* had but short joy after this victory, for within seven moneths he also was slain by *Ptolomee Ceraunus* brother to *Lyfimachus* his wife, who thus came to enjoy the Kingdom of *Macedonia*, and *Antiochus Soter* the Kingdom of *Syria*, by the death of his father. *Ptolomee* having attained to the Kingdom of *Macedonia*, was much troubled about the establishing of himselfe therein, for he feared in respect of *Antiochus*, whose father he had slain, of *Lyfimachus* his children, whose it had lately been, and of *Pyrhus*, and the sonnes of *Demetrius* whose it had been before. But *Pyrhus* being now to make warre against the *Romans*, he made his peace with him, by ayding him with men and horses for that expedition. For the family of *Lyfimachus*, he sought a marriage with his widdow *Arfino*, being his own sister, promising to be a tutor and father to her children. But contrariwise having prevailed in his suit, he slew her children, and

The Princes  
of the Jews.  
Anno 3662.  
*Simon* High  
Priest  
*Funccius*  
chron.  
*Josephus*, antiq.  
lib. 12. c. 3.

*Plutarch*.

*Dan. 11. 5.*  
The Septua-  
gint translation.

Tyrants soone  
cut off.

*Iustin.*

and drew her out of her City *Cassandria*; banishing her into *Samothracia*. But this treachery went not long unrevenged, for before that he had continued a year in his Kingdom, the French comming against him, overcame and slew him, and cutting off his head, carryed it about upon a Spear. So God never suffereth bloodshed and treachery to goe unrevenged. And the like may be observed of *Arfinoe*, when shee was forced to see the death of her children, for shee before was the instrument, whom *Lyfmachus* her husband had used so unnaturally to poyson his worthy sonne *Agathocles*, and some other of his children also, to whom shee was step-mother, and therefore forward to make them away, that hers might be the more favoured. *Ptolomee* being dead, the French proceeded to waste and spoyle the Countrey of *Macedonia*, but one *Sosthenes* a Macedonian, gathering forces together, set upon the French, and drave them away, and so having saved the Countrey from spoiling, obtained that Kingdom. About this time the Jews whilst *Eleazar* was High-Priest, came into such favour with *Ptolomee Philadelphus*, by meanes of the Bible, which by 72 Elders was translated into Greeke at his request, that they being 120000 of them dispersed in his Dominions, were set at liberty, and so returned home into their own Countrey. And whereas many of them were in bondage, and so without injury could not be taken from their masters, without paying their redemption money, he frankly payed for them all 460 talents of silver. But to put him on to this, God by his providence first stirred up *Demetrius Phalerus* the keeper of the Kings Library, when the King upon a time asked him how many books he had gotten together, and he answered 200000, and that he hoped ere long to make them up 500000, to tell the King that there were certain excellent books which the Jews had in their own tongue, moving him to send to *Eleazar* the High-Priest for them, and six Elders of every Tribe, who had skill both in the Hebrew and Greeke Tongues to translate them. And when the King liking well the motion, prepared to send one *Aristeus* a good man, and in great esteeme with the King, moved him to set these men, whose God he acknowledged to be so worthy, and books so desirable, at liberty from their servitude, being seconded by *Sofibias* and *Andreas*, Captains of the Guard, whom *Aristeus* had desired before to be assistant unto him, when *Ptolomee Philadelphus* sent for the translators, he also sent great gifts to the Temple, viz. 100 Talents to buy Sacrifices, and other necessaries for the Temple, 20 golden vials, 30 of silver, and five goblets, and a precious table to be dedicated, in describing the sumptuousnesse of all which, *Josephus* is very large.

To return again to the Macedonians, the French increasing their Forces, sayth *Justin*, to 150000 foot, and 15000 horse under *Brennus* their Captaine, entered *Macedonia*, and then easily overcame *Sosthenes* with his small Forces that came against them, and made them flee into their Cities, they in the meane season, wasting and spoiling their Countrey. And not being content with these spoyles, *Brennus* applyed his minde to rob the Temple at *Delphos* also, saying in a scoffing manner, that the gods being rich ought to lend unto men. They of *Delphos* being but 4000, being assaulted by 65000, slue many of them by casting down stones upon them, and then by an earthquake, a peice of the mountain falling upon them, most of them perished, others being wounded at *Brennus* his perswasion slue one another, and he being moved by the anguish of his wounds slue himselfe, of the whole Army all that remained being but 10000 were destroyed in divers places as they returned homeward. Thus presumption upon their own strength was punished in these French and contempt of the Deity, although he whom they contemned were no god, but a devill, yet because they knew none other, they escaped not.

Whilst these things were done in *Macedonia*, *Pyrrhus* King of the *Epyrots* being desired by the *Tarentines*, went and made war with the *Romans*. But although he were of great valour and had many Elephants, by which he much prevailed at the first, because by them their horlmen were disordered, yet hee never fought against them without great losse, so that even when he had sometime the victory, he yet sought peace with them. But they would by no meanes agree to treat about it, unlesse he would first go out of their Countrey. At length Legats comming

Murther punished.

Sin punished in the kind.

*Justin.*

*Ioseph. lib. Antiq. 12. c. 2.*

Friends to Gods people amongst the heathen.

*Justin.*

Contempt of God punished.



from *Sicily* to *Pyrrhus*, to offer unto him their Countrey, and desiring him to come and help them against the *Carthaginians* and *Tyrans*, that invaded their Island: although hee was at the same time by letters out of *Macedonia* certified, that *Ptolomee Cerannus* was slain, and *Softhenes* consumed by the *French*, and invited to return and repofesse that kingdom, he yet chose rather to go to *Sicilia*, and leaving some forces behind for the defence of *Tarentum*, went into *Scicilia* with 30000 men and upwards. When he arrived there, all the Cities readily yielded themselves unto him, and such successe had hee in fighting against the *Carthaginians* and other their enemies, that he soon made them flee into their own Countrey. Then he called himself King of *Epirus* and *Sicily*, and appointed one of his sons to be King of *Sicily*, and another King of *Italy*, and waxing proud hee degenerated into a Tyrant. Hereupon the *Sicilians* began to revolt from him to the *Carthaginians*, insomuch that he at that time being sent for to succour the *Tarentines* again indangered by the *Romans* in his absence, took this occasion to depart, saying, when he went, I leave *Sicily* for a *Palæstra* to the *Romans* and *Carthaginians* to fight in, as indeed it afterwards fell out. In his return to *Tarentum* the *Mamertians* fought against him, but when one of them challenged to combat with him, he was so enraged, that with his sword he presently cut him asunder in the midst, wherewith the rest being amazed durst not assault him any more. Comming to the *Tarentines*, he fought again with the *Romans*, but was overcome and therefore being weary of these wars, in which he had now been busied, and in *Sicily* six years, he returned to recover the Kingdom of *Macedonia*, upon which *Antigonus* the son of *Demetrius* had entered after the death of *Ptolomee Cerannus* and *Softhenes*, as being his right from his father. When *Pyrrhus* was come, he spoyle the Countrey, and giving battail to *Antigonus*, overcame and put him to flight, and when *Antigonus* had renewed his Army again, he was encountred by *Ptolomee* the sonne of *Pyrrhus*, and so overcome and put to flight, that he had not above seven men left him, with whom he sought now rather lurking places to hide himselfe, then the Kingdom any more. *Pyrrhus* then being greatly puffed up with this victory, and because that hereupon Embassadours of the *Athenians*, *Achivis* and *Messenis*, were sent to congratulate him, set his minde upon the subduing of all *Græcia*, and *Asia*, scoffing at *Antigonus*, as more fit for a pall than a purple. But such pride went not long without a fall, which thus came to passe, *Cleonymus* who had right to the Kingdom of *Sparta*, for his harsh carriage, being rejected by the Citizens, and *Arens* his brothers son made King, sent for *Pyrrhus* to come and help him. This he delayed not to doe, but went streight with an Army of 25000 foot, and 2000 horse, comming to *Lacedæmonia* towards night, he thought it not safe to doe any thing against it till morning. The *Lacedæmonians* or *Spartans*, that they might the better be able to encounter with him, and hold out, would have sent their women away in the night, but they refusing to live after the City destroyed, fell to working, together with the old men and boyes, all night in making of a Trench, all that were to be employed in the fight next day, resting in the meane season. When day appeared, the *Spartans* came to defend the trench, and fought against *Pyrrhus* and his men all day most desperately. The next day the battell being renewed, a Captain of *Antigonus* came thither, with a power from *Corinth* and *Arens* the King, with 2000 men out of *Crete*. But *Pyrrhus* having filled up the trench, so that he could ride over, entred the City, then his horse being wounded with a *Cretean* arrow, fell down under him, and he hardly escaped by retreating. At the same time hearing that *Aristippus* and *Aristias*, two prime men of the *Argives* were fallen out, because *Aristias* was for *Pyrrhus*, and *Aristippus* for *Antigonus*, he hastened thither, being pursued far by the *Spartans*, and annoyed much by *Arens* in the way. To stay their pursuit he sent his sonne *Ptolomee* with some Forces against them, but he fighting manfully was slain. Then his Forces fled after *Pyrrhus*, the *Spartans* pursuing them. But *Pyrrhus* hearing that *Ptolomee* was dead, turned and revenged his death by the slaughter of many of them, then passing on to *Argos* he came thither, and finding the gate set open by *Aristias*, entered the City in the night. *Antigonus* then being in the upper parts, came down against him, and *Arens* with 1000 men entered after

Plutarch.

Insulting over the distressed.

By rigour a Kingdom lost.

Women courageous.

after him, where they fought confusedly till day light. At what time *Pyrrhus* seeing all full of armed enemies, and upon the gate a wolfe fighting with a bull, portrayed in brasse, he was stricken, and thought to goe out of the City again; because it had been foretold him, that when he should see a wolfe fighting with a bull he should die, but whilst he was endeavouring thus to doe, his own Souldiers that were without with his sonne *Helenus* not knowing his minde, rushed in at the gate, and meeting his company striving to get out, they hurt and slue one another, then an Elephant falling in the gate, they which were come in could not get out again, although they endeavoured it, nor any more come in to them. This *Pyrrhus* seeing, turned again to fight with his enemies, but receiving a wound from a common souldier, he immediately assaulted him to kill him, but in the instant a woman above, who was mother to that Souldier, fearing her sonne, cast down a great stone upon his head, whereby his scull was crackt, and then by another was his head cut off, and being gotten by *Antigonus* his sonne, he hastened with it to his father: But he was so far from joying in that fight, that he rated his sonne and wept, and caused it to be magnificently buried, then he tooke his sonne *Helenus*, and sent him away to his fathers Kingdom of *Epyrus* to reign in his stead, herein giving a notable example of moderation in victories, considering the uncertainty of the event of wars. And thus *Antigonus* re-obtained the Kingdom of *Macedonia*. And when the death of *Pyrrhus* was known at *Tarentum*, that City was soon yeilded to the Romans, and they ere long became masters of all *Italy*. *Antigonus* the sonne of *Demetrius*, called *Antigonus Gonatus*, did not long enjoy his Kingdom of *Macedonia* in quiet. For the French men who had seated themselves in *Greece*, being called therefore *Gallogræci*, fought divers times against him, but at length, when great distraction was foretold unto them by their South-sayers, they desperately killing their wives and children first, thinking thus to appease the gods, and fulfill the prediction, rushed in to the battell and were all slain, as such unnaturall murderers were well worthy. *Antigonus* seeing his men feshit with this victory, thought it best to put them forthwith upon other atchievements, and therefore he led them against the Athenians, hoping if he could subdue them, to make himselfe King of all *Græcia*. But *Ptolomee Philadelphus* not willing to have him grow so great, sent to help the Athenians, and *Arcus* also, the King of the Spartans came to help them. But so strongly were they besieged on every side, that these helps lost their labour, and notwithstanding them, the Athenians were compelled to yeild to *Antigonus*, and he placed a Garrison over them and departed to *Macedonia* again, where he found *Alexander* the sonne of *Pyrrhus* invading the Countrey, but according to *Justin* by the transition of his souldiers, he soone lost both his Kingdom and Army.

As for the Romans, they about this time growing most mighty, suffered by a very great pestilence, and inquiring the cause, it was answered, that a certain vestall virgin was corrupted, whereupon they thought to have buried her alive, but shee hanging her selfe prevented that. But it is to be noted hence, how odious a thing it is for such as by their profession should live most chastly, to defile themselves by fleshly pollution. For not long before the like judgement followed upon the like occasion, as they of *Rome* conjectured, because such wickednesse being in another vestall virgin found out, and shee buried alive therefore, a terrible pestilence came soone after, destroying many people, but specially, women with childe.

Touching *Ptolomee Philadelphus*, he had a brother called *Maga*, who reigned over the Cyrenæans, and having married *Apame* the daughter of *Antiochus* the King of *Syria*, he for envie perswaded him to make war upon his brother, but *Ptolomee* being aware of it, raised great forces, and sent them against *Antiochus*, whereby that expedition was prevented. And now was the time of the war begun between the Romans and the Carthaginians upon this occasion. The Mæmertines being invaded by the Syracusians, under the leading of their Captain *Hiero*, by whom they suffered much, (but *Hiero* for his valiant exploits, returning to *Syracuse*, was made King) sought some of them to the Carthaginians for help, and some to the Romans, for both were so mighty, that betwixt them was the dominion almost of all the world. The Romans debating long whether they

*Pyrrhus* his death foretold

Moderation in victory.

Murderers ill successe in war.

*Justin*.

Fleshly uncleannesse judged.

Polybius.

Zonaras.

Diodorus.

should helpe the Mamertines being robbers of their neighbours the Syracusians, and thereupon invaded by them, at length were over-ſwayed by the multitude, and did ſend to help them by *Appius Claudius*, one of their Conſuls, proſtit thus prevailing more then juſtice, becauſe the Carthaginians by gaining the Mamertines Countrey, were likely to be maſters of all *Sicily*, which the Romans thought would be dangerous unto them. But the Carthaginians fearing them, made peace both with the Syracuſians and Mamertines, having their City delivered unto them, and ſent a power to keepe the narrow Seas to prevent the Romans comming. Wherefore when *Appius Claudius* ſent *C. Claudius* before him with a few ſhips, he ſeeing the great power of the Carthaginians durſt not come at them, but with one little ſhip went to another place called *Meffana*, and there ſpeaking with the Mamertines, told them that the Romans would onely help them againſt their enemies the Syracuſians and ſo depart home again. Hereby the Mamertines were ſo moved, that the affection of them all was drawn towards the Romans, and *Hanno* the Captain of the Carthaginians was glad to perſwade *Claudius* to make peace with the Carthaginians, but he reſuſed, and thereupon *Hanno* threatned, that he would ſo drive away the Romans, that they ſhould not be able to come by ſo much ſea water as wherewith to waſh their hands. But by the help of the Mamertines, whilſt *Hanno* was in the Aſſembly, he was apprehended and imprifoned, and then being ſent away, was by the Carthaginians hanged. The Romans then were commanded by Heralds ſent from the Carthaginians, to depart from thence by a day. But they contemning this beſieged *Meffana*, where alſo *Hiero* lay with his power, and then the Conſul feigning a departure towards *Rome*, returned again ſecretly in the night, and overcame *Hiero*, before that he knew of his comming. Then *Claudius* purſued him to *Syracufe*, but when he wanting proviſion, was out of hope to win it at the preſent, he returned to *Rhegium*. The next yeare the Romans ſent both their Conſuls into *Sicily*, *Maximus* & *Craſus*, who having taken many Cities ſome by force, and ſome by yeilding, came at length to *Syracufe*, where *Hiero* having fought ſome time againſt them, fearing their power deſired peace, and obtained upon condition of paying 100 Talents, and ſo he ſtill enjoyed his Kingdom, and was thenceforth aiding to the Romans to his end, and they fought againſt the Carthaginians, joyning his forces with theirs, and by this means left ſome of their own at home. The next yeare the Carthaginians fortified *Agirigentum*, another City in *Sicilia*, and put therein great ſtore of proviſion, and 50000 men, wherefore the Roman Conſuls being *Leſtumnus* and *Manlius*, with their Legions beſieged it, and after five moneths proviſion growing ſcarce, both amongſt the beſieged and the beſiegers, after that *Hannibal* comming with a new Armie of above 30000 men, had cut off the proviſion that uſed to be brought to the Romans, they agreed on both ſides to come to a battell, and fought long on both ſides, till at length the Romans prevailing, great ſlaughter was made of them, and they who eſcaped fleeing into the City, iſſued out in the dead of the night, and ſo the City came into the hands of the Romans, which was an occaſion of a triumph at *Rome*, when theſe Conſuls returned. Thus the Romans prevailed by land, but the Carthaginians in the meaneſeaſon in all maritim places, by reaſon of their great ſtrength at ſea. This the Romans conſidering, they alſo began to prepare them a navy of ſhips, whereof hitherto they had but few, then *Amilcar* being made Ruler inſtead of *Hanno*, he ſent *Hannibal* to make warre upon the Romans on the coaſts of *Italy*. But he having by ſome of his Navy prevailed at the firſt againſt ſome of the Romans, when both the whole Navies came to the fight, was overthrown, and loſt 50 of his ſhips, and ſo returned with the reſt, being 100, unto *Carthage*. And this victory by ſea fell to the Romans by a new device of *Drullus* the Conſull, who had cauſed all the Roman ſhips to be armed with hookt irons faſtened to them, which were called *Corvi*, whereby they layd hold upon their enemies ſhips, when they approached unto them ſo faſt, that they could not get from them again, and ſo they boarding them fought and tooke them, whereas at the firſt the Carthaginians deſpiſed the Romans Navy for the rudeneſſe, and ſtrange ſetting forth thereof.

About



About this time *Antiochus Soter* King of *Syria* and *Asia*, dying, *Antiochus* his son called *Theos*, succeeded him, betwixt whom and *Ptolomee Philadelphus* there were divers and great battels, but at length an end was put hereunto by a marriage betwixt *Antiochus* and *Berenice*, *Ptolomees* daughter: of this see *Dan. 11. 6.* and how little this availed for the making of a firme peace. For as *Jerom* upon that place hath it, he did upon the taking of *Berenice*, put down *Laodice*, whom he had before into the place of a Concubine, but afterwards being overcome with her love, he took her again, yet she fearing him for his inconstancy, provided poison to be given unto him by some of his ministers, and so he dyed. For the Roman matters after *Drausus* his departure *Amilcar* fortified *Drepanum*, and least it should be an advantage to the Romans, overthrew the City *Ericonum*, and subdued almost all *Sicily*, but he was stoppt in these his proceedings by *Florus*, and in a short time all *Sicily* almost becoming subject to the Romans, they now feare not to make war against *Carthage* it selfe. Wherefore they set forth towards *Africa*, with a Navy of 330 ships, under the conduct of *Attilius* and *Manlius* Consuls, and the Carthaginians came out to meete them with 350 under *Amilcar* and *Hanno*. When the two Navies were met, they fought a long time with great courage on both sides, but at length the Romans having lost 24 ships, and 30 on the Carthaginians part being drowned, *Amilcar* fled, and 65 ships more came in to the power of the Romans, who being animated by this victory, when they had repaired their Navy, went onto the Carthaginians Territories. Comming to their coast, there was a City called *Clypea*, which they first set upon and tooke, and after that many Towns and Castles, and many prisoners, whom they at their return caryed to *Rome*, being 27000, when they had won *Clypea*, they sent home to the Senate to certifie what they had done, and to know their further pleasure. The Senate willed one of the Consuls, *Attilius Regulus* to stay still with a competent army, and *Manlius* to return to *Rome*, which was done accordingly. The power remayning was 15000 foot and 500 horse, and 40 ships, the rest returned with *Manlius Regulus*, with these fought against all the forces of the Carthaginians, under their three Captains *Hannibal*, *Hafdrubal* and *Bostroatus*, and overcame them killing 18000 of their men, taking 5000, eight Elephants, and 73 Cities or Towns, so *Entropius*. Approaching then to *Carthage*, because he thought, that he should not take it, during the time of his Consulship, and that his successor should have the glory of it, hee delayed the time about a treaty concerning peace, but his terms were so hard, that it was to no effect. But whilst hee being puffed up with his victories, (for he wrote boasting to *Rome*, that hee had made the Carthaginians to shut up their gates for fear) and look for no enemy to make head against him, behold *Xanthippus* a *Lacedemonian* hired by the Carthaginians, being come to the City, drew out theirs and his own fears, and gave *Regulus* battell where he thought the ground fittest for the Elephants, and first by their means having overthrown the Roman horsemen, and slain many of them he prevailed also against their whole army, and took *Regulus* prisoner, and 500 others, *Entropius* sayth, that there escaped not above 2000 of the Romans, that were in *Regulus* his Army: But the Carthaginians requited *Xanthippus* ill, by putting him into a leaking ship when he returned to *Greece*, being outwardly pitched over, that he might be drowned by the way, being willing that he should perish, lest he should carry away the glory of that victory. But he espying their deceit, went into another ship, and so returned. But this their grosse ingratitude went not long unpunished. For the Romans hearing what had happened, immediately prepared and sent out a great Navy of 350 ships against the Carthaginians, and they with 200 under *Amilcar*, went to meete with them, although with ill successe. For they were soone put to flight by the Romans, and 114 of them taken. Then the Romans bending their course homeward again to triumph for this victory, met with a Tempest which wracked and drowned almost all their ships, even 284. The Carthaginians hearing of this great destruction of the Romans, tooke heart again, and sent out *Hafdrubal* with 300 ships, and 160 Elephants into *Sicily*, who tooke *Agri-genium* and burnt it. The Romans so soon as they could repair their Navy, by building 120 new ships, joyning them to those that escaped the former ship-

*Antiochus*  
*Theos.*

*Zonaras.*

*Eutropius.*

Pride for vi-  
ctories hath a  
fall.

Ingratitude  
punisheth.

A Triumph  
prevented.  
*Orosius.*

shipwrack hattered with them being: 200 to *Sicily*, where they besieged and tooke *Panormus* the chiefe City of the Carthaginians in all *Sicily*, and many other Cities yielded unto them. But passing from thence into *Africa*, they were repul- sed, and having stickt a time in the quicksands, when they got off again they re- turned to *Panormus*, but at the very comming thither such a tempest arose, as cau- sed 150 of their ships to perish. Thus these great conquerours had their Forces sundry times sore shattered and broken, wherefore the newes hereof comming to the Senate, they supposing that those which went with their ships had not skill enough, made a Decree that thenceforth they would keepe no more but 60 ships to defend the coast of *Italy*, and so they ceased for a time from their Sea fights.

Funiculus

*Annorum* 3695, *Eleazar* the High-Priest being dead, *Manasseh* was High- Priest 27 years. And after *Mattathias Asarmahat* was Prince of the Jews nine years, then *Artaxad Nagid* 10 years, and after him *Hagajeli* 8 years, then *Masorb Nahum* 7 years, in whose fourth yeare *Manasseh* begun. But for any thing done more touching the Jews all *Manasseh* his time, no remembrance is made by any writer.

Orosius.

Zonaras.

The con-  
science of an  
oath in an  
Heathen.

To return to the Romans, they having by reason of their late great losses at sea, forborne to doe any thing against the Carthaginians two yeares, the Cartha- ginians now thinking them fearfull and unable, sent forth *Hafdruball* with an Army of 30000 horse and foot, and 130 Elephants, who came to *Panormus* in *Sicily*, where *Metellus* the Consul was, and without any hinderance on the Ro- mans part, approached neere the City. But there without in the ditches, men being placed with darts and arrows, galled the Elephants, in whom their greatest trust lay, so as that partly by the wounds received from them, and partly from those upon the walls, they were turned into a fury, and killed many of their own men, and disordered their Army. This being by *Metellus* perceived, he present- ly came out of the City with his men, and slue and put to flight the whole Army of the Carthaginians, some of the Elephants also were slain, and above 100 taken and sent to *Rome*. The number of Carthaginians slain is sayd to have been 20000, but to be revenged upon their Generall *Hafdruball*, they condemned and hanged him. Then they sent *Attilius Regulus*, whom they had kept prisoner five years together with other Embassadors to *Rome* to sue for peace and the exchange of prisoners, swearing him first, if he prevailed not, to return to *Carthage* again. He therefore having done his embassy, and being called into the Senate, to which he would not goe without the other Embassadors leave, sayd unto the Senatours, that it was not for the profit of their Common-wealth to make peace, seeing they were so weakned by the destruction which was lately made by the Romans amongst them, that they were not able any longer to withstand their force, and as for changing of prisoners, there was no reason they should harken to that, seeing they had many, but the Carthaginians no more but him an old man, and a few others. And when notwithstanding that which he sayd, he saw the Senate inclining for his sake to agree upon a change of prisoners, he told them that he had drunke poyson, and therefore could not live long, and so at his own importunity being permitted, he returned to *Carthage*, and was put to a most cruell death, by being set in a narrow vessell full of pricks most sharpe on all parts whereby he was compelled continually to stand upright, and so dyed for want of sleepe. The Romans so soone as they heard of it, delivered the chiefe of *Carthage* whom they had prisoners there into the hands of *Regulus* his sonnes, who put them likewise to a cruell and tormenting death.

Peace offered  
and refused  
succeeds ill to  
the Romans.

These things being done, the Romans prepare a great Navy again of 200 ships, and send with them their two Consuls into *Sicily*, and there they besieging *Leli- bens*, which was a strong City with walls, ditches and towres, were manfully re- pulsed by *Annibal* the son of *Hamilcar*, who was sent with 4000 Carthaginians to defend it. Wherefore the Romans prepared for a longer siege, which being heard at *Rome*, another new Consul *P. Claudius* was sent with a supply of 10000 more, who came to *Drepanum* by the way, thinking to oppresse *Aderbal* that kept the City unawares. But he seeing the enemies comming, although unexpe- ctedly

etedly, took courage to fight against them, and suddenly having exhorted his men to fight courageously set upon them, which *Claudius* seeing, who lookt for no resisting but yielding, he being much dismayed caused his navy to turn back, but the *Carthaginians* being nimble and more expert at Sea-fights, and knowing the place better soon slue and took many of them, and 93 of their ships, *Claudius* escaping with only 30 ships. *Diodorus* speaks of more then 100 ships taken, and yet there were but 90 *Carthaginian*, and sayth, that in this battell 8000 *Romans* were slain, and 20000 taken prisoners, but not one *Carthaginian* slain and few wounded, which purchased great glory to *Adherbal* amongst the *Carthaginians*, and much hatred against *Claudius* amongst the *Romans* so that hee was adjudged to death. *Florus* sayth, that *Claudius* had in contempt of a divination by chickens let out of a cave, that would not eat, bidden them to be cast into the Sea, saying, if they will not eat, I will make them drink. But it was noted, that in the same place his Navy was overthrow, and so he had sorrow for his prophane mirth, as it was by those heathens accounted. In the mean season, whilst *Junius* was bringing provision by Sea to the *Roman* army, which besieged *Lelibens*, *Adherbal* sent a way *Cathalon* with 30 ships to the *Lelibeian* coast, adding also thereunto 70 more, which came from *Carthage*. This bred great troubles to the *Romans*: for now the *Questors*, who were sent before by *Junius*, being neer the Coast were chased away by *Cathalon*, fleeing to land in another place, and at the hearing of this tumult, the Governour of *Lelibens* came forth with his army upon the *Roman* besiegers, and overthrew them, and after this *Junius* the Consul coming on with the rest of his Navy, not knowing what had hapned, was also made to flee desperately to a dangerous part of the Sea, where the *Carthaginians* durst not follow, but there they were so shattered amongst the rocks, that they all perished, that is, the ships with their provision, but *Junius* by reason of the shoate being neere escaped and came to *Syracuse*, and so did most of his men. Then bethinking himself, what course to take to redeem his credit he got *Eryce* in *Sicily* by treachery, whereupon hot Wars arose between the *Romans* and *Carthaginians* divers yeeres, but no notable exploit was done on eyther side all that time, the *Romans* since their great losses at Sea wanting a Navy.

In this interim *Ptolomee Philadelphus* dyed, when he had reigned 40 yeeres, and soon after *Antiochus Theos*, King of *Syria* and *Asia* by poyson; as was sayd before. In the Kingdom of *Egypt*, *Ptolomee Euergetes* succeeded his father, and in *Syria* *Seleucus Callinicus* obtained the Kingdom, who was the son of *Laodice* his wife, which had poysoned him. He being King by the instigation of his mother put *Berenice* and her son to death, that he might reign the more securely. The manner was thus, she fled with her son into *Daphne* in the Suburbs of *Antioch* of *Syria*, and took sanctuary in *Apollo* his Temple. But being by *Seleucus* besieged there many came to ayd her, and her brother the King of *Egypt* also prepared a great power to help her, but when *Seleucus* could not by force, he took her by policy and slue both her and her son before that *Ptolomee* could come. To be revenged for this murder *Ptolomee* coming into *Syria*, drew many of *Seleucus* his subjects to take part with him through a detestation of that his wicked deed and his mothers; for they hated them for their cruell murders. Then hee took *Laodice* and put her to death, and subdued a great part of *Syria*, and invaded *Babylon*, yea, *Jerom* commenting upon that part of *Daniel* where this is prophesied of, sayth, that hee took also *Silicia*, and carryed away into *Egypt* at his return 40000 talents of gold and precious vessels, and 2500 Images, which had been formerly carryed out of *Egypt* by *Cambyses*, when hee took *Egypt*, for which the *Egyptians* gave him the surname of *Euergetes*, or Benefaetour. And had it not been for the news of dissensions arising at home, which came unto him, causing his return, hee would have spoyled *Seleucus* of all his Kingdom, so just are Gods judgments even amongst the Heathens for cruelty and murder. For the *Jews* matters, *Manasse* the high-priest dying about the time of *Philadelphus* his death, a new high-priest succeeded called *Simon Justus*, who lived after this 28 yeeres, so *Eusebius*, but *Josephus* placeth *Onias*, the son of *Simon Justus* next unto *Manasse*, saying, that hee was pusillanimous and covetous, inso much that hee would not part with tribute to

Ptole-

*Diodorus.**Florus.*A contemner  
of Divinations*Eutropius.**Ptol. Philadel-*  
*phus* dyes.  
*Antiochus*  
*Theos* dyes.*Iuliane.*Murther re-  
venged.

Anno Mundi

3722.

*Eusebius**chron.**Josephus, antiq.*

lib. 12. c. 3.



*Ptolomee Energetes* being now by the conquest of *Syria* become Lord of *Juda* a also. But *Ptolomee* sent unto him to threaten him, if he paid it not, to divide his Countrey amongst his Souldiers, and to bring in new colonyes. And when *Onias* was not moved by all this, but neglected the message, come what would come, there was one *Joseph* his sisters son by *Tobias*, that was much grieved at it, and therefore expostulated with his Uncle about it, and desired him if he were moved so much at parting with the money, to goe to the King, and to get part of it remitted. But he refusing so to doe, he with his leave, undertooke the Embassage, and having first comforted the people, and entertained the Kings Embassadour, and given him precious gifts, whereby his affection was much moved towards *Joseph*, followed after him into *Egypt*. The King being before his coming stirred up by the good report of the Embassadour, to a desire to see him, entertained him very courteously when he came, bidding him to come up into the chariot. Then the Embassadour being present, began to accuse *Onias* of great neglect, but *Joseph* answered that he was an old man, and old men and children had oft times mindes alike, but sayth he, we young men will not be wanting to doe our duty, so that there should be any just cause to complain. With this the King was so moved in his affection towards him, that he was lodged in his Pallace, and eat bread before him. Now it happened so, that Tributes at this time were brought in from *Calefryia*, *Phenicia*, *Juda* a and *Samaria*, unto 8000 Talents, but *Joseph* saying, that they had consented together to deceive the King, for theremight twice so much be raised in those Countreys, and he would undertake to doe it, the King asked him what surety he would put in to doe so, and he answering, good and honest persons, even the King and the Queen, which should be sureties to one another for him, the King laughed, and without sureties committed the gathering of Tributes to him. Then he desiring had 2000 horsemen allowed him, and coming to *Askelon*, where they detided him, he tooke and put to death 20 of the chiefe, taking their goods to the value of 1000 Talents, and sent them to the King. Others being warned by their example, opened their gates unto him, and so he gathered very much money, which he sent to the King and Queen, and great gifts to divers about the Court, whereby he got himselfe many freinds. And so he lived 22 years in great honour and reputation, in which time he begat seven sonnes of one wife, and one called *Hircanus*, of his brothers daughter, whom he tooke to wife upon this occasion. Being at *Alexandria*, where he saw a faire woman at a feast, come up to dance before the King, he was taken with the love of her: but because shee was an alienigena, and so it was unlawfull for him to marry her, he dealt with his brother, who had a daughter there marriageable, by some means to procure him the enjoyment of that dancer, he promised to doe his best, but preparing his own daughter brought her to his bed, and so he lay with her, and having done so divers times, and being more inflamed with love towards her, he complained to his brother, that he knew not how to get his affection off from this woman, then he sayd, that he should not need, for hee might have her to his wife, being his daughter. *Joseph* being glad to heare this marryed her, and the son *Hircanus*, whom hee had by her in wisdom excelled all his brethren. Therefore his father having tryed him and them, when he was but thirteen years old, acknowledged him his only genuine son. Now he tryed them thus, hee sent them to, bee taught by skilfull Masters, but after much time finding, that they profited not, hee gathered, that they wanted wit: then hee sent *Hircanus* with 300 yoke of Oxen as far off to plow and sow, but secretly withdrew the leather thongs, wherewith they should be tyed together. The husbandmen, that went with him missing these would have had him sent one home to his father to fetch them, but he loth to lose so much time would not, but caused ten Oxen to be killed, and of their hides thongs to be made, and with the flesh he fed the men. This his father hearing applauded his wit and loved him above all the rest, for which they hated him and sought his death. Unto this *Joseph Fancius* reckoneth 60 years, but *Josephus* speaks only of 22 years, in which hee continued Tribute-gatherer to the King of *Egypt*, and sayth, that his Uncle *Onias* the High-priest dyed about the same time that he dyed, his son *Simon* succeeding him, and that after his

ibid. 112  
Fancius.

ibid. 112  
Fancius.

his death *Ioseph* sons sought the life of *Hircanus*, but he leaving *Ierusalem* dwelt beyond the River *Iordan*, where hee fortified himselfe and made daily excursions upon the *Arabians*, and having lived thus seven years, till the King of *Egypt* was dead, and *Seleucus* the King of *Syria* also, whom *Antiochus Epiphanus* succeeded, he fearing his power, because he had sroyled the *Arabians*, slue him selfe, and so all his possessions came into the hands of *Antiochus Epiphanes*. Hitherto *Iosephus*.

To return to *Seleucus* the King of *Syria*, when he lost so much of his Kingdom by *Ptolomee*, the *Parthians* also revolted from him, and set up a King of their own called *Arsace*, from whom all the Kings of *Parthia* since have had their names. After that *Ptolomee* was returned into *Egypt*, *Seleucus* prepared him a great Navy to bring those Cities again to his obedience, which had revolted from him to *Ptolomee*, but a tempest arising they were all broken, and his men for the most part drowned, which is to be noted, because he had formerly murdered *Berenice* and her sonne, whose innocent blood cryed for revenge. But the people who had false from him, after they saw him thus punished, did voluntarily taking compassion upon his misery, submit themselves again unto him: But little joy had he of this, for he now meditating revenge upon *Ptolomee*, prepared an Army to fight against him, but was soon overcome and made to flee into *Antioch* the chiefe City of his Kingdom full of fear. From thence he wrote letters to his brother *Antiochus*, desiring his aid against *Ptolomee*, and offering him all *Asia* within the mountains of *Taurus* for his help. *Antiochus* hereupon, although he were but 14 years old, immediately began to think with himselfe, how he might get his brothers whole Kingdom from him, and therefore hiring many French men, he instead of helping, made war against his brother, having from hence the name of *Hierax* or *Hanke*. In that battell *Antiochus* prevailed, then the French thinking *Seleucus* to be slain, sought to kill *Antiochus* also, that they might more freely pillage the Countrey, but he perceiving it sent them away, giving much gold unto them. Of this dissention *Enmenes* the King of *Bythinia* taking advantage came against *Antiochus* and overcame him, and so possessed a great part of *Syria*, but the two brothers still seeking the destruction of one another, fought another battell, wherein *Antiochus* was overcome, and fled first to his father in law *Artimenes* King of *Cappadocia*, and when he could not be safe there, he went and yielded himselfe to *Ptolomee Energetes*, who put him in safe custody: but he by the help of an vvhore escaping, vvas slain by robbers as he fled avway. And *Seleucus* his brother, vvhhen he had lived obscurely 20 years King, having lost his Kingdom by falling off his horse, dyed about the same time. Thus both he that perfidiously hauked after his brothers Kingdom, and his brother that feared not to reign the more securely to imbrow his hands in innocent blood, had their reward for a warning to all others.

To return again to the *Romans*, they having hitherto wanted a Navy, since the great losse sustained by *Junius*, now after divers yeers took heart to prepare one and to set to Sea again, the first occasion whereof was the revolt of certain French men from the *Carthaginians* for their ill usage of them, to the *Romans*, who all so betrayed a Garrison unto them, committed to their custody. For to some ships thus obtained, and some of private Citizens they added many more. And now first they hired foreigners also to serve in their Wars, which they never did before, when all their publike treasure was spent in making ships, private persons at their own cost made some one, some two and some more *Quinqueremes*, after the *Carthaginian* manner, conditioning, if they had good successe, to be repaid their charges again. Thus their Navy became 200, according to some 300, according to others, many more, when it was ready, *Posthumus* being Consul was held by the High-priest *Metellus*, because he was also a *Flamen* of *Mars*, to attend upon the sacrifices, so that hee could not go out with it. Wherefore two *Prators* were made, which might go forth, the one with the Tribune to war, and the other remain at home with the other Tribune to govern the City, and therefore after this there never went out two Tribunes to War together any more. Pretors being made, *Valerius* one of them went with *Carulus* a Tribune, taking this whole

Apian.

Murtherous  
Seleucus judg-  
ed.  
Infin.

Antiochus Hierax.

Perfidie pun-  
isht.

Navy with them into *Sicilia*, where they first set upon *Drepana*, and when they had battered the walls, and almost taken it, *Catulus* was wounded in the thigh, being with much adoe, carryed out of the fight. The Carthaginians hearing of the Romans comming forth again with a Navy, prepared theirs without delay, consistting of 250 ships, wherein they also carryed great store of provision, thinking therewith to victuall *Eryce*, and then the ships being lightened to fight with the Roman Navy. But *Catulus* fearing this, prepared to encounter with them, whilst they were heaue with their loading, and did so, and prevailed so far against them, that he sunke and tooke most of them, and *Hanno* the Generall of the Carthaginians fleeing back to *Carthage* with a few ships, was at his return taken and hanged up. The Carthaginians having their Forces thus broken, sent an Embassage to the Tribune, suing for peace. This he granted, being also sore shaken in his Forces by this fight, but his conditions were these. *The Carthaginians wholly to leave Sicily. They must make no war with Hiero. They must not arme against the Syracusians. They must restore all Captains of the Romans gratis. They must pay 2200 Talents to the Romans in 20 years.* But the Senate being consulted with, ten Embassadors were sent, who added that they should pay 1200 talents more soithwith, and 2200 before mentioned in 10 years, and leave all the parts between *Italy* and *Sicily*. Thus sayth *Polybius*, the warre which had lasted 24 years between the *Romans* and *Carthaginians*, had an end. But yet neyther were the *Carthaginians* free from war after this, nor yet the *Romans*. For the *Carthaginians* were vvasht with a civill vvar against their stipendaries, vvho being dismissed by *Hamilcar*, and not payd as he appoynted, that they might return every one to his own home, made an head, and fought against the *Carthaginians* many bloody battells, and this was called the *Lybian War*, vvwhich according to some lasted three years, according to others foure, in all vvwhich time the calamities suffered by the *Carthaginians* were very great, but at length the stipendaries were overcome by *Hamilcar*, and fled avway into *Sardinia*. During the time of this *Lybian Warre*, some of the *Romans* brought provision over to the stipendaries, but they were by the *Carthaginians* beaten at Sea, and their laded ships taken, and vvith them 500 men, vvho were put in prison. This vvvas at the first taken ill by the Senate, but afterwards upon an Embassage sent by the *Carthaginians*, all men were prohibited carrying any more provision to the stipendaries, but allowed to carry vvhat they vvould to the *Carthaginians*, and they sent home all the *Carthaginian* prisoners also, vvhom they had taken at the *Sicilian Warre*. The *Romans* vv whilst the *Carthaginians* had civill vvvars vvith their stipendaries, had a short vvar vvith the *Falisci*, a rich people then in *Italy*, because they had abused a Tribune, a Tribune of the people. But the Consuls going both to fight against them, ended it vvithin six days, slaying of the *Falisci* 1500 men, punishing them vvith the losse of halfe their land, and razing their City. And then first vvvas the gate of *Ianus* shut, in token of the cessation of vvvars, but the next yeare it vvvas opened again. Novv *Numa Pompilius* vvvas the second King of the *Romans* after *Romulus*, *Anno Mundi* 3251, and this shutting of the Gate of *Ianus* his Temple vvvas, *Anno* 3727, that is, 476 yeares after, vvwhereby we may see both vvhat a long time the *Romans* were in grooving to this greatness, and vvhat an unquiet and turbulent Nation they have alvvays been since *Romulus* their first King, from vv whom they take their name, who was both before his reigne, and all the time thereof a great warriour. Before him, *Italy* was called the Kingdom of the Latines, being first founded by *Kneas* a Trojan, who came from *Troy* after the destruction thereof, to *Latinius* a King here, whom *Fuuccius* calls his father in law, *Anno Mundi* 2786, and therefore after his name it was called *Latium*. In this Kingdom reigned *Eneas* three years, and after him his sonne *Ascanius*, and after him others to the number of 15, of whom *Amulius Silvius* was the last. For he having a brother called *Numitor*, that had one only daughter, to whom of right the Kingdom belonged, as being his elder, expelled him from the Kingdom, and that there might be no hope of issue by his daughter, he made of her a veltall virgin. But shee *Anno* 27 of his reigne, lost her virginity, and brought forth two children at a birth, called *Romulus* and *Remus*,  
for

Polybius.

Polybius.  
Diodorus.

Plutarch.

The Latines.  
Fuuccius



for which shee was buried alive, as the manner was, but her two children were exposed upon the banks of the River *Tyber*, and being found by *Fanstulus* the Kings cowheard, they were brought home to his wife, whom the neighbours for her rapacity called *Lupa*. shee also being beautifull playd the whore for gain, and therefore from her to this day, the Stews are called *Lupanaria*. When these youths were but 17 years of age, they tooke Armes, and having gathered together a company of shepherds and robbers, they fought against *Amulius*, and having slain him, restored their Grandfather *Numitor* to his Kingdom. Then they built *Rome*, and after *Numitor*, *Romulus* reigned there 37 years, subduing divers peoples about, for which he triumphed thrice. *Numa Pompilius* succeeded him, and reigned in great peace 43 yeares, till that he dyed with age. He was a most vertuous and moderate King all his dayes, giving himselfe wholly to sacred busineses, and to promote husbandry whereby sustenance might come in for the feeding of the people after him. *Tullus Hostilius* was the third King of the Romans 32 yeares, being at the last burnt with all his family in his own house falling on fire. *Ancus Martius* the fourth King 34 yeares. *Tarquinius Priscus* the fifth King, 38 yeares. *Servius Tullus* the sixth, who subdued *Heitruia* 44 yeares, and then was slain by *Tarquinius Superbus*, and he became the seventh and last King 25 yeares. From thence forward the City was governed by Consuls from Anno 245 of the Cities building, to 346. From thence *Tribuni Mil.* ruled untill Anno 388. From thence the government returned again to Consuls, untill Anno 707, at which time *Julius Caesar* became Emperour. Questors were ordained as before is sayd, in the time of Consuls, and Dictatours were before Emperours.

To return to the history of the *Romans* and *Carthaginians*, the stipendaries that escaped in the *Lybian* Wars, fled to *Sardinia*, and invited the *Romans* thither to their ayde. They being willing to take any opportunity to enlarge their Empire, raysed forces and went to *Sardinia*. The *Carthaginians* under whom *Sardinia* had hitherto been, fearing, after that they had been so much waisted with Civill Wars, to encounter again with so potent an enemy, although manifest wrong were here in offered unto them, yielded them *Sardinia*, and to pay moreover 1200 talents to continue their peace. But they sent out *Hamilcar* into *Spain* to subdue those parts, beginning also to revolt from them, who took with him his son *Hannibal* being but nine years old, and made him sweare alwayes to be an enemy to the *Romans*. In *Spain* *Hamilcar* having prospered nine yeares, at length was put so hard to it by King *Otiffen*, at the siege of the City *Helsce*, that he was forced to take into a River and was drowned there. Then *Hasdrubal* his son in law succeeded him, and having subdued 12 Cities in *Spain*, he built a City there by the Sea coast, and called it *Carthage*, but when hee also had fulfilled nine yeares, hee perished by poyson treacherously given unto him by a familiar friend. All this while the *Carthaginians* enjoyed peace with the *Romans*, who were glad to renew it by reason of the *French*, of whom they were continually affraid. For they made great preparations against them, and therefore they were now busied altogether in preparing to resist them. At length the *Romans* had certain news of their coming beyond the *Alpes* by *Heitruia*, at which both *Rome* and all *Italy* was terrified. For they had answer from their South-layers, that the *French* and the *Grecians* should passe the City, whereupon they took a *French* man and woman, and a *Grecian* man and woman, and buried them alive in the *Boian* Market, thus seeking to fulfill the prophesie. But yet they could not but feare greatly, and send to the *Venetians* for ayd and to other peoples neer the *French*, by reason whereof the *French* came but with 50000 foot and 20000 horse, the rest of their army being left to oppose the *Venetians* and others, if they should attempt any thing against their Countrey in their absence. But the *Romans* went forth with all the power that they could make in *Rome* and in all *Italy*, neyther old men, nor Priests being spared. So there were of their whole forces 700000 according to some, 800000 according to others, whereof part went to *Ariminum*, under *L. Emilius* Consul, part to *Heitruia* with a Pretor, and part to *Sardinia* with *Attilius* the other Consul. Those that went to *Heitruia* with the Pretor, came first to the enemy towards night being 50000 foot and 4000 horse. The *French* in policy caused their

Zonaras.

foot to march away in the night, commanding their horse to follow them in the morning. The *Romans* when it was day light seeing none but horsemen set upon them, and as they went away pursued them. But when they were come to their footmen, they altogether fell so fiercely upon the *Romans*, that they slue of them 6000, and pursued the rest unto a certain hill to which they fled. But in the night following, hearing of another army that was coming against them, they consulted about going away with the huge prey, which they had already taken without staying at this time to fight any more. For the Consul *Emilius* was now come out of *Ariminum* to help the Pretour with his company upon the hill. Hee therefore finding, that the *French* were gone, pursued them, but whilst they were fleeing before him, behold the other Consul *Attilius* came also with his army out of *Sardinia*, and having learned by some fore-runners of the *French* army, whom he took, that the *French* were now inclosed betwixt his and *Emilius* his army, he set so hastily upon them that hee was slain, yet the battell in time went against the *French*, who fought most valiantly for their lives, and there were slain of them 40000, and 10000 taken prisoners, whereby the *Romans* were delivered from all their fear of them.

To return again to the Kingdom of Syria, *Seleucus Calin*: and *Hierax* his brother being dead, *Seleucus Cerannus* succeeded in that Kingdom, being son to *Seleucus Celimachus*. And finding that *Attalus* King of *Pergamus* had taken away a great part of his fathers kingdom as far as the mountaine *Taurus*, hee first prepares to fight against him, joyning with him *Acheus* a Prince, his kinsman, but when he had with him, and a great army proceeded as far as the *Syd* mountain, he before any battell fought perished by poyson. *Acheus* his kinsman took and executed the traitours, and behaved himself so in managing this War alone, that he recovered again that part of *Asia* from *Attalus*, and when the people would have had him for their king being moved by his great wisdom and valour, hee was so far from ambition, that hee refused it, and kept it for the other son of *Seleucus Calin*: being yet very young, called *Antiochus Magnus*. And being by him set over those parts he was faithfull unto him for the space of two years. But then partly being prickt with ambition for his good successe, for he had driven King *Attalus* into his City *Pergamus*, taking all the Countrey home to *Pergamus* from him, and partly by the instigation of others, hee tooke upon him to be King. *Antiochus* hearing of this, and being yet but a youth, he was advised by *Epigenes* the chief Captain of his army to take his forces, and in person to go and fight against his rebels: but *Hermias*, the Governour of the Kingdom of Syria under the King, being a wicked and cruell man, and hating greatly *Epigenes*, cryed out against him, as seeking to draw him forth with a few to the hazarding of his life, and perswaded him rather to bend his forces against *Ptolomee* to be revenged for the wrongs done to his father, and to recover from him that part of Syria which he had taken away. And for *Acheus* he devised a letter, as if it had been by him written to the King, wherein he certified him, that *Ptolomee* had sought to move him to take the Crown upon him, promising great ayd of men, money and ships. Hereby the young King coming to a better opinion of *Acheus* and his complices followed the counsell of *Hermias*, and prepared to goe against *Ptolomee*. But one *Molon*, who together with a brother of his, had conspired with *Acheus* fighting against the Kings Captains in those parts, overcame them, and tooke certain Cities, of which *Antiochus* being advertised, he thought to desist from his enterprize against *Ptolomee*, and to goe in person against his rebels. But *Hermias* again perswaded him that it was the unskilfulness of the other Captains which caused their overthrow, and therefore to send another more expert against them, and hold on in his way against *Ptolomee*, saying, that it was not fit for a King in person to goe against Captains, but against a King. But when a new Captain was sent, he at the first encounter was also slain. Then the King consulted again with his Officers, and resolved to goe in person against the rebels, *Hermias* also being forced to yeild unto it. But when they were upon the way money failed to pay the Souldiers, at which the King being much troubled, *Hermias* offered to supply him, if so be that he would send away *Epigenes*, because

Void of ambi-  
tion.

Polybius.

Counterfeit  
Letters.

he sayd, they two should never agree. To this the King, though very unwilling, consented, and charging *Epigenes* to stay in *Apamea*, where they then were, he himselfe with *Hermias* and his Army being now payd, advancing forward, *Hermias* set a trap for *Epigenes*, by *Alexis* the keeper of the Tower of *Apamea*, whom he corrupted by gifts, so that he wrote Letters as comming from *Molon* to *Epigenes*, and procured a servant of his to put them secretly amongst other writings of his Masters. Then he challenged *Epigenes* for receiving Letters from the Rebels, but he denying it, *Alexis* sought amongst his papers, whereby he convinced him, and so he was executed. The King came to *Antioch*, and having wintered there, in the spring he went against the Rebels, till he came neere unto them. *Molons* forces having begun to skirmish with his, he presently fearing the revolt of his Souldiers to their King, retired five miles back with his Army, and in the night attempted to set upon the Kings unawares. But this project not succeeding, because it was discovered, he was forced next day to fight with the King, but in the fight the left wing turning to the King, he despaired and slue himselfe, and so did many more of his complices. And this was a common remedy in those dayes to men that were in a desperate condition. For *Cleomenes* also the King of the Spartans, together with 13 others with him, when they were in danger in *Egypt* to be taken by their enemies, and saw no way to escape, did the like. *Antiochus* joyfull of this successe, tooke the spoyle, and pardoned the common Souldiers. Then he sent to *Achens* to challenge him for his treachery, but because he had a greater desire to recover *Syria* out of the hands of the King of *Egypt*, he deferred to goe against him, and turned to make this recovery. But by the way I cannot omit the just judgement of God upon *Hermias*, that out of his hatred against *Epigenes*, had procured his death most treacherously, as hath been before shewed. *Apollonides* the Kings Physician being deare unto him, fearing least he might sometime be served by him, as *Epigenes* had been, upon a time told the King, that he had need looke to himselfe, least by the treachery of *Hermias*, both he and his freinds should be brought to destruction, telling him how he had dealt with his freind *Epigenes*. The King confessed that he hated him, and therefore tooke his Physicians counsell to feine himselfe sick for a time, that his Princes might withdraw, and onely one by one take their turns to come and visit him. When *Hermias* came, it was so ordered, that the Physicians commanded the King to walke out to take the aire, *Hermias* went with him, and the King after a while withdrew himselfe as weary: whilst *Hermias* waited his comming out again, he was suddainly dispatched by the Kings attendants, being thereunto before appoynted, and when his death was heard of, so great was the peoples hatred commonly against him, that the women fell upon his wife, and their children upon his children, and stoned them to death. To return to *Antiochus* his expedition to recover his Kingdome of *Syria* from the King of *Egypt*. *Ptolomee Energetes* was dead, and *Ptolomee Philopator* was King, invading, as *Iustin* sayth, the Kingdom by making away both his father and mother, for which cause hee was per antiphrasin called *Philopator*, a lover of his father. But *Polybius* sayth, that *Ptolomee Energetes* dyed of his naturall death, and *Philopator* succeeding gave himselfe to nothing but to luxury and sensuality, having no regard to the affairs of the Kingdom, but committing them to others. Wherefore *Antiochus* having great advantage given him hereby goeth to War first against *Hyppodromus* in *Syria*, which he took partly by force, and partly by rewards and fair promises drawing some of the chiefe to his side. From thence he was invited by letters from *Theodoros* a Captain of *Ptolomee*, who was discontented at him, and meditated revenge, to come to *Peolaminis*, and had it soon delivered to him, and after that *Tyrus* and many other Cities. *Ptolomee* therefore leaving his pleasure gathereth a great Army of 70000 foot, and 4000 horse, and many Elephants, and *Antiochus* with the like forces came to fight against him neare the City *Raphias*, upon the borders of *Syria*. Here many being slain on both sides, the victory at length fell to *Ptolomee*. Wherefore *Antiochus* fearing, least being thus foiled by the Egyptians, and *Achens* also rebelling against him, hee should prove contemptible to his people, sought and made peace with *Ptolomee*, that he might bend

Counterfeit Letters destructive.

Selfe murders many.

Treachery revenged in the kind.  
The hatred of the people.*Iustin.**Polybius.*



Against pro-  
phaning the  
Temple gods  
judgments.

3 Machab.

The miracu-  
lous working  
of God for the  
saving of the  
Jews.

They that  
would save life  
lose it.

bend his forces against *Achem*, who was then at *Sardis*. He made a league also with the King of *Pergamus*, *Achem* his enemy, and then setting upon *Achem*, prevailed and slue him. *Ptolomee* in the mean season sacrificed to the gods for his victory, & coming to *Jerusalem* he also sacrificed there. But when he would have gone into the most Holy place, *Simon* the High-priest and the Elders besought him not to presume so to doe, because the Lord had streightly forbidden every man to enter in there except the High-priest, onely once in the yeare, yet he being nothing moved by their intreaties would enter, till that *Simon* having prayed unto God to keepe his house from being prophaned by the Gentiles; he was suddenly smitten with such feebleness, that they who attended upon him, thinking that he would presently have dyed, carried him away. Being removed to another place, and recovering his strength again, he raged against the Jews, for their keeping of him out of the Temple, as a great indignity offered unto him, and therefore he would make them either to alter their Religion, and to conforme to the *Egyptians*, or else destroy them all. Wherefore many for feare turned, but most refused, and by earnest prayer sought unto God to avert this great danger. Yet gathered together they were, and Elephants were prepared by drinking much wine, to stir them up to more fierceness to destroy them, and many people round about were gathered together to see the execution. But upon the day appoynted, *Ptolomee* was taken so with sleepe, that he arose not till late, and forgot what he had determined. But being put in minde of it by the Officers appoynted over this matter, he set the next day for the execution, and when that was come, he thought no more upon it, till that he was likewise stirred as before by his Officers, but then he reviled them and sayd, that the Jews were his most faithfull Subjects, and threatened those that spake against them. Yet after this againe he bent himselfe to destroy them, and caused his Elephants and men to be prepared, and upon a set day went forth with them towards *Jerusalem*, but the Jews humbling themselves and praying to God, two terrible Angels appeared against his Army, whereat both he and his company were all amazed, and stood still, not able to goe further, then the Elephants were turned back in a fury upon his men, and slue many of them. The King escaping this danger, turned most kinde unto the Jews, and feasted them seven dayes, and at their request gave them leave to proceed against them that in the time of danger had revolted from their Religion, and so many hundreds of them were put to death, and the Jews in remembrance of this deliverance, instituted a feast of 40 dayes to be kept by their posterity, from the 25 of *Pachon* to the 4 of *Epphus*.

To return now again to the Romans, after their great victory over the French, they sent forces to invade them in their own Countrey, and the *Insubrians* their neighbours, slaying many thousands of them. At length the French sued to the Consuls for peace; and when they could not prevail, they hired more Souldiers to the number of 30000, but being again overcome they yielded themselves to the Romans, and so an end was put to the French war.

Touching the *Carthaginian* affairs in *Spain*, *Hafdrubal* being dead, *Hannibal* although very young being the son of *Hamilear*, was by the *Carthaginians* made Generall, who presently began to be famous for his subduing of the *Olcads*, another rich Nation in *Spain*, within the river *Iberus*, where were Mines of Gold and Silver, from whence he proceeded against other parts beyond *Iberus*, and although he were most strongly opposed, yet he subdued them all. Then he lead his army being 150000 against the *Saguntines*: for whom because they were Confederates with the *Romans*, they sent Embassadors to declare so much to *Hannibal*, and therefore that he should desist from molesting them. But *Hannibal* not so much as giving them audience, battered the Walls of *Saguntum*, and at length wan it, but the desperate Citizens had first made fires in the City into which they cast all their Gold and Silver, and some themselves, so that the *Carthaginians* enjoyed no great prey, when they had taken it. The *Roman* Embassadors being thus slighted by *Hannibal*, went first into other parts of *Spain*, to move them to jyn with the *Romans* against the *Carthaginians* then into *France*, but in vain. Wherefore they returned to *Rome*, and having told of the destruction of the

SA-

*Saguntines*, the whole City was greatly moved at it, and grieved that they suffered their associates to perish, and sent no help unto them. Wherefore Embassadors were immediately sent away to *Carthage*, to complain of this wrong against their league, and to require *Hannibal* to be delivered unto them, or else to denounce War. The *Carthaginians* denied any wrong to have been done to the *Romans*, by the destruction of *Saguntum*, because it was not mentioned in the league. But the issue was, one of the Embassadors sayd, hee brought in his bosom both War and Peace, and bad them choose, whether they would have, they answered, War, and so preparation was made to a second *Carthaginian* War, which lasted many years. For *Hannibal* leaving another Governour, and part of his army in *Spain*, passed into *France* and having obtained licence to go through that Country with his army, he by most difficult journeys passed the *Alpes*, to the losse of half his men. Yet when he came to fight against the *Romans*, many of the *French* revolting to him, he at the first prevailed so, that *Scipio* their valiant Consul was grievously wounded and many slain, inso much that the night comming on, wherein there was a cessation from fighting, he removed away by stealth to a strong hold, to which when *Sempronius* the other Consul was come with a great Army, another fierce battell was fought, to the destruction of very many on both sides, but specially of the *Romans*, who were so beaten, that the whole City was put into a great feare. For the *Romans* being greedy to fight went on with speed against the *Carthaginians*, of whom *Hannibal* had placed 1000 horsemen, and 1000 foot in ambush, who came forth in the midst of the fight, and then the victory fell soon to the *Carthaginians*, but they lost almost all their Elephants, and many men, so that *Hannibal* had no great joy hereof. It seemed good then to the Senate to send *Cn. Scipio* into *Spain*, who overcame *Hanno* and tooke him prisoner, and partly by agreement and partly by force, tooke all to the River *Iberus*. And *Sempronius* was again sent against *Hannibal*, but nothing memorable was done more in *Italy*, till that *Flaminius* and *Servilius* were Consuls. Then *Flaminius* going out first to fight against *Hannibal*, was drawn by his policie into such a place, between high mountains and a marish before them, that they were by the *Carthaginians* on all parts comming upon them easily slain, unto 15000, and 10000 by force breaking through, were scattered about the Countrey by divers ways returning to *Rome*, and *Flaminius* himselfe was also slain. Then *Servilius* comming with 4000 to helpe his Colleague, not knowing what was done, was encountered by *Hannibals* brother, and put to flight, when he had lost most of his men in the fight. The Senate hearing of these things knew not what to doe, but they soon resolved to make *Qu. Fabius* Dictator, that he alone might raise Forces, and order all things for the best for the defence of the City, against which they feared that *Hannibal* would come next. *Fabius* then joyning to the Forces which *Servilius* had, two Legions more, some say foure, went with his Army to the *Picen* field, where *Hannibal* was wasting and spoyling the Countrey, wisely taking order, that in all places that were undefenced, the people should depart, and leave no provision to be gotten by *Hannibal*, even burning that which they could not carry away. So soone as hee was come neere to *Hannibal* he brought forth his forces to fight, but *Fabius* kept him together at a distance, still marching in open places, and being alwayes carefull about searching the wayes before he removed, lest his Souldiers should be circumvented. Yea, when the *Carthaginians* fired the fields in his sight, to provoke him to fight, yet he would not suffer his Souldiers to stir out of their Tents, inso much that *Minutius* chiefe Captain of the horse did openly blame him of cowardize, and so did many Commanders more, and even at *Rome* he was for his delaying much traduced. But he drove out the Sommer by such delays, whereby he got the name of *Cunctator*, and in winter was called home to *Rome*, *Minutius* being left with the whole Army alone. When he was gone, *Minutius* being provoked by *Hannibal*, fought with him, and slue 6000 of his men, but with the losse of 5000 of his own, yet hereby he came to be in such credit, that thenceforth the power was divided betwixt him and *Fabius*, wherefore *Fabius* returning again in the spring, divided all the horse and foot equally betwixt him and *Minutius*. This was no sooner done, but *Hannibal* comming again to provoke

Polybius.

*Cunctando re-  
sistuntur.*

Hannibals po-  
licie.

Hannibals po-  
licie.

Gold refused  
in want.

provoke to the fight, he with his forces went against him, and was brought by *Hannibals* policie into great danger, many of his men by ambushments being destroyed and his whole Army was then in danger of perishing, but that *Fabius* seeing it came in with his power and so saved them, slue many of the Carthaginians, and put *Hannibal* to flight. Hereupon *Mimnius* acknowledged the wisdom of *Fabius*, and called him his father and saviour, and abdicating the power committed to him, left all again to the Dictatours disposing. And *Hannibal* himselfe extolled *Fabius*, saying, that he had overcome *Mimnius*, but was by *Fabius* overcome, and that the cloud which hung so long in the aire, had now rained abundantly. But before this, when *Fabius* was gone to *Rome*, because he feared him for his wisdom, he sought to procure him envie, and so to be discharged of his office, by sparing his field which was in his way from spoiling. For by this means he thought it would be conceived that there was some confederacie betwixt them two: But *Fabius* wisely prevented this by selling the sayd field, and with the price thereof redeeming almost 300 Roman Captains, to his great praise and glory.

Marvellous also was the policy of *Hannibal*, for besides other stratagems of War, he having many *Italian* prisoners told them, that hee came northither to fight against them, sent for them and to set them at liberty from the *Roman* dominion, and so he sent them home gratis to move the minds of their Countrymen to incline towards him, and to revolt from the *Romans*. At this time the *Neopolitans* sent 40 dishes of Gold of great weight to *Rome*, because they were grown poor through these Wars: but thanks being returned, they took only one of them of least weight and let the rest go. And the like they did to those of *Vestus*, presenting them with the like treasure. Because they thought it not fit, that *Rome*, the Lady of the World should be beholding to any inferiours for any gifts.

After *Fabius*, who had done so worthily, great contention was amongst the *Romans*, about new choosing Magistrates. But *Varro* by the help of his friends was made Consul, and *L. Aemilius* his Colleague, the one rash and proud, who detracted from *Fabius*, the other grave and wise, to whom also *Fabius* gave wise counsell, instructing him about the manner of *Hannibals* fighting. These Consuls together with those of the last year marched with a great army of 80000 against *Hannibal*, whose forces were not much more then half so great. And at the first the *Romans* skirmishing with some of them that were gone out for booty, slue above 1000, not above 100 of them being slain, at which losse yet *Hannibal* was not much grieved, as thinking it would be an occasion to make his plot against the *Romans*, the better to take. He therefore caused his men to forsake their tents, as if they had run away and to hide themselves behinde the mountains, that if the *Romans* should come to take the spoyle, they might from thence be suddenly upon them and overcome them. *Varro* hearing of their departure would have presently gone with his army against their tents, but at that time he was stayd by *Aemilius*, who would needs first have certain horsemen sent out for more certain intelligence. *Hannibal* then seeing that his plot was discovered returned to his tents, and making fires removed again from thence in the night, leaving some few tents only standing, that the *Romans* being held with a suspition of treachery might be kept from pursuing him, whilst hee went into *Apulia*, to get prey for the sustenance of his army, being then in a great stright for want. The *Romans* after awhile perceiving, that he was gone indeed, pursued him and found him neer a Town called *Canna*, having pitcht his tents so, as that he had the advantage of the dust blown by the winde in the face of the enemy, and of the Sun dazeling their eyes. When they approached, he provoked them to fight by his *Numidian* horsemen, but that day *Aemilius* ruling, he would not begin to fight. The next day, *Varro* ruling, he without any consultation had with his Colleague prepares to fight, and so *Aemilius* must needs go with him. The battell was first begun by the horsemen, and the *Numidians* prevayled, then the foot joyned battle, and *Hannibals* army being ordered so, that it comes out on both sides with horns like the Moon, soon inclosed the *Romans*, and overcame and slue them to the number of above 40000, and 3000 were taken prisoners. *Aemilius* also being first wounded and refusing to flee

was



was slain, and the two Exconsuls, many Tribunes, &c. but *Varro* with his men fled. This was he, who a little before had brag'd, that if *Fabius* had been there still, *Hannibal* would always have stickt to the ribs of *Italy*, but he would overcome him the first day, that he should come to the sight of him. When *Varro* had gathered together 10000 of the scattered army to him to *Cannus*, he certified the Senate of the event. Then such feare came upon the whole City, as never did hitherto, for they thought that *Hannibal* would soone be at the gates of the City. And so indeed *Adherbal* one of the great Captains of the *Carthaginians* advised him to do, but when he refused, he told him, that he knew indeed, how to overcome, but not how to use the victory. The Senate then chose another Dictator *M. Junius*, and a new Generall of the Horse, *Sempronius*, who renewed the army with all diligence, and tooke spoils formerly gotten out of the Temples to buy 8000 slaves also for the War, choosing rather to use them, then to redeeme their captives, being by *Hannibal* offered: for they sayd, that they had no need of such men, as would be taken by the enemy, when they were armed, wherefore hee put the *Roman* captives to death, and dismissed their sociall helps gratis. The Dictator took up also 6000, who in divers places had been committed for great crimes, sparing their lives upon condition that they should go to this Warfare, and before they went there was according to their superstitious manner sacrificing of men to pacifie the Gods and severe punishments executed upon the Vestall Virgins, that were any way corrupted. *Hannibal* in the mean season went from one City to another, and took some and some yielded, but others stood out and were kept out of his hands. And to the *Carthaginians* he sent a messenger to declare his victory, and to ask more ayd, and with him he sent a measure full of Gold Rings taken from the slain *Romans*, in token of his victory. *Junius* the Dictators army of 25000 being ready marched out of the City. And now *Hannibal* with his souldiers having lyen in *Capua* all Winter, they degenerated so into tendernesse, that at sundry skirmishes many of them were consumed, whereby it appeared, that pleasure and ease do souldiers more hurt then cold frosts and snows and hard travell: for after these in the *Alpes* *Hannibal*s men were invincible. But now *Marcellus* being sent to keep *Nola*, which was ready to fall away to the *Carthaginians*, *Hannibal* besieged him there, but *Marcellus*, when they had beset the City, went out suddenly upon them, and for that time being beaten back by a terrible storm, he went forth again the third day after, when he knew, that many of *Hannibal*s souldiers were absent, and fought so fiercely against him, that he slue 1000 of his men, and took 1600 prisoners, and returned into the City, and then *Hannibal* was yet more weakned by the revolt of 1200 *Numidians* and *Spaniards*, from him to the *Romans*. Yet when he was sought to by the *Samnites* to come to *Nola*, hee brag'd that he would obscure the victory of *Canne* with that, which hee would win at *Nola*. And much more did the *Scipios* in *Spain*, prevail in *Hastubal*, so that the *Carthaginian* affairs began now to decline greatly. The next yeartwo great victories were gotten, the one against *Hanno* at *Capua*, by *Sempronius*, from whence he only escaped of all the army with 2000 men, all the rest being slain or taken, the other against *Hannibal* by *Marcellus*, neer unto *Nola*, where were slain 1000, the getting of a greater victory being hindered by *Nero*, the Captain of the horse, who came not in to help the foot, as he was appointed. After this *Hannibal* having kept in his tents a day or two, departed towards *Tarentum* an haven Town, having great hope, to take it, because some of the chief had been, with him a little before to invite him thither. But hee was prevented by a *Roman* Garrison put in before his coming, so that he was constrained to go from thence without doing any thing. The *Numidians* also now turned enemies to the *Carthaginians*, and joyned with the *Romans*, their King associating with them. But the *Tarentines* soon after this revolted to *Annibal*, which was a beginning of divers victories to the *Carthaginians*, and overthrowes to the *Romans*. The occasion was the cruelty used by the *Romans* against their hostages at *Rome*: for when they sought to escape away, they being taken being first beaten with rods were cast down headlong and slain. Thirteen therefore of the chief conspired to deliver the City into *Hannibal*s hands, and wrought so cunningly to elude the *Roman* Governour and

*Gloviostis*  
*Thersa*.

Captains  
hardly censured.

Brags fore-run  
overthrows.

Cruelty lost  
the Romans  
*Tarentum*.

Fighting hindered marvelously.

Archimedes without all feare of the sword.

Garrison there, pretending to goe forth onely to hunt, that at length *Hannibal* got in and took it, but the Towre still held out a long time, yet at length *Hannibal* by craft tooke it, so *Naucerus*, but according to *Livy*, the Towre held out till the comming of *Levinus* the Roman Consul, who tooke *Tarentum* again, and so all *Sicily* soone yeilded to the Romans. Whilst *Hannibal* tooke *Tarentum*, the Romans besieged *Capua*, a delectable City, and the next unto *Rome* in all *Italy*. The Capuans sent for *Hannibal* to come and raise the siege, this he attempted with all his might, but in vain, wherefore he removeth to *Rome*, thinking by this means to draw them away from *Capua*. But the siege was continued still, and when the Roman Forces came forth to fight against the Carthaginians, such a tempest arose when both Armies were ready to joyne battell, that they were hereby hindered that day. The next day when they were ready to fight again, they were parted by another like sudden tempest. *Hannibal* seeing this sayd, sometime he had power to have taken *Rome*, but no minde, now he had a minde to it, but no opportunity; wherefore provision also being scant with him, he removed to the Brutians and Lucans, and left *Rome*. This the Capuans hearing, despaired of keeping their City any longer, and therefore yeilded it to the Romans. But the chiefe of them fearing the Romans cruelty poyioned themselves.

About this time also *Syracuse* was taken by the Romans, wherein was *Archimedes* the Geometrician, who by his art had long defended the City, but then was slain, whilst that he not regarding the enemy breaking in, was busie in making lines upon the ground in the dust. About the same time also the Romans had wars with the Sardinians and subdued them, and with the Macedonians, by reason that *Philip* then King of *Macedonia* was confederated with *Hannibal* against them, when he heard of his great victory at *Cannae*, whereby the Romans forces were so broken, that it was thought that the Carthaginians would now utterly subdue them, for hereupon many other places fell away from the Romans, amongst which *Syracuse* was one, with the King thereof, the sonne of *Hiero*, who had long lived a friend of theirs, and so dyed. But this King who fell away was soone slain, and *Syracuse* taken and spoyled, as hath been sayd, although five times as great as any other City except *Rome*, the spoyles thereof equalling the spoyles of *Carthage*, when it was afterwards destroyed. Things also succeeded well with the Romans in *Spain*, under the two Scipioes, *Pub.* and *Cneius* brothers. For they got many victories, but about the seventh or eighth year after their comming thither, they were both slain, one within a few dayes of another. For when the Carthaginians Generall *Hasdrubal* perceived that the Romans were but few, and that their chiefe strength stood in the Celtebrians, he craftily drew them from the Romans to him, at which time the two Scipioes were in severall places. And at the same time *Masaniissa* King of the Numidians comming to help the Carthaginians with his Numidian horsemen, set upon the Romans with *Pub. Scipio* being in fight with another Army, and the Carthaginian Forces also came in, so that he had to fight with three Armies of his enemies at once, whereby he was soone oppressed and slain, and his Army seeing this fled, but being pursued fell in great multitudes, neither had any escaped but for the night comming on, vvich caused the enemy to retreat. The next morning early the Carthaginians hastened to *Hasdrubal*, to goe against *Cn. Scipio*, the Numidian horsemen came to him the same night, although he fearing this danger, made all the haste that he could away. And the next day two Armies more comming against him he was soone overcome and slain, but a great part of his Army by fleeing escaped. By this means the Roman affairs in *Spain* grew desperate. But *Marius* the son of *Septimus* a Roman Knight, vvho had long vvarrd under *Cn. Scipio*, soone restored them again. For he gathered together the scattered forces of the Romans, and so made up an Army again, by vvithdrawing some also out of the Garrison Towns. Then understanding that *Hasdrubal* was at *Iberus* to destroy the remainder of the Romans there, he came upon him unawares, wondering how the Romans should have an Army and Captain again so soon, and put them to flight, and in the night following, he set upon their Tents in one place, for they pitched their Tents in two parts, the one six miles from the other, placing an ambush

ambush in the way between. Here the *Carthaginians* being taken asleepe without any watch, were so slain and confounded, that they knew not what to doe, such as could get away fled towards the other Campe, but the ambush cut them off by the way. The Romans then hastened to that Campe, being animated with such a victory, and there finding all secure, slue them likewise, and tooke many. *Nauclerus* sayth there were 27000 slain and 800 taken. Thus they being brought low on both sides, were glad to rest for a time, till that the Senate hearing of the death of the two *Scipios*, and after that none could be found that was willing to undertake that charge, appoynted *P. Cornelius, Scipios* sonne, who was then 24 years old unto it, who joyed the hearts of all men when he offered himselfe. He therefore being set forth with 10000 men went with 30 sails into *Spain*, & joyned *Martius* his forces with them, whom he also used with all honour. He came then to *Tarracon*, and from thence to New *Carthage* in the midst of *Spain*, being the greatest City of importance in all the Kingdom, as abounding with all manner of provision and munition. And to this City he no sooner came, but he overcame it the same day. For *Hanno* the Governour having placed forces in all parts where he thought any danger to be, set open the gates, and sent out an Army against the Romans *Scipios* Army, for so he was also called. *Pub. Corn. Scipio* consisting of 25000 foot and 2000 horse, fought so valiantly that they beat the enemy back, and were even ready to enter the City with them retyring, but that *Scipio* caused a retreat to be sounded, whereby they were stayed. But presently he perceived such a feare to have surprized the Citizens all within, that he attempted it again, and whilst with some of his men he maintained the fight about the gates, he learning that the marish which lay on one part of the City was dry and passable, went with the rest by that way, and scaled the walls unexpectedly, none resisting, and so tooke it, and *Hanno*, whom he sent to *Rome*, the Citizens he set at liberty, and shewed himselfe such a pattern of courtesie and chastity, as that he was beloved and admired of all men. An ancient woman a Princessse making request unto him for his sonnes daughters committed to her keeping, he gave such a charge of them that they were kept safe from all injury. And a very beautifull young woman being presented to him, when she was taken, he by enquiring, learning that she was a Princes wife, sent for him, and restored her to him, and when her father being there with a great summe of gold to redeem her, saw it, he notwithstanding offered him the gold, but *Scipio* receiving it, called to him her husband again, and gave it all to him, whereupon his heart was so wonne, that he both most highly extolled him in all places, as being like unto the gods, and shortly after came unto him with 1400 horsemen to serve him. *Scipio* returned after this and the treasure sent to *Rome*, which he tooke in this *Carthage* to *Farracon*, and having spent the winter in reconciling the Spaniards mindes unto him by restoring their pledges which he had taken in *Carthage*, the next spring he went out to fight against *Hasdrubal*. But he hearing of it, tooke the advantage of an hill, upon which he placed his Army, fearing upon equall terms to fight with *Scipio*. For now the Spaniards were by reason of the great humanity of *Scipio* alienated from him, being also weary of the Carthaginian tyranny. For when they had slain the two *Scipios* the Father and Uncle of this man, making account that all *Spain* was now their own, they exacted tribute of them, and tooke for pledges the very wives and children of the chiefe. *Hasdrubal* therefore placed himselfe at that advantage, but *Scipio* having encouraged his men from the feare appearing in the enemy, set upon them and slue 8000 of them, and tooke 10000 foot and 2000 horse, but such amongst these as were Spaniards he dismissed gratis, the Carthaginian Captains were sold. After this the three great Captains of the *Carthaginians* meeting to consult, it was resolved amongst them that *Asdrubal* should goe into *Italy* to *Hannibal*, carrying such Spanish forces as they had with him, lest they should revolt to the Romans, and the other *Hasdrubal*, the sonne of *Gnisco*, and *Mago* who had hitherto kept in the further parts of *Spain* should hasten thither, and *Massinissa* King of the Numidians should abide with his 3000 horsemen in the higher parts to hold the Romans play.

Whilst these things were doing in *Spain*, *Hannibal* and *Marcellus* had another

*Livius.*



Dangers fore-  
told by South-  
sayers.

great battell in *Italy*, where at the first encounter there were of the Romans slain 2000. But *Marcellus* having by Oration stirred up his Souldiers to redeem their credit again, they were ready the next day to fight a second battell, and then there were slain of the *Carthaginians* 6000 men, which caused *Hannibal* to retire to another place. And thus with divers successe the wars of *Hannibal* in *Italy* had continued 10 years, which made the people so weary, that many Collonies would pay no more money, but would have peace made with the *Carthaginians*, which much troubled the Senate, but that many more were willing to contribute and brought in great summes of money. *Marcellus* then being made Consul the fifth time, and *Crispinus* were appoynted to goe against *Hannibal* in *Apulia*. But as part of their Army came from *Tarentum* towards the siege of *Locri*, *Hannibal* placing an ambush in the way, cut off 2000 of them, and tooke 1200, the rest fled back again to *Tarentum*. Moreover, he espying a certain hill betwixt his Tents and the Romans, which he thought not fit to let his whole Army upon, he sent some Numidian troops of horsemen thither in the night, who keeping close, the two Consuls thought to goe and view the hill, and to take it, before that *Hannibal's* Forces should come at it. But going with 220 horsemen onely, the Numidians were suddenly upon their backs, and slue *Marcellus* and wounded *Crispinus*, and put the rest to flight. Thus he that thought himselfe the onely man able to deale with *Hannibal*, for want of providence was cut off, when he had so long been acquainted with *Hannibal's* stratagems, but could never in all that time circumvent him. For *Hannibal* as a most wise Captain, was ever so wary that, as it became a Generall to doe, he always kept himselfe so as that no unexpected danger could come upon him. But thus did not *Marcellus*, who also at this time had been warned by the South-sayers, and by dreams of this danger. *Hannibal* having gotten the corpes of *Marcellus* used it honourably, and being burnt, sent his ashes in a silver Urne crowned with gold, to his sonnes to be interred. Then the siege of *Locri* was soon dissolved, and *Crispinus* dyed of the wounds which he had received. The Roman Senate hearing of the death of their two Consuls, propounded *Claudius Nere*, and *Lucius Salinator* to be chosen, as the fittest men which they had, one of these, that is, *Lucius*, refused, because being Consul once before he tryed the levity of the people, but at length he was perswaded to hold. Then was he sent against *Hasdrubal* who was now come over the Alpes with a great Army to joyne with his brother *Hannibal*. But *Nero* against *Hannibal*, who had been foiled by *Hofilius* before his coming, and lost 4000 men. Not being far from the enemy he layd an ambush, and next day provoked *Hannibal* to fight, which he speedily did, but in the time of the battell the ambush arising, strooke such terrour into the *Carthaginians*, that they fled and were slain to the number of 8000, and 700 taken, after that in another skirmish he lost 2000. At what time Letters from *Hasdrubal* to *Hannibal* were intercepted and brought to the Consul, shewing where he would meet him and the time. Therefore *Nero* choosing out 6000 foot and 1000 horse, hastens to the other Consul *Lucius* to acquaint him with it, and to joyne those forces with his against *Hasdrubal*. And so they together encountering with him got a great victory, *Hasdrubal* himselfe also being unwilling to live after so great a losse, fighting valiantly amongst the thickest, was slain. The *Carthaginians* perishing in this fight were fifty thousand, of the Romans eight thousand, the prey taken very great, the news hereof coming to *Hannibal*, affected him with wonderfull grief. For *Nero* bringing his brothers head away with him, cast it down in the sight of his *African* Captains, and set two of them at liberty to goe and tell *Hannibal* hereof. He then removed his tents to the *Bruttii* in the uttermost parts of *Italy*. And the Romans hearing of it rejoyced exceedingly, and gave their Gods thanks in all places. New Consuls were then made, as the old desired, *Philo* and *Metellus*, and were both sent against *Hannibal*. But for so much as *Hannibal* attempted nothing against the Romans that yeare; they passed their time in doing nothing memorable against him. The next year *P. Cor. Scipio*, having subdued *Spain*, returned to *Rome*, and was with great applause made Consul, that hee might end the Wars with *Hannibal* in *Italy*, and so passe over into *Africa* to subdue *Carthage*.  
And

And therefore *Sicily* was assigned to him for his Province, from whence the passage was readiest to *Africa*, when hee was come into *Sicily*, hee being put in hope to gain the City *Locri* by certain workmen, that used to work there in the towre, sent with them two Tribunes of the people, and with them 3000 men, who being let in in the night began to kill the Garrison sculdiers, but through the noyse, that was made the rest being stirred up cryed to arms and came in so great multitudes against the *Romans*, that they were in danger of being oppressed, but that a noyse was heard out of the towre, as if it had been full of *Romans*, which made them remit off their fiercenesse, untill that *Amilcar* came on the *Carthaginians* side, and *Phœnicians* on the *Romans*. *Hannibal* also came another way against them with his men, but *Scipio* hearing of the danger, wherein the Garrison was hastened from *Sicily* thither, and came upon the backs of *Hannibals* men, and the *Locrians* vveary of the pride and covetousnesse of the *Carthaginians* revolted to *Scipio*, whereby the *Carthaginians* were soon overcome, and were by *Hannibal* called back into their tents, and so the City came into the *Romans* hands again. After this a prophesie of *Sybil* comming forth, that if *Idea*, the mother of the Gods were brought to *Rome*, they should be able to drive the forreine enemy out of *Italy*. Embassadours were sent to *Attalus* King of *Pergamus* to fetch her, and and by the vway, the Oracle of *Apollo* being consulted vvith, hee answered, that they must haue a care to bring this *Idea* into the Worthiest mans house in *Rome*. Wherefore with great solemnity *P. Scipio*, the son of *Cn. Scipio* being judged the Worthiest, was required to meet the Idoll, being then within 50 miles of the City, together with a company of Matrons, who brought it by turnsupon their shoulders all praying, as it entred, that it would willingly enter and be propitious unto them. But *Corn. Scipio* having once beaten *Hannibal* vvith his army into *Africa*, vvhich much terrified *Carthage*, and all the parts about. The *Carthaginians* therefore rayse forces, shut up their gates, and place men upon the Walls. They also sent for King *Syphax* to *Rome*, and help them, and for *Hanno*, the one having 50000 foot, the other 30000 besides horsemen: but *Massanissa* King of the *Numidians*, vvith a few horfmen was for the *Romans*. *Scipio* then besieged *Utica*, but being too strong to be taken, he withdrew his army, and because *Syphax* had sometime tyed himself to the *Romans*, he tried again to see, if he could win him. But *Syphax* vvould not upon any other conditions agree, but that a peace must be made between the *Romans* and *Carthaginians*, the *Romans* and their forces going out of *Africa*, and the *Carthaginians* out of *Italy*; each one leaving the other to enjoy the Countreyes now severally possessed by them. But *Scipio* understanding in the time of this parle, that the towres of *Utica* vvere made of vvood, vvhen the time of truce was over, caused them in diuers parts in the night to be set on fire, placing his forces so, as that they might knock down such as fled, vvhereby it came to passe, that 40000 of the *Carthaginians* vvere slain, and 6000 taken prisoners, amongst vvhom vvere many Nobles and Senatours. After this the *Carthaginians* sought peace again, but in the very time of the truce a Navy of theirs at Sea surprized certain ships of the *Romans*, vvhereby the peace was hindered. And finally, *Hannibal* comming, and at a place appointed, having conference with *Scipio*, so hard conditions vvere by him propounded, that to fighting they went again with all their power & skill, till the *Carthaginians* were quite overthrowen and slain, or taken. *Hannibal* only with a few escaping into the City. *Syphax* also was taken by *Massanissa* a King confederate vvith the *Romans*; he had been King of the *Numidians*, but whilst he vvvas in Spain aiding the *Romans*, *Syphax* tooke his Kingdom away and added it to his ovvn. This his vvife hearing came and prostrated herselfe at his feet, craving his protection from the *Romans*, that shee might not be brought into their power. *Massanissa* overcome vvith her entreaty and teares, seeing also her admirable beauty, fell in love vvith her, and consented conditionally that shee vvould become his vvife, vvhich shee did, but they enjoyed not one another long. For vvhen *Massanissa* came to *Scipio*, he vvvas by him so taxed for this, telling him that as shee had drayn *Syphax*, so shee vvould him from the *Romans*, unless he put her avay again. Wherefore hee sent by a trusty servant poyson unto her, telling her, how the case stood.

*Idea*, the Mother of the gods.

Of beauty the power.

A wife poysoned in love.

stood, which she with an undaunted courage having taken dyed. Then *Syphax* with other principall prisoners were sent to *Rome*, with great treasures which were taken in *Hannibals* Tents. And *Scipio* prosecuting his victories prepared to besiege *Carthage* both by sea and by land. But 300 of the principall men of the City were sent out unto him in most submisive manner to sue again for peace, which *Scipio* fearing lest he should not finish his conquest of *Carthage*, being so large and strong, before the time of his Consulship was out, condescended unto, but whereas one of his conditions was to have *Hannibal* delivered alive unto him, it was answered that he was not in *Africa*, for he was gone with foure horsemen onely to *Antiochus*. Thus a peace was concluded after the wars begun, and continued by *Hannibal* in *Italy* 18 years upon most hard conditions, and a tribute of 200 Talents for 50 years, and many of their ships burnt in their fight. So *Scipio* returning to *Rome* held a most glorious triumph, being ever after called *Scipio Africanus*. But *Hannibal* coming to *Antiochus* the King of *Syria*, was at the first most joyfully received by him. But when he advised the King to make war against the Romans in *Italy*, offering to goe thither with 100 ships and 10000 men, some of his great ones, lest *Hannibal* should have all the glory, dissuaded from it, and when Embassadors from *Rome* came to *Antiochus* about peace, they cunningly had often conference with *Hannibal* to make him suspected by the King, which tooke so amongst his adversaries, that they hereupon brought him into suspicion indeed, and the King refused to follow his counsell, to his own great hurt. And then *Hannibal* fled to *Prusia* to the King of *Bythinia*, who had war with *Eumenes*, and after some battels fought between them, by the mediation of the Romans they were reconciled, and *Hannibal* was required to be delivered unto them, but he hearing this poysoned himselfe. And the same yeare dyed *Scipio* also in exile crying out upon his ungratefull Countrey, which did not give a Sepulcher unto him for all his conquests made for them. The occasion of his going into exile was, for that he was accused to have defrauded the State of the treasure which he tooke in *Syria*, when he overcame *Antiochus*, for this was by him so heinously taken, that he went voluntarily into exile, and there dyed.

To return now again to the King of *Egypt*, *Ptolomee Philopater*, he having reigned 17 years dyed, after a life most luxuriously led amongst harlots, of whom *Agathocles* was the chiefe and of greatest power, together with her brother *Agathocles*, a faire young man, with the love of whom the King had been taken also. When the King was dead, *Agathocles* leasing upon his treasure was slain, and his whores were hanged, although not immediately, but in the first yeare of *Ptolomee Epiphanes* who succeeded *Philopater* his father in the Kingdom of *Egypt*, being but foure years old. For *Philopater* being dead, *Agathocles* tooke the administration of the Kingdom upon him, as tutour to the young King, but *Antiochus* King of *Syria*, who had prepared an Host to come against *Philopater*, came therewith, he being now dead, against his sonne, and joyning with *Philip* King of *Macedonia*, they thought together to take the Kingdom of *Egypt*, and to divide it between them. But the people rising against *Agathocles* slue him, and put the women to death, who by reason of their alliance to him and to the King, took any authority upon them, both *Agathocles* the mother of *Ptolomee Epiphanes*, and her mother, and all the cognation. Thence an Embassage was sent to the Romans, desiring them to take the Orphan King into their protection, which they readily did, and sent Embassadors to the two Kings, requiring them to abstain from the Kingdom of *Egypt*, and *M. Lepidus* to be tutour to the young King. But the Embassage being despised, *Antiochus* went on, and tooke *Phoenicia* belonging to *Egypt*. And then sayth *Jerome*, *Judea* being between the Forces of *Antiochus* and the Captains of *Ptolomee*, was divided, some taking part with *Antiochus* and some with *Ptolomee*. Then *Onias* the High-priest with many Jews went down into *Egypt*, and being well received, had *Heliopolis* granted unto them, and there he built a Temple. Next unto *Phoenicia* *Antiochus* tooke *Calasria*, then *Ptolomee* sent out *Scipio* with a great Army against him, who was overcome, and thereupon the Jews in *Jerusalem* revolted all to *Antiochus*,

re-

Naucler.

Scipio dyeth.

Justin.

Hieronymi.



receiving him into their City, and helping him to win the towre, which was still held by the Egyptians, for which he gave them thanks. All this while the *Romans* were in warre with *Philip* of *Macedon*, with whom they begun, the rather because he had formerly been in league with *Hannibal* against them. But at length he being overcome, and seeking peace with the *Romans* and obtaining it, *Antiochus* sent an embassage to them also to shew that he was now about to make peace with *Ptolomee*, and to give him his daughter *Cleopatra* to wife, and to restore unto him all the Provinces which he had taken from him. And accordingly this contract was made with him the seventh year of *Ptolomees* reign, and accomplished, *Anno* 13.

To return again to the *Romans*, peace was no sooner made with the *Carthaginians*, then they began a War against *Philip* the King of *Macedonia*, which was called the Philippick War, when *Sulpitius* and *Aurelius* were Consuls. The cause, as hath been already touched, was, for that *Philip* entered into a league with *Hannibal*, when he was in *Italy*, hoping by his help to subdue the *Romans*, and not to be subject to them, as in times past the *Macedonians* were not subject to any, but extended their Dominion far and wide over all others. When this War was propounded by the Senate, and the question was put to the people, they by their Tribune cryed out against it, desiring now at length after so much Warre, to live in peace. But *Sulpitius* who was to be over this War, consulted with the gods, and had answer that it should succeed well, wherefore by an Oration he moved the people, shewing them great and weighty reasons of it, and so prevailed with them. But whilst these things were in agitation, and prayers were made for their good success, news suddenly came, that the French under *Amilcar*, to the number of 40000, had come and taken *Placentia*, and were marched to *Cremona*, wherefore *Aurelius* with his Army was sent against them, and his Army going before, joyning with *L. Lucius*, whose forces were 5000, he with them to the offence of the Consul before his coming, being provoked by the French, greedy of battell, fought with them and overcame them, slaying and taking 35000, together with *Amilcar* himselfe, and three other great Captains who then perished. *Sulpitius* the other Consul in the meane season sayled into *Macedonia*, and because winter was then beginning, he did nothing till the spring following, but upon a Petition made unto him by the Athenian Embassadors, whose City was then in danger to be besieged by King *Philip*, he sent unto him to will him to refrain from the Cities of *Greece* and *Ptolomees* Kingdom, and to submit himselfe to the judgement of the Senate for wrongs done unto the *Rhodes*, or else the *Romans* would make war upon him. *Philip* answered, that he wished that the *Romans* would not breake their Covenant with him, and if they did, he would prepare valiantly to resist them. Upon this answer they prepared on both sides to the war, but *Philip* being divers times overcome, when he had sometimes before sought peace in vain, because he would not agree to the terms of the Roman Consul, at length sought peace, submitting himselfe to such terms as were propounded and obtained it. Then all the States in *Gracia*, before held under by him, were set at liberty, which did strike them into a strange admiration and applause of the *Romans* vertue. Then Embassadors were sent to *Antiochus* King of *Syria*, to make friendship with him, if he would also permit the Greeke Cities under his dominion to be free. About which there was much and long disputation sundry times, till at length both he prepared to fight against the *Romans*, and they against him, but they first by sacrifices consulted with their South-ayers, and when they promised all good success to be shewed by the entrails, they with confidence, and yet great care and circumspection proceeded, and thus they commonly used to doe, and when they had prevailed against any Nation, appointed dayes for solemn thanksgiving to their gods, as they were then blindly led: as after the subduing of *Macedonia*, there were five dayes appointed. *Acilius* the Consul had the care of this war with *Antiochus* committed unto him, who therefore sayled over into *Greece*, according to some with an Army of 10000, according to others of 20000. *Philip* King of *Macedonia*, and *Ptolomee* of *Egypt*, offered their helpe to the *Romans*, but they had onely thanks, and their help

The piety of  
the *Romans*.

help refused. *Antiochus* because he also had but a small Army of 10000 foot, and 500 horse, takes the advantage of the streights of *Termopylae* to fight in. But even there having fortified himselfe most strongly, he was so overthrowen, that he fled away onely vvith 400 men, the rest being slain.

Then *Acilius* fought against the *Etolians*, the associates of *Antiochus*, and having subdued them would have followed him over into *Asia*, where hee thought himselfe secure. Yet by the perswasion of *Hannibal*, who was yet with him, hee made great preparations for the War, which was first begun at Sea by *Livius* Admirall of the *Romans*, and the *Antiochians* were beaten, many ships being taken, some drowned, and the rest put to flight. But the Kings Navall forces being renewed again by *Polixenidas* his Admirall, hee fought by policy to circumvent the Navy of the *Rhodians*, consisting of 25 ships, over which was *Pausistratus*. For hee himselfe was a *Rhodian*, and bare an hatred against *Pausistratus*, ever since his banishment from thence. Wherefore hee now meditating revenge sent unto him an offer to deliver all *Antiochus* his ships under his government into his hands, requiring no recompence but restitution to his Countrey, *Pausistratus* accepted the offer and the time in the night appointed, when hee comming secretly according to appointment was suddenly betet round with 70 ships, and his Navy taken, and he valiantly fighting slain. This notwithstanding, the *Rhodians* desirous of revenge sent out 20 ships more, which being joyned to the *Romans*, fought against the *Antiochians*, and overcame them, and finally, gat the dominion of the Sea. But before this, *Acilius* his time being expired, and another Consul, *Scipio* comming in place, he delivering his forces over to him returned to *Rome*, and *Scipio* after some delay in *Gracia*, whilst these things were doing, sayled into *Asia*, which strook such terrour into *Antiochus*, that hee sent Embassadours to him to sue for peace, leaving *Antiochia* a chief City in *Asia*, full of all manner of provision, and munition unto him. *Scipio* propounded conditions so hard beyond these that *Antiochus* offered, that he was forced to fight. Wherefore he gathered together a great army consisting of more then 70000 men, the Consul having not full 30000, so *Appian*: but *Livy* addeth 12000 horsemen, and *Nauclerus* sayth, that his whole army was 30000: yet when they joyned battell, although they fought valiantly, and sometime purfome part of the *Roman* army to flight, yet they by the encouragement of other Captains comming on again strook such terrour into their enemies, that they soon overcame and routed the whole army of *Antiochus*, slaying 50000 men, and putting the King to flight, so that he ceased not, till he was gone out of *Asia* into *Syria*. Then he sent Embassadours again to sue for peace, giving them power to conclude upon any terms. *Scipio* then granted him peace upon condition first to pay all the charges of the War, viz. 15000 talents, whereof 500 down, and 2500 when the Senate had confirmed the peace, and for 12 years 1000 talents per annuum. 2 to abstain from all *Asia* on this side of the Mountain *Taurus*. 3 to deliver 20 hostages, whereof *Hannibal* to be one, but he escaped to the King of *Bythimia*, as was sayd before. 4 to pay to *Eumenes*, King of *Pergamus*, 40 talents for his damages. When the hostages were sent, the Kings younger son, called *Antiochus*, was sent for one. Before *Antiochia* left by *Antiochus*, hee might have agreed upon easier conditions: but after not, because, sayd *Scipio*, the case now differed. Thus *Lu. Scipio* chosen Tribune purposely, his brother *Corn. Scipio* being joyned as Legat vvith him, having prevayled over *Asia*, had the name *Asiaticus* given unto him, as his brother had *Affricanus*: but they were both evill rewarded at the last by the people, who accused them for defrauding the State of the the treasure vvwhich they had taken in those Wars. When *Antiochus* was thus confirmed to his Kingdome of *Syria*, he sayd, that he thanked the *Roman* Consul for easing him of so much care and trouble as was before upon him, no more now being to be taken by him, then his own Kingdom of *Syria* required. When the news of this conquest came to *Rome*, three dayes vvere appointed for thanksgiving, and 40 greater sacrifices. But still the *Etolians* remayned unsubdued, vvherefore *Fulvius* a new chosen Consul was sent against them, who came vvith his army against the City *Ambracia*, where he vv as a long time valiantly resisted. But at length, the City being in danger to be taken, the *Etolians* sought peace and obtained

A stratagem.

This delay was in *Helle-spont*, where when *P. Scipio* came, the days of sacrificing being then, he for so much as he was a *Salian*, ought not to go away in 30 days, wherefore he stayed there so long.

The peoples ingratitude.

Thankfulness for dominion lessened.

teined it for 500 talens, whereof 200 to be payd down, and the other 300 in six years, and it was conditioned that they should never doe any hostile act against any City in league with the Romans, and for performance of this, 40 hostages to be given, none of them being under 12, and none above 40 years old. *Antiochus* the King of Syria, after the losse of Asia, and his becoming tributary, dyed the second yeare, Anno Regni 27, and *Seleucus Philopater* his sonne succeeded him, happily being called *Philopater*, for the wars which he had valiantly fought in for his father against the Romans and others: but during all the time of his reign, which was 12 years, he lived idly, and did nothing worth remembrance, but that he sent *Demetrius* his sonne for a pledge to Rome, instead of *Antiochus* his brother, and called him home. But this was ill requited, for within a short time after his brothers return, he was slain by *Heliodorus* through treachery. Yet *Polybius* sayth, that *Antiochus* had no hand in it, for he was but upon the way in returning from Rome, and that *Heliodorus* did it out of ambition, thinking that whereas hee had ruled hitherto over all under the King, he would now, the King being taken away, make himselfe King. But he was prevented, for *Eumenes* King of *Pergamus*, together with his brother *Attalus*, came upon him, and slue him, and brought in *Antiochus* to be King, thus making him their friend. And this *Heliodorus* is thought to be he that came into the treasury of the Lords house so proudly to rifle it, to gather money for the King, wherewith to pay his tribute, and so, it may be noted, how justly God cut off the King by the same man, that he had used to rob God for him. The History is set forth at large, 2 *Machab.* 3: whereby we may also understand in what state the Jews were in those dayes.

Touching *Philip* the King of *Macedon* in those dayes, he having made his peace with the Romans, as was formerly sayd, could not through the haughtinesse of his minde, long endure the conditions of peace put upon him. For a time indeed he was so obsequious and liberrall towards them, and fought so courageously for them, that his sonne *Demetrius* was restored to him, whom he had sent as a pledge to Rome, and his tribute was remitted, and he received as a friend. But then he did many things against the *Athenians* and others, for which he was complained of before the Senate, and therefore sent his sonne *Demetrius* to answer for him. He behaved himselfe so well and so discreetly sought to salve his fathers faults, that the Senate rested satisfied, and sent him back with this answer written: that for the sake of *Demetrius* they were content to passe over all his offences, and that he should have peace still. At this *Philip* was not a little offended, seeing his sonne to be preferred before him, which made him jealous, that by the help of the Romans, he might be set up shortly for King. *Persens* his other sonne perceiving this, sought to stir up his father more and more against him, till that a means of his destruction was found out, and a colour to justify it, viz. that he meditated to flee to the Romans, and so he was by one appoynted to keepe him company by his father circumvented and poysoned at a sacrifice, which was instituted purposely. But this cruell and unnaturall act of his father went not unrevenge, for he was soon after much troubled for it in his minde, and sometimes terrified by his ghost appearing unto him and his sonne *Persens*, whom he so much loved, that had stirred him up against his brother, came to be hated by him, in so much that he sought his destruction also. But he being aware of it fled and kept so far off that he could not take him, yet he determined to prevent him of the Kingdom after his death, by setting up one *Antigonos* to be King. But before that he could doe this, he being over oppressed with sorrow and misery ended his life, and *Persens* came with speed, and tooke possession of the Kingdom.

In this time *Ptolomee Epiphanes* the King of Egypt dyed, when he had reigned 24 years, according to some 23, and left his Kingdom to *Ptolomee Philometor* his sonne who was so called *per antiphrasin*, because his mother hated him so much, that shee procured his banishment in his fathers life time, that shee might have opportunity to prefer her younger sonne *Phiscon* to the Kingdom. But the father being dead, *Ptolomee* got the Kingdom, and his mother *Cleopatra* was afterwards slain by *Phiscon*, who shee had so much loved. And about foure years

*Seleucus King of Syria.*

*Polybius.*

Murther re-  
venged.

Gods judge-  
ments iust.

A father a-  
gainst his own  
son.  
Sacrifice abu-  
sed to poyson-  
ing.

*Ptol. Philom.*



*Eunucius Onias*  
High-priest.  
*Anno Mundi*  
3750.

2 Machab. 4.

1 Machab. 10.

*Iosephus. antiq.*  
*lib. 12. c. 6.*

*Persus King*  
of Macedon.

Cruelty in  
*Persus.*

after *Antiochus* called *Epiphanes*, the brother of *Seleucus* obtained the Kingdom of *Syria*. *Demetrius* his son being then but a child of 10 years old, & a pledge at *Rome*.

Touching the Jews affairs, *Onias*, according to *Eunucius*, succeeded his father, called *Simon Justus*, in the High-priesthood, in which he continued 39 years, beginning, *Anno* 8 of *Ptolomee Philopater*. Of the sufferings of the Jews in his time by *Ptolomee*, and their miraculous preservation, see before, as also, into what danger *Iudea* was brought through the covetousness of *Onias*, but delivered again by *Ioseph* his nephew, which *Ioseph* was Prince of the Jews sixty years. And after him succeeded *Ianna Hircanus* second, 16 years, who was the last Prince of the house of *David*, and was slain by *Antiochus Epiphanes* in the assault of a Castle which he had made upon *Jordan*, but this *Hircanus*, who was the son of *Ioseph*, seeing that he was in danger by *Antiochus*, slew himself, as hath been before shewed, according to *Iosephus*, *Ant. lib. 12. cap. 5.* After this, the High-priests were the chief Governours amongst the Jews, and *Onias* being dead, they were made by the Kings of *Syria* both *Iason*, who sat three years, and he instituted a *Gymnasium* in *Ierusalem*, for the exercising of youth after the Heathen manner of the *Græcians*, and *Menelaus* 12 years, and *Alcimus* four years. Then the High-priesthood having ceased five years, fell to the *Asmonai*, viz. to *Ionathas* brother to *Judas Machabeus*, who held it 19 years, thus *Eunucius* briefly, placing yet the beginning of *Iason*, anno 6 of *Ianna Hircanus*. But *Iosephus* more at large sayth, that *Onias* being dead, *Antiochus* gave the High-priesthood to his brother *Iesus*, who called himself *Iason*, and then upon some displeasure taken against him, he being put down, his youngest brother *Onias* was preferred, who called himself *Menelaus*. Then the people took part with *Iason*, and *Menelaus* fled to *Antiochus*, and offered to set up the Heathen exercises of the *Græcians* at *Ierusalem*, and to cause the people to turn *Græcians*. Upon these conditions he was sent back to *Ierusalem*, and the contrary faction was threatened, so that many forsaking Gods Ordinances, lived after the manner of Heathens. And *Antiochus* growing more powerful by the subduing of *Egypt*, came to *Ierusalem* and took away the treasure of the Temple, and commanded swines flesh there to be sacrificed, forbade all circumcising of their children, and other things to be done contrary to Gods Laws, for disobeying which, many suffered cruel death, and others were for feare corrupted. Then the Samaritans who had a Temple upon Mount *Gerizim*, having hitherto affected, to be counted the Jews kintred, and such as descended of *Abraham*, sent Embassadors to *Antiochus* to let him understand that they were not of the Jews kintred, but came of the *Medes*, and that they would be all one people in manners and Religion with the *Græcians*, calling their Temple no more the Temple of the Lord, but the Temple of *Iupiter* of *Greece*, whereupon he granted them peace.

To return to *Persus* the King of *Macedonia*, he having attained the Kingdom, sought the friendship of all the Countries of *Grecia* and sent to the *Carthaginians* to enter into a league with them, that he might be able to rebell against the *Romans*, which his father *Philip* had meditated before, and he since, because his brother *Demetrius* had been in so much favour with them, he should by their helpe have been preferred to the Kingdom. He was also a most wicked man, for he murdered his own wife, and sending for the man, who had poisoned his brother *Demetrius*, under a pretence of rewarding him, he put him to a cruel death. And hearing that *Eumenes* King of *Pergamus*, a confederate of the *Romans*, had been at *Rome* to inform against him, he by treachery, as he returned, sought his destruction. Yet he sent Embassadors to *Rome*, pretending a desire to continue in their friendship, but they were rejected, and so the Macedonian War began the second time, which was fought with divers fortune, *Persus* at the first, prevailing, and killing and taking many of the *Romans*, but soon after he was put to flight, and his men to the number of 20000 perished, and in four years he was brought to that passe, that he fled out of his Kingdom, leaving it as a prey to the *Romans*, and then being pursued, and forsaken by all men, he finally delivered himself into their hands, and was carried away to *Rome*, and so the Macedonian Kingdom ended in him, being the 16 from *Alexander* the Great, when it had continued 153 years.

A marvellous thing happened about that time *viz.* a totall eclipse of the Moon, as *Pliny* writes, and this was foretold by *Sulpitius* a Roman Pretor, and afterwards Consul.

To return now again to *Antiochus Epiphanes*, he comming to the Kingdom of *Syria* after the death of his brother, as was sayd before, *Demetrius* being put by, who being but ten years old, and then at *Rome* was the right heire, tooke it upon him at the first, but as a Protector in the minority of *Demetrius*, but after a while he reigned as King. Then having a pretence, because *Ptolomee Philometor* was very young also, he sought the Protectorship of that Kingdom, because *Ptolomee* was his sisters sonne, and being herein resisted by the Lords of *Egypt*, he prepared to war against them, and prevailed. Then making a fair shew to *Ptolomee*, in his name he had almost all the Cities of *Egypt* yielded unto him, and placed in them new Governours, and carryed away great riches from *Egypt*, so as none of his predecessours the Kings of *Syria*, had ever done before, according to *Dan. 11. 24*. But *Alexandria*, wherein the younger brother of *Ptolomee* was, that by his mother had been set up against him, he having a while besieged in vain, pretending to bring it to the obedience of *Ptolomee* the eldest, he was constrained at length to leave, and to return into *Syria*. Then *Ptolomee* sought to be reconciled to his brother, and by means of friends was, and they two divided the Kingdom between them. *Antiochus* hearing this, soon bewrayed his dissimulation, formerly used towards *Philometor*, in that he was so far from shewing a good liking of this agreement of the two brothers his nephews, as that he was more enraged, and prepared to make fierce warre against them both, being the bolder so to doe, because the *Romans* were now busied in the Macedonian warre, so that *Ptolomee* could not have helpe from them. At that time strange signes were seen over *Ierusalem*, of Armies fighting 40 dayes together, after which followed great slaughters in *Ierusalem* by means of *Iason*, who had attained the Highpriesthood for money, which he promised. For he not like a Priest but a Tyrant, secretly armed 1000 men, and comming suddenly upon the City, slue very many, untill that the Citizens being gathered together made resistance, and drove him out of the City, after which he fled from one Courtey to another, till he miserably perished in *Lacedemonia*. In the spring, vvhhen *Antiochus* had all things ready, he set forward towards *Egypt*, and the two *Ptolomees* hearing of it, sent Embassadors to him to stay him, by offering to give him satisfaction, if in any thing they had given him occasion to come against them. He answered, that he vould come on vvith his Army, unlesse all *Cyprus* vvere yielded to him, and *Pelusium*, and the grounds about the *Pelusian* mouth of *Nilus*, &c. appoynting also a time within vvch they should bring him answer. But the *Ptolomees* had also sent Embassadors to *Rome*, to desire Legats to be sent to *Antiochus*, to forbid him to invade *Egypt*, vvch thing they speedily obtained, and *Popilius* vvith others vvvas immediately sent, vvho made such haste that they met *Antiochus*, vvhen he vvvas going against *Alexandria*, and after salutation, *Popilius* immediately delivered the writing of the Senate unto him, requiring him to make answer, and vvhen the King delayed, saying, that he vould consider of it, he vvwith his staffe made a circle round about him, telling him that he should make answer, before that he vvvent out of that circle, or else not at all. The King hearing this vvvas much troubled, but not daring to doe otherwise, answered, that he vvould obey the vvwill of the Senate, vvhereupon *Popilius* gave him his right hand in token of friendship, and so he returned out of *Egypt* again. And of this *Daniel* prophesied long before, saying, *He shall return to the South after a certain time, but the last shall not answer to the first: for the tryers of the Romans shall come upon him and smite him, that is, with terror, in case that he goeson, and so he shall return, &c.* *Antiochus* comming out of *Egypt* again, vvvent against *Ierusalem*, because hee vvvas told, that hee vvvas there reported to bee dead, and the Citizens rejoiced at it, hee also conceived that they vvould bee ready to fall to *Ptolomee* King of *Egypt*, rather then to live under his obedience. Wherefore hee brake vvwith his Army into the City, and slue men, vvomen, and children, three dayes together, to the number of eighty thousand,

Sights appear  
in the ayre.

2 Machab. 5. 9.

The Romans  
power over  
Kings.

Dan. 11. 29.

and tooke 40000, whom hee sold for slaves. Then hee spake proudly against the Jews and their God, and of his own power, and entered into the most holy place. *Menelaus*, who was then High-priest, going before him for Honours sake. And taking from thence all the most precious things, to the value of 180 Talents of gold and silver, he returned into his own Countrey. And after two years he sent two Governours to *Ierusalem* to prophane the Temple with impure Sacrifices, to make the Jews to eat swines flesh, to prohibit them circumcising, and to have the books of the Holy Scripture, and with whomsoever they were found, to put them to a cruell death, and likewise such as would not transgresse in other things before named, or refuse to sacrifice to Idols. These comming therefore with great forces, burnt a great part of the City, and brake down the walls, and slue many of the Jews that would not goe from the Law of their God, amongst whom some were singular, as *Eleazarus* an old man of 90, and a woman with her seven sonnes, who were put to greatest torments, as is shewed in the *Machabees*. Now when the condition of the Jews grew desperate, *Mattathias* and his sonnes who fled from *Ierusalem*, stood for the defence of the Law of God against their enemies. This *Mattathias* was the sonne of *Iohn*, the sonne of *Simeon*, of the sonnes of *Iosab*, who was the first of the 24 divisions of Priests, comming of *Aaron* in the dayes of *David*, and his great grandfathers name was *Assamoneus*, from whom they were called, *Assamoneans*, who were of that family. He had five sonnes, *Iohn*, *Simon*, *Indas*, *Eleazar*, and *Jonathan*. The place unto which he fled with his sonnes was Mount *Modin*, which was a Village. And it being heard by the Heathen, *Bacchides* a bloody man was sent to compell the Jews there to sacrifice to Idols. Then he with many words exhorted *Mattathias* to sacrifice, promising that if hee would so doe, he should be numbered amongst the Kings friends, and when he could not prevaile, a Jew was brought, who sacrificed before his face, that by his example hee might be moved. But *Mattathias* enraged at it, ran upon him and slue him, and the party that brought him also, then he fled with his sonnes out of *Modin* to other solitary places, crying out when he went, to all such as had any zeale for the Law of God, to follow him, and so many of the Jews followed and joyned with him, and their wives and children. But when the Heathen knew of it, they assaulted them upon the Sabbath day, when they would make no resistance, and slue a thousand of them, but *Mattathias* with his sonnes escaped, and unto them resorted the Synagogue of the *Assideans*, who are thought to be *Essenes*, men of great zeale, and a most strict life. Then they resolved hereafter, if they should be set upon on the Sabbath day, to fight in their own defence. And they went about and beat down the Altars which the Heathens had set up, and slue many of those that had revolted to idolatry, and then *Mattathias* being very aged, dyed, committing the Captainship to his sonne *Indas*, who was surnamed *Machabees*, as being most valiant, adjoyning *Simon* who was most wise unto him for a counsellour, exhorting them to stand constantly for the Law of God, and blessing them, and promising successe, and that the Tyrant *Antiochus* should come to ruine shortly.

*Iosephus Getionides* sayth, that *Mattathias* before his death took an horn of oyle and anointed his son *Judas* High-priest, a trumpet being sounded and all the people crying out, *vivat nobis*. *Egysippus* sayth, that he was anointed by *Iosephus* in his fathers presence with great acclamations of the people, and *Iosephus* acknowledged him to have been his eldest son, but yet no High-priest, but a Prince and Captain, the High-priest at this time being *Menelaus*, and after him, *Alcimus*, then 5 years comming between, as was layd before, out of *Fnuccius*, *Jonathan*, but elswhere he maketh *Judas* the successor of *Alcimus* in the high-priesthood, who sate three years. To leave this therefore whether hee were now made High-priest or no, as uncertain, because in the *Machab.* History his principality is only spoken of, which began anno 1799 of *Menelaus* his High-priesthood, anno 10, and continued six years; hee succeeding his father, who had continued Captain one yeere, gathered together of such Jews as feared God and stood for his law 6000, and with these he made many excursions against divers Castles in thenight, and

*Ios. ph. lib. 1.  
de bel. iud. cap.  
1.*

*Lib. 2. cap. 8.  
Lib. 12. fin.*



slue many, and took spoils. Then *Apollonius* Prince of *Syria* hearing of it gathered a great army and went against him, but *Judas* with his men soon routed his army, and slue *Apollonius* himself, and took his sword, wherewith he fought ever after. Then *Seron*, who was chief under *Apollonius* renewed the army and sayd, that he would go and slay *Judas* and those, that were with him and get him a name. And when he came neer with a number of wicked men, the army of *Judas* seeing so great a multitude was much affraid. But hee having encouraged them fell suddenly upon his enemies, and slue *Seron* and many of his army to the number of 800 pursuing them in the descent of *Bethoron*, and the rest fled into the land of the *Philistims*, leaving unto *Judas* and his men great spoils, which they divided amongst them. By this means *Judas* his fame was spread into all parts, and he became terrible to all his enemies. The news of these things being brought unto *Antiochus*, he was greatly incensed against the Jewish Nation, and therefore gathered a great army, and brought his treasures wherewith it might be paid for an whole year. But then finding his treasures so vvasht that hee could not subsist without a new supply of money, he taking half of his army went into *Persia* to gather more tribute there, and committed the other half to a kinsman called *Lysias*, bidding him to send them out against the *Jews*, and to root them out from being a people, and to bring in new inhabitants into their Countrey, he remayning to govern his Kingdom untill his return, and to educate his son. *Lysias* then appointed *Nicanor*, *Ptolomee* and *Gorgias*, mighty men, and of the Kings friends to go against the *Jews*, delivering unto them 40000 foot and 7000 horse, and commanding them to kill up all the *Jews*, and out of their spoils to pay the tribute of 2000 talents due to the *Romans*. *Judas Machabeus* hearing of this together vvith the *Jews*, assembled together in *Maspah*, to fast and pray in sackcloth and ashes, because *Ierusalem* lay desolate, being inhabited only by strangers. And having prayed he encouraged his men, whom he divided amongst his brethren, vvhom he made Captains, by putting them in minde of the great overthrow of the *Assyrians* in *Sanneherib*s time, vvhen he came against the *Jews*, and of a more late overthrow of 120000 *Galatians*, given by 6000 *Jews*, vvith vvhom indeed many *Macedonians* were, but fought not. Whilt the *Jews* were thus preparing to fight, *Gorgias* took vvith him 5000 foot and a 1000 horse thinking to come upon *Judas* by night. But he having some notice of it, prevented him by comming against his vvhole army, being yet confused and overcome, and slue of his men 9000, wounded many more, and put the rest to flight, that is, not the men with *Gorgias*, but the rest of the army left with *Nicanor*. For in the night, wherein *Gorgias* thought to come upon *Judas*, he went away with 3000 men, and came the next morning to *Nicanor*s host unexpectedly, *Gorgias* being gone, and gave them this great overthrow. And not staying to take the spoyle they prepared to fight with *Gorgias*, who was comming to rescue *Nicanor*, but so soon as his army came within the sight of the *Jews*, they were greatly affraid and fled, seeing also the tents on fire. Then *Judas* and his *Jews* returned and took the spoils which were great, and keeping the Sabbath the next day, prayed God and prayed unto him to perfect their deliverance from their sins and enemies. But *Nicanor* fled to *Antiochia* alone, carrying the news of the armies overthrow, and saying, that God fought for the *Jews*, & that they were innumerable, which affected *Lysias* with wonderfull grief, because he feared the wrath of *Antiochus*. Then *Judas* had a battell also with *Timotheus*, destroying his army consisting of 20000 men. This *Timotheus* was Captain of all the forces which came against the *Jews* in *Gilead*. 1 *Mac*. 5. 11. But *Gorgias* being vexed for his overthrow, gathered a greater army together then before, viz. of 60000 foot and 5000 horse, and went to fight against *Judas*, but he having first prayed with 10000 men set upon them, and prevayled so that he slue 5000 of his enemies and the rest fled. Wherefore *Judas* came to *Ierusalem*, and having exhorted his brethren fell to repaying of the Lords Altar, and to purging of the Temple, and to rebuild the decayed places thereof, as is more largely shewed, 1 *Machab*. 4. oblations being then made there, and the Temple dedicated, & the Feast of the Dedication instituted. The time, when these things were done, is sayd to be the 25 of the moneth *Kislee*, being the ninth moneth, upon the day that

that the Heathens first set up the r abomination in the Temple. But how long it was from the time of prophaning it to the time of purifying it, wee must gather from 1 *Machab* 1. 21, 30. and *Chap.* 4. 52. where it is said, that in the year 143 of the *Greeks* reign, *Antiochus* the Illustrious, who had begun to reign anno 137, came and destroyed the *Jews*, and robbed the Temple. And two years after hee sent a Governour to rule there, who immediately converted the Temple to an house of *Iupiter*, setting up that Idoll there. But anno 148, the Temple was again purified: so that from the polluting were three years, but according to *Daniel* 1290 dayes from the taking away of the daily sacrifice, that is, three years and 95 days, and if we allow so many dayes to come between the sacrifice ceassing and the setting up of this abomination in the Temple, there will be no difference. Then *Judas* and his *Jews* built the ruined walls of *Ierusalem* again, and went out and fought with and subdued the *Edomites* and *Ammonites*, and many other peoples round about, dividing part of his army to his brother *Simoon*, whom he sent into *Galilee*, and he went into *Gilead*, 1 *Machab.* 5. and the cause of this his expedition is sayd to be, because they conspired together to destroy the *Jews*, after that they heard of their repaying of the Temple and City, being greatly vexed at it. When these things were thus done, *Antiochus Epiphanes* hearing thereof was so stricken, that he fell sick, and having lyen so many dayes, seeing death approach, hee confessed that his cruelty towards the *Jews* was the cause, and then committing his Kingdom to *Philip*, he dyed anno 149. of the *Gracian* Empire, and his son *Antiochus Eupator* reigned in his stead, so that this Tyrants whole time was but 12 years, and although God for the punishment of his peoples sins permitted him not only to destroy them, but also to offer contumely to his own Majesty by blaspheming him, and proudly committing insolencies against the place of his habitation, which in times past he punished immediatly in *Heliodorus*, *Selencus* and *Ptoleme Philometor*, yet he suffered him not above five years, and after the great prophanation of the Temple but three years and odde dayes, then by his judgments extorting a confession from him took him away, when he had been vexed long at the losse of his men, and his great expences to his extreame disgrace. Now this *Antiochus* was plainly a fore-runner or figure of Antichrist, who sits in the Temple of God, as he entred it, and exalts himself above God as hee did, and prevayleth 1260 dayes, or three years and an half, as hee did, but then comes to perdition, being cast into the lake, where the smoake of his torment ascends for ever, as he is further declared to have dyed in great torment and misery, 2 *Mach.* 9. being first smitten, when he raged most against *Ierusalem*, and threatened to make the whole City a burying place, as is there more at large to be seene. *Antiochus Eupator* succeeding his father, being made King, when he was young by *Lysias*, whom his father had made Viceroy in his absence at *Antiochia*, went on in the steps of his wicked father against the *Jews*, and was soon cut off also. But he was first instigated against them by those of the Towre of *Zion*, who having hem'd in the *Jews* about the Sanctuary, were assaulted by *Judas Machabeus*, and being in danger sent to *Eupator* to crave his help, complaining greatly of the *Jews* unto him. Upon this he being stirred up, prepared an Army of 100000 foot and 20000 horse to goe against them, together with many Elephants, viz. 32, and came to *Bethzura*, where *Judas* encountered with him, and slue 600 of his men, but seeing his great power, he departed from him to *Ierusalem* to fortifie it, and then *Bethzura* being yeilded, the King went on against *Ierusalem* and besieged it, so that the *Jews* within were brought to a great streight for want of victuals. But such was the providence of God over them, that news now came, that *Philip* a friend of *Antiochus Epiphanes*, and by him appoynted before his death to be tutour to his sonne, was returned from *Persia*, to take under this pretext the Kingdom upon him. Wherefore *Lysias* hearing it, perswaded *Eupator* to agree with the *Jews*, and to return, as the affairs of the Kingdom required. Yet when he had joyned hands with *Judas*, and given him his faith, and both he and his Princes had sworne unto him, whereupon the *Jews* left the Towre of *Zion*, he seeing the strength of the place, contrary to his oath, brake down the walls of *Ierusalem*, and departed to *Antiochia* where *Philip* reigned, but vvas soon expelled by

1 Mach. 6.

Quod deferitur  
non auferitur.

Antiochus Eupator.

1 Mach. 6. 18.

Perjury not  
long unpunished

by *Eupator* taking the City by force. Yet he enjoyed it not, for *Demetrius* the son of *Seleucus*, to whom of right the Kingdom of *Syria* belonged, being hitherto an hostage at *Rome*, now though not permitted to come home, and taking the Kingdom upon him, his subjects apprehended *Antiochus Eupator*, and *Lysias*, and brought them unto him, but he not willing, that they should come into his sight, commanded them to be carried away and slain, which was done accordingly, and this was anno 151 of the *Græcian* Kingdom, so that this enemy of Gods people, and perjured Truce-breaker reigned not any longer, then from anno 149. to anno 151, which was not full two yeers, but all this is otherwise related, and with difference in the times, 2 *Mach.* 13, 14. and before that, *Chap.* 9. 10, 11, 12. are divers other Histories of ayd sent from heaven to help *Judas*, and many other things, which because I see not, how they can be reconciled with 1 *Machab.* I omit, as fabulous. For the manner of *Demetrius* his coming from *Rome*. *Polybius* hath it thus. He having spoken for himself before the Senate to be sent home into his Kingdom, being now 23 yeers old, and his request denied, and Uncles son made King, stole away from *Rome*, and obtained his Kingdom, as was aforesaid. *Demetrius* being King, *Alcimus* an ambitious man, and many other *Jews* with him came unto him with a complaint against *Judas* for destroying the Kings friends, and to desire of him the High-priesthood. The King hearing them granted his desire, and sent him to *Bacchides* a Ruler under him in those parts; that he with his forces might joyn with him against *Judas*. Then *Bacchides* went feigning, that he came peaceably, but *Judas* suspecting him would not come at him, yet others both Priests and Elders were deceived by him and circumvented, and slain to the number of 60 persons. This the *Jews* took so heinously that they banded together against *Bacchides* his men, and *Alcimus* with whom he left them for his ayd to attain the High-priesthood, he himself going to the King. And when *Alcimus* saw, that he was not able to withstand the force of the *Jews* under their Captain *Judas Machabæus* coming against him, he also returned to the King and exasperated him more, so that he sent *Nicanor* against the *Jews* with a great army. But *Judas* having prayed, encountered him with only 3000 men, and slue of his 500. Then *Nicanor* went to the Towre of *Zion*, and thither resorted to him divers Priests and Elders seeking peace, and telling him, that they offered sacrifice for the King, but he deriding this, threatned, that unless they would deliver the City unto him, he would burn their Temple. Then earnest prayers with fasting were made before the Lord in his host, and *Nicanor* going forth to fight, *Judas* again encountered with him, and obtained a great victory, proud *Nicanor*, who was most infest against the *Jews*, being the first man, which was slain, and such of his forces, as fled, the *Jews* gathering themselves together from all parts slue, so that none of them escaped, and his right hand and head were cut off and hanged up at *Ierusalem*, prayse being given to God, and a day kept for thanksgiving from year to year for this victory.

But when *Demetrius* heard, that *Nicanor* was overthrown, he appointed *Bacchides* to go again together with *Alcimus* against the *Jews*, and to take the right horn of his army with him. In the mean season *Judas* knowing of what prowesse the *Romans* were, so that all Kings stood in awe of them, he sent Embassadors to *Rome*, to make a league with them, which was done accordingly, and *Demetrius* was forbidden to fight any more against the *Jews*, as the *Romans* friends and Confederates. But before the return of the Embassador *Bacchides* with *Alcimus*, and an army of 20000 men came to seek *Judas* to fight with him. Now *Judas* had with him only 3000, who when they saw the multitude of their enemies withdrew themselves from him, so that 800 only remayned. Then hee stirring them up to the battell, they advised him rather to go first and gather their brethren together, because they being so few, were not able to fight against so great an army. But *Judas* abhorring from this, as an obscuring of all their former glory, exhorts them to fight it out unto the death, and so joyning battell with the enemy, he at the first prevayled & slue many in the right horn where *Bacchides* was, and pursued them far, but then the left came upon his back, and his army fell, and *Judas* was slain also, anno 152 of the *Græcian* Empire. Thus the embassage sent to *Rome* stood

*Judas*

1 Mach. 7. 3, 4.

1 Mach 7. 32.

Pride and malice punished.

1 Mach. 8.

1 Mach. 9.



Rupert.

*Judas* in no stead, neither doe we read of any helpe the Jews had from them after his death, so that *Rupertus* noteth some offence to have been in *Judas*, his seeking help from Idolaters, when God had hitherto so mightily holpen him. For hereupon, first, God tooke away the courage of his men, when as with 3000 he had overcome *Nicanor* before, having a greater Army. 2 he withdrew the spirit of prayer, so that contrary to his wonted manner, without praying, he rushed into the battell. 3 without speaking of God, and his miraculous acts done formerly for his people, he was left to run upon the enemy, onely with resolution to die in fighting valiantly, that the glory of his valour hitherto might be nothing eclipsed by any shew of cowardize at this time, after the manner of another heroicall spirit, that hath nothing but nature in him, yet I doubt not but that these his errors were pardoned, and he dyed Gods faithfull servant, and his admirable courage through faith still liveth, as *Samsons*, and the memory of his zeale to the Law of God, to stir up others to the like.

Anno 1805.  
Jonathan  
Prince 18  
years.

Sanctuary vio-  
lation iudged.  
1 Mach.9.54.

Wickedly got.  
ten not enjoy-  
ed.  
1 Mach.9.48.

Appian.

*Judas Machabeus* being dead, great lamentation was made for him by the Jews, and with one consent they made *Jonathan* his brother their Captain in his stead, who together with his brother *Simeon*, did fight often against their enemies with good successe, so that at length *Bacchides* sought to make peace with them, and did, and then departed into his own Country. But *Alcimus* before this having broken down the wall of the outward Court of the Lords house was smitten, so as that he dyed in great torment, anno 153 of the Greeke Empire, first becomming dumb through a palsey. The wall broken down by him is sayd to have been the worke of the Prophets, because built, as is thought, at the prophesying of *Haggai* and *Zachary*. But God suffered him not to live to break it all down, for it is sayd, when he began to breake it down, he was smitten with a palsey, &c. Thus a wicked man usurping the High-priesthood, through the favour of the Heathen King *Demetrius*, when with much difficulty and danger he came to the possession of it, *Judas* being dead, and *Jonathan* at that time fled over *Jordan* from *Bacchides*, when he saw that he could not prevail against him, was by the hand of God cut off, when he thought himselfe out of all danger.

To return to *Jonathan*, he now enjoying peace, sought to root out the wicked of the land, neither is any more sayd of him till Anno 160 of the Greeke Kingdom, that is, for six or seven years, in which time a great and long warre begun between the Romans and the Celtebrians in *Spain*, which lasted 20 years. The occasion was for that *Segeda* a City of theirs, taking in other Villages into it, built a wall about all of 40 furlongs compasse, the Senate hearing of this forbad it, and required tribute formerly layd upon them, and when they persisted notwithstanding in their building, because although in their Articles it was sayd, that they should make no more new walls, yet it was not denyed them to repair their old. But the Senate unsatisfied with their answer, sent one *Nobilior* against them with 30000 men. The Segedians hearing of their coming, because their wall was not yet finished, sent their wives and children away to the City *Arbaccos* where they were well received, and one *Catus* was chosen Captain to goe against the Romans, who set forth the third day after his election with 20000 foot and 5000 horse, placing himselfe so as that he might the most unexpectedly set upon the Romans, which he did, and slue of them 6000 men. But whilst he pursued them disorderly, the Roman horsemen coming upon him, slue both him and 6000 of his Army. Wherefore the Arbaccians choosing two new Captains *Ambo* and *Leuco*, prepared again to fight with *Nobilior* at the strong City *Numantia*, and he having received 300 Numidian horsemen from *Massaniassa* approached the City, having alio ten Elephants placed so in the Army, that at the first they could not be seen by the enemy, but they coming forth to fight, the Elephants were put forth amongst them, whereby their horses were made to run away with their riders amongst the foot, and thus their whole Army was soone disordered, and compelled to seeke by flight to save themselves in the City. The Romans then coming with their Elephants neere the walls, one of them happened to be wounded on the head with a great stone cast from the wall, whereupon being enraged he made a great noise, and ran upon the Romans, tossing up with his trunk

trunk such as he met with, and the rest hearing him did likewise, whereby their whole Army was made to flee. The men in *Numantia* seeing this, issued forth with all speed and pursued them, till they had slain 4000. and taken three Elephants and many colours, but there perished of them 2000 also. And in all other attempts, *Nobilior* went by the lesse, and when cold winter came on, many more of his perished with the cold, and other Cities seeing this, revolted from the Romans also, which brought them into a great streight, but at length being overcome by *Marcellus*, he imposed a mulct of 600 talents upon them, and so that war was ended. Whilst these things were doing in *Spain*, new troubles arose in *Syria*. For one *Alexander*, termed to be the sonne of *Antiochus Epiphanes*, commeth against King *Demetrius* to get the Kingdom from him, as his inheritance from his father. And this he was put on to doe being an ignoble fellow by birth and education at *Rhodes*, by *Ptolomee* the King of *Egypt*, being also holpen by his wealth, and by *Attalus* King of *Asia*, and *Ariarathes*, King of *Cappadocia*. for all Historians agree, that he was not the true sonne of *Antiochus*, though some say that he begat him of an whore. However, *Demetrius* was so hated by these Kings, that they agreed to make him King in his stead, by the name of *Alexander* sonne of *Antiochus*, and for this purpose hee was first sent to *Rome*, and with him *Heraclides*, to move the Senate for their assistance, because *Antiochus* his pretended father was their friend, and *Demetrius* had taken the Kingdome upon him against their will, and if hee might not have their assistance for their leave, that hee might goe into *Syria*, and use the help of his friends to obtain that Kingdom. The Senate consented to aid him, and so he comming to *Ptolomeis* tooke it, and reigned there. And yet when they did this, *Demetrius* had his young sonne *Demetrius* at *Rome*, whom he sent as an hostage to win their favour. When *Demetrius* heard of *Alexanders* comming, he wrote most kindly to *Jonathan* and the Jews, that he might have their aid, promising them many things, and *Alexander* wrote also unto them, making more ample promises. Therefore *Jonathan* remembring the enmity of *Demetrius* formerly shewed to the Jews, leaving him, went to *Alexander*, because he beleeveth not *Demetrius*, but tooke his great proffers to be made in dissimulation.

Then *Jonathan* was made High-priest by *Alexander*, who sent him a Purple and a Crown. Anno 160 of the Greeke Empire, from which time he continued nine years, foure of his former, nine since he was Prince being spent in *Alcimus* his time, and five in the vacuity of the High-priesthood, as was touched before. *Alexander* assisted by the Jews, then fought with *Demetrius*, and gave him a great overthrow, and slue him the same day. By this means he having obtained the Kingdom, sent to *Ptolomee* King of *Egypt*, certifying him of his victory, and desiring to make affinity with him by marrying his daughter *Cleopatra*. To this hee readily condescended, and comming with his daughter into *Syria*, *Alexander* tooke her to wife, and there was *Jonathan* greatly honoured by both the Kings, and so returned to *Jerusalem* with joy.

But *Alexander* had not continued King full five years; before that *Demetrius*, the sonne of *Demetrius* came out of *Crete* to recover his fathers Kingdome, and hee made *Apollonius* his chiefe Captain, Anno 165 of the Greeke Empire. This *Apollonius* begun first with *Jonathan*, provoking him to battell, but to his own losse, for *Jonathan* taking with him ten thousand men went against him, his brother *Simeon* comming to his ayd, and put him to flight to *Asdod*, where he set the house of *Dagen* on fire, so that eight thousand of the enemies perished, and he returned to *Jerusalem* with great spoils: *Alexander* hearing this, sent to honour *Jonathan* yet more with a golden button, used only to be given to the Kings kinsmen, and giving him *Ekrón* for a perpetuall inheritance. *Ptolomee* the King of *Egypt* hearing of the comming of young *Demetrius*, came with a great army pretending friendship to his son in law, but meditating in his minde how to get away his Kingdom. But because hee was father in law to *Alexander*, he gave order that he should be received into any City to which he came, and so he was, and as he went placed Gartifons. Then comming to

Justin.

1 Mach. 10.

Anno mundi,  
3813.

1 Machab. 11.

*Antioch*, he sent to *Demetrius* offering him the same daughter which he had formerly married to *Alexander*, for he sayd it repented him that he had given her to him, because, he sayd, he sought his life, and so he tooke her from *Alexander*, and gave her to *Demetrius* to wife. Then he set two Crowns upon his own head, of *Egypt* and *Asia*, and *Alexander* full of fear fled into *Arabia*, where he was slain, and his head sent to *Ptolomee*, but he dyed the third day after, and so *Demetrius* was King, Anno, 167 of the Greeke Empire, and the Garrisons set by him in divers Cities were destroyed after the death of *Ptolomee*, by the men of those places. *Jonathan* now besieging the Fort of *Zyn*, certain wicked men complained against him to *Demetrius*, wherefore hee sent for him to come to *Ptolemais*, which he did, carrying presents with him, whereby when he came he obtained so much favour of the King that he honoured him greatly, and confirmed the High-priesthood unto him, and granted him to weare purple and other Ornaments, as the Kings his predecessours had done, and at his request for 300 talents, gave him besides *Judaea* three other Toparchyes. These things being done, and *Demetrius* having peace, he dismissed his forces, at which they being offended were drawn by one *Tryphon* to goe to an Arabian, who kept *Antiochus* a childe, the sonne of *Alexander*, to set him up for King, this *Demetrius* hearing wrote to *Jonathan* to come and help him, which he did, sending unto him 3000 Jews to his City, where 12000 men were gathered together against the King, but the Jews comming so dispersed themselves in the City, that they slue 100000 men, and then the rest intreated the King for favour. *Iosephus Lib. 13. Cap. 9.* telleth this story so as to make it more probable, saying that the Jews being come were beaten back by the multitude of the Antiochians into the Kings Pallace, from whence being high, they shot at them, and cast fire upon their houses, which whilst they laboured to save their wives and children from, they came upon them and so were made to yield. Thus *Demetrius* again had peace, but he requited *Jonathan* ill for all the good that he had done him, exacting tribute of him: yet this went not long unreverged, for young *Antiochus* hearing of it, wrote lovingly to *Jonathan*, making him many fair promises if he would be for him. *Jonathan* then consented, and raising a power tooke divers places, and then being incountered by a great Army of enemies his forces fled from him, so that he was left alone with only two of his Captains. But having humbled himselfe to God, and put earth upon his head and prayed, he set upon them and began to make a great slaughter. This his forces seeing, immediately returned to him, and so there were slain of the enemies 3000 men the same day. *Iosephus* more probably sayth, that *Jonathan* comming into the field, As for with his Army, where the Demetrians lay in ambush, was by and by assaulted by them, unexpectedly on every side, here-upon his men fled from him, and he was left alone with two Captains only, and 500 of the most valiant men of his army. Then he humbling himself to God prevailed, as was sayd before. *Jonathan* after this being quiet, sent Embassadors to the Romans, to renew the league formerly made with them, which was well accepted & granted, and the same Embassadors having order to return by *Lacedemonia*, they did so, and renewed the friendship betwixt them and the Jews, as being before by them declared to be their kinsmen. But *Jonathan* lived not long in quiet, for the Demetrian forces, that they might be revenged upon him for their former overthrow, came against him in a greater number then before: he hearing this went out against them to the borders of *Amathaea*, or *Hamath*, of whose comming when they heard, and so perceived, that they could not fight against him but upon advantage, they made fires in the night and departed, because they despaired of doing any good against him in an equall battell. At this time, sayth *Iosephus*, arose the three Sects amongst the Jews, of the *Pharisees*, *Sadducees*, and *Essenes*, of whom see more upon the Gospels. *Jonathan* seeing that the enemies were fled pursued them, but when hee could not overtake them, hee went into *Arabia*, and smote the Nabatheans, and tooke their spoyles, and from thence to *Damascus*, and divers other places, taking them. At length returning to *Ierusalem*, he consulted with the Elders about the building of the wallis thereof, and the Fortifications. But *Tryphon* began now to meditate how hee might

*Ioseph. lib. 13.  
cap. 9.*

1 Machab. 12.

Three Sects  
of the Jews.  
Anno 3820.



set the Crown upon his own head, young *Antiochus* being made away, and fearing that *Jonathan* would herein be a let unto him, hee raised an army to goe against him, & *Jonathan* hearing of it, went against him with 40000 men to *Bethsean*, *Tryphon* then fearing his power feined to come in friendship and received him with all honour, telling him that he came forth towards him as to a friend, and therefore that he was too blame to put all those men to this travell, perswading him to send them back again, which he did, and retained only 1000 men with him, and of those that returned he sent 2000 into *Galilee*. Then *Tryphon* led him to *Ptolomais*, pretending to make him Lord thereof, but when he and his men were come into the City, they shut them in & slue them all except *Jonathan*, after which *Tryphon* also sent to *Galilee* to slay them, that were there of *Jonathan's* retinue, but they hearing before what was done to *Jonathan*, stood upon their own defence, which their enemies seeing would not adventure to meddle with them, & so they returned to *Jerusalem*, where great lamentation was made for *Jonathan* and his men, but the Heathens about rejoiced, thinking now, they being without a Prince should not be able to stand against them, but they should easily root them out from being a people. *Simeon* then, a third brother offered himself to be Captain for the Jews, and to spend his life for them, and the Law of God, as his two brethren *Judas* and *Jonathan* had done, which offer of his was joyfully accepted, and he began his Principality and Highpriesthood, anno 170 of the Græcian Empire, & immediately gathering men together he fortified *Jerusalem*. But *Tryphon* having *Jonathan* alive yet with him, went towards *Jerusalem* with his army, & *Simeon* towards him. This *Tryphon* seeing sent unto him to tell him that he held not *Jonathan* for any other cause but for an 100 talents of tribute which he ought to the King, therefore if he would send him this money, and *Jonathan's* two sonnes for pledges, he would set *Jonathan* at liberty again. This howsoever *Simeon* thought to be spoken in deceit, yet to stop the mouthes of clamorous people, he sent the money, and pledges, but *Jonathan* was kept still, and within a while after slain, as *Tryphon* was coming with all his horsemen in haste to relieve the Fort of *Sion*, but was stayed by abundance of snow falling at the same time. Then *Tryphon* returned into his own land, and having by treachery slain young *Antiochus*, he tooke the Kingdom upon him. But *Simeon* sent and tooke the bones of *Jonathan* his brother and burnt them in *Modin*, erecting a faire monument there, and upon it seven Pyramides to his father and mother, and his foure brethren. Then he sent to King *Demetrius*, desiring to have the Tribute released, and freedome to *Jerusalem* restored, which was immediately yeilded unto, and many other favours offered by the King unto the Jews, and so the Jews that had been always under Heathen Kings from their return out of the Babylonish Captivity, now became free in the first year of *Simon*, being now subjects no more to these Kings, but their friends, and this was Anno mundi 3823, that is, 397 years after their return, which was, Anno 3426. Hereupon *Simeon* tooke courage, and set upon *Heliopolis*, so that they soon yeilded the City to him, and likewise upon the Fort of *Zion*, which was also yeilded, and purged both these places from Idols, setting up the worship of the true God there. After which he lived long in peace, and in great glory, and the Jews lived happily in all his Dominion, sitting every one under his vine and figtree. *Demetrius* then pursued *Tryphon*, but coming into the Kingdom of *Arfaces*, King of the Medes and Persians, he sent and tooke him alive, and so kept him prisoner. For King of Persians, *Justin* hath King of Parthians, and that more rightly, because the Parthian had now those parts. For the cause why *Demetrius* went thither; *Josephus* sayth, that he was moved by many Embassages of the Græcians, over whom *Arfaces* tyrannized, to come, and when he came he was supplied with a great Army, but fighting against *Arfaces*, he was overcome and taken alive.

Then *Antiochus* the sonne of *Demetrius* wrote from the Islands of the Sea to *Simeon*, to induce him to his friendship, granting him all that ever was granted to him or *Jonathan* before. But when as gathering great forces he had brought *Tryphon* to a streight, being aided also by 2000 men sent from *Simeon* unto him, he himselfe pursuing him, as he fled he sent *Kendebeus* a Captain with a great part of his Army to challenge *Simeon* for usurping dominion over *Ioppe*, and

Anno mundi,  
3823.  
1 Machab. 13.

Lib. Antiq. 13.  
cap. 9.

1 Machab. 15.

1 Machab. 16.

Iochanan or  
Hircanus high-  
priest.Ioseph. lib. 13.  
cap. 15.

Florus.

other places, requiring him to deliver them, or else he would destroy the Jews, and if he would still hold, and take the tribute of those places, to send him 500 talents, and 500 more for the damages done there. And because he would not, alleaging that those parts belonged to the inheritance of their fathers, but only offered to give 100 talents, *Kendebeus* began to assault the Jews about *Iamnia*. This being told unto *Simeon*, he being now old committed the managing of the warre to his two sonnes *Iudas* and *Iochanan*, exhorting them to be valiant, and praying for them. Then they went out with 20000 foot and some horse, and encountering with *Kendebeus*, routed his Armie, and slue many, but *Iudas* was wounded, yet *Iochanan* pursued them to *Gadara*, killing many more, and so returned to *Ierusalem*. Of the cause of *Antiochus* his perfidy towards *Simeon*, nothing is sayd in *Machabees*, but it is implied in saying, that the Forces of *Tryphon* revolted to him, by which means he thought easily to overcome him, and so he should have no need of *Simeon*'s ayd. There was then one *Ptolomee*, the sonne in law of the High-priest, who was Governour of *Iericho*, he ambitiously aspiring after the Principality, plotted how to cut off *Simeon* and his sonnes, and when he had invited him and his sonnes *Mattathias* and *Iudas* to a feast to *Iericho*, he caused them to be treacherously slain whilst they were drinking with him, Anno 177 of the Græcian Empire. Then he sent to *Antiochus* for forces, promising to deliver the Countrey unto him. And others he sent to kill *Iochanan*, but he being forewarned tocke them when they came and slue them. Thus the three sonnes of *Mattathias* the Assamonean, after many glorious victories obtained were all slain. But treacherous *Ptolomee* obtained not his end. For *Iochanan*, whom *Iosephus* calleth *Hircanus*, taking the High-priesthood upon him, after that he had fought unto God, gathered an Army, which readily flockt unto him, for the love of his father and hatred of *Ptolomee*, and herewith he besieged him, and could easily have taken the place, which was a Towre called *Dagon* in *Iericho*, but only *Ptolomee* having *Iochanan*'s mother with him, when he was assaulted, caused her to be openly beaten on the walls with whips, at which *Iochanan* relenting languisht in his sight, yea although shee sought to move him to goe on without regard unto her, to get so trecherous an enemy into his hand, that he might suffer according to all his wickednesse, yet he beginning a fierce assault again by and by languished, when he saw her misused again as before. And so, much time being spent in vain, the seventh yeare, which was to the Jews a year of rest, came on, and then *Iochanan* intermitting the siege, *Ptolomee* first killing *Iochanan*'s mother, escaped away to *Zeno* the Tyrant of *Philadelpia*.

Touching the Romans, although there was a league betwixt the Jews and them, wherein they were called their friends, and all Kings were strictly charged to take notice hereof, and not to molest them: yet they never had any benefit hereof, neither did the Kings of *Syria* any whit the more for that forbearance to fight against them, when their malice put them on to it. Besides the Ceteberian warre in *Spain* before spoken of, they had none other worth the speaking of, but onely about the end of the reign of *Demetrius* the sonne of *Selencus*, war began again the third time betwixt them and the *Carthaginians*. The occasion was for that King *Massanissa* had done them many wrongs, wherein he was born withall by the Romans, whereupon they prepared Armes and munition for their own defence. For this cause Embassadours were sent over to *Carthage* to see what was done there, and when they had seen their warlike preparations by land and sea, they reprov'd the *Carthaginian* Senate therefore, and propounded termes of peace betwixt them and *Massanissa* the Numidian King, viz. that he should depart from that land about which their strife arose, leaving it unto them. To this the Senate would have agreed, but *Gisco* the sonne of *Amilcar* being then Magistrate, stirred up the people so against the *Romans*, that their Embassadours were faine to save themselves by fleeing away, vvhcreby the Roman Senate before distasting their doings, vvas the more provoked against them. Then the *Carthaginians*, the Roman Embassadours being departed vvith *Gulussa* the sonne of *Massanissa*, went against *Massanissa*, but he, although about 90 years old, came in person against them and overcame them. The Roman Embassadours returning

acquainted the Senate with the preparation at *Carthage*, which *Cato* exhorted to be a breach of the league, & sought therefore to stir up the Senate to war against them. But *Scipio* thought not this yet a sufficient cause of making War upon them, so it was agreed, that if they would burn their Navy and dismisse their Forces they should have peace. But this Decree stood not by reason of the *Uticenses*, a people not far from *Carthage*, yielding themselves by their Embassadors to the Romans. For then the Senate resolved to warre upon *Carthage*, till it should be destroyed. And although Ambassadors sent from *Carthage* to prevent this yielded to their demand of 300 pledges of Senators sons to do all things which they should command, and these were to the great grief of their kindred, and specially their mothers delivered at *Lelibeum*, and from thence carried to *Rome*, yet the War went on, and a great army was sent against *Carthage*, which was already much weakened by the late fight had with *Mussa*, wherein perished after agreement through the revengfull minde *Gulussa* his sonne neer 50000 men, setting upon them weary and unarmed, as they were returning homeward. Ambassadors were then sent againe to know of the Consuls that led the army, what they would have the *Carthaginians* doe more. They answered, that they must bring forth all their armes, and deliver them up. And this also being done, they were required in the last place to go all of them out of the City, leaving it to be razed down, and seek a new place of aboad, and that at the least 80 furlongs from the Sea. This answer being given by *Censorinus* the Consul, the Ambassadors were so perplexed, that they lay down, desiring rather to dye there, then to return with so sad an answer. And comming to themselves when they had pleaded what they could, they were caused to depart with this peremptory answer, that the Senates Decree was, that *Carthage* should be utterly demolished. When this news came to the City it is unexpressable with what passions the *Carthaginians* were moved, some crying out upon the Ambassadors and raging against them, and some against the Senators for delivering up their arms, and many mothers for their children now at *Rome*, ready to be murdered, and because all these things were done without knowing the conditions of peace. But after much passion and bitterness expressed, they shut up their gates, and fell to making of new arms with incredible celerity, all both men and women working with all their might, and the women cutting of their haire to make bow-strings. So that whilst the *Romans* let them alone thinking now to take the City when they lifted, they both reconciled themselves to *Asdrubal*, hitherto keeping aloof with 20000 men ready armed, because he was by the Senate condemned to please the *Romans* that they might have his assistance, and armed a great many more. Inomuch that when the *Romans* came to assault the City, they came out ready armed to their admiration, and gave them hot battle, and from time to time defended their City so, that the time of the two Consuls, that then were expired without doing any more hurt then they received. Wherefore *Scipio* even before that he could by the law by reason of his age, was made Consul and sent over with more forces. And he although most wise and valiant, so that the *Romans* had none other like him, could nor in his yeer prevail, but having his Consulship prorogued, hee brake into the City the next yeere, and so with much spoyle and bloodshed wan it, and dismissed of such as yielded, at length 45000 of men and women, many of the rest desperately setting fire upon the houses wherein they were, and burning themselves. Amongst whom *Asdrubals* wife was one, whose husband fled with an Olive branch to *Scipio* for mercy, but shee disdainning this his cowardly heart, first killed her two children, and then cast her self in his sight into the fire. Thus *Carthage*, which had stood as a great Lady City of the World 700 yeers was in three yeers utterly ruined; at the sight whereof even *Scipio* himself wept, presaging in his minde what *Rome* also might one day come unto. Now the thing most remarkable in *Scipio*, whereby hee prevailed, when others could not, was his strict discipline towards his souldiers keeping them always in good order, without which he knew, that he could do no great matters. This famous conquest being made, *Scipio* first doing sacrifice to his Gods, returned to *Rome* and triumphed, in which triumph *Asdrubal* was led and then kept in prison, the

Of military discipline.

pledges



pledges although kept there, had great liberty. Then by the Senats decree *Scipio* went again and demolisht what remaind of *Carthage*, and brought under tribute all such as had assited *Carthage*, and gave much of their lands away to their friends the *Miscenes*, so that Countrey was reduced into the State of a Province, anno of the City of *Rome* built 607, *anteque munda* 3820, towards the end of the High-priesthood of *Jonathan*. And *Scipio*, as his progenitour had now the name of *Africanus* given to him also. And the Senate strictly forbade any more building, and specially of a Burse in that place for ever, cruelly threatening such as should break this decree. For the first building of this City, some attribute it to *Zoro* and *Charchedo Tyrians* 50 years before the destruction of *Troy*, some to *Dido*, *Charchedoes* daughter cyther in *Dauids* time or in *Solomons*, and some in the time of *Amassia*.

To return again to the affairs of the King of *Syria*, and of the Jews. *Antiochus* the King ceased not pursuing *Tryphon*, till that hee had driven him into his Castle *Orthosades*, and there put him so hard to it, that he slue himself, as *Strabo* writeth, but *Iosephus* sayth, that he was slain in *Apamea* three yeets after hee had begun to reign. *Antiochus* being freed thus from his Antagonist *Tryphon*, called to minde the overthrow given to his forces under *Kendebeus*, by *Hircannus*, having now also an opportunity against him through his treacherous kinsman *Ptoleme* before spoken of, who having slain his father *Simeon*, and other brethren sent for Forces to *Antiochus*, he went with a great Army against him and drave him into the City, that is, *Jerusalem*, in the fourth yeare of his reign, the first of *Hircannus* his high-priesthood, then he layd siege to the City, and built Towres against it, the Jews making often excursions upon his men, and killing many. The siege being continued, *Hircannus* feared lest scarcity should be in the City, and therefore hee put out all the weaker sort, but when *Antiochus* seeing this would not let them passe, but kept them up neer the walls, the Feast of *Tabernacles* then approaching, he took them in again in pity, lest they should be famished without. Then he sent to *Antiochus* desiring a truce for seven dayes whilst they kept the Feast, to which he yeilded, and sent him also fat buls with their hornes gilded for sacrifice, and boules both of silver and gold full of sweet spices, and made a feast for his Army, from which piety of his he attained the name of *Antiochus Pius*. *Hircannus* being much offended herewith, sent to treat with him about peace. To this he agreed upon condition, that he should give unto the King 500 Talents, leaving the Tribute of *Joppe*, and some other places before spoken of unto him, and receive a Garrison into the City, and so the Jews should live still according to their own Laws. To all these he consented, but only touching the Garrison, because they would not have people of other Nations to live amongst them. And so a peace was concluded, and the siege raised. And to raise this money, *Hircannus* opened the Monument of *David*, wherein he found 3000 Talents. Then he hired also many Souldiers from forreign parts, and making a league with *Antiochus*, received him, and liberally enterreined him in the City, and after he going to warre against *Arface* King of the Parthians, he with his forces followed him, but when they came to joyne battell, *Antiochus* was overcome and slain, and *Demetrius*, who before had been taken by *Arface*, was, at *Antiochus* his comming set at liberty, and so he came again to his own Kingdom. But this last of *Antiochus* being overcome and slain by *Arface* the Parthian King, *Iustinus* setteth forth more fully, saying, that *Antiochus* carryed with him 80000 men to this warre going out with 30000 cooks also, and other necessary attendants, furnished with vessels of silver, and all the Army most richly set forth, for fear of which preparations, many places yielded unto him, and comming to fight with *Phraates* the King, for so he calleth him, he overcame him thrice, insomuch that the King of *Parthia* was now forced to retire within his own bounds. But *Antiochus* by wintering in those parts became so burthenome unto the people that they repented of their yielding to him, and consented together in favour of the Parthian to kill up his Souldiers where they lay billeted in severall places, and when they were doing it, the news hereof comming to *Antiochus*, hee hastened with the forces which he had to help his Souldiers that were neereest unto him

*Strabo.*

*Ios. lib. 13. 16.*

*Iustinus*

him, but in the way, *Phraates* meeting him, slue him, fighting valiantly, even when his men ran away from him. Then the King of *Parthia* repented him; that he had dismissed *Demetrius*, he being moved to this only for fear of *Antiochus*, when he prevailed against him, that by this means he might be drawn home again to defend his own Kingdom. Wherefore *Antiochus* being slain, he sent after *Demetrius* to fetch him back again, but in vain, for he was now gotten into his own Kingdom of *Syria* again.

*Hircanus*, who had this name, as *Josephus* sayth, for his killing of a great man so called, *Eusebius* for his expedition against, and overcoming a people called *Hircan*. So hearing that *Antiochus* was dead, returned with his Army into *Syria*, and after a siege of six months tooke *Medaba*, then the City of *Samega*, and *Sicma*, and *Gerizim*, where the Temple stood built by *Manasseh* in opposition to the Temple at *Ierusalem*, as was layd before, and having now continued 200 years was again demolished. He subdued also the *Edonites*, and caused them to be circumcised, and hereupon they became one people with the Jews. As for *Demetrius* he had learned such cruelty of the *Parthians* whilst he lived in exile amongst them, and was so proud that he was hated of his own people, to whom he had returned, inso much that they desired *Ptolomee Physcon* King of *Egypt*, to send them one of the family of *Seleucus*, that might reign over them. He sent them therefore *Alexander Zebina*, who presently being made King fought against *Demetrius*, and overcame him. Then he fled to *Ptolomais* where his wife *Cleopatra* was, but being by her excluded he went to *Tyris*, and there being taken by his enemies, after many abuses offered unto him, he was slain. So that although he would willingly have made War upon *Hircanus*, yet he could not, and by reason of Wars betwixt *Alexander* and him, the Jews were quiet, and then *Hircanus* tooke the opportunity to send Embassadors to *Rome* to renew the League with the Romans, and to desire that by their authority, *Ioppe*, and other places which he had yielded to *Antiochus* whilst he lived, might now, he being dead, be restored again unto him. To all which the Senate assented, and gave out of their love to the Embassadors, money where with to beare their charges homeward. *Alexander* being now King of *Syria*, the *Parthian* King sent home the corps of *Antiochus* in a coffin of silver, and he feigning great sorrow for his death, bestowed him honourably, and hereby he wan much love amongst the people, as being for this thought to be one of the *Selucidan* Family, when he was but a counterfeit. *Alexander* then entered into a league with *Hircanus*, but *Antiochus Gryphus* the sonne of *Demetrius*, raised forces against him, and overcame and slue him, and reigned in his stead. Of this *Antiochus Gryphus* *Iustine* sayth, that he had this name because his nose was great and hooked, after the manner of a Gryphins bill. And it was by the helpe of *Ptolomee* King of *Egypt*, that *Antiochus* so soone prevailed against *Alexander*: For when *Alexander* was King, he waxed proud, and despised *Ptolomee* by whom he was made. Therefore he having indignation at this, reconciled himselfe to *Cleopatra* the mother who had let up this sonne, and sent her ayd, and gave his daughter to *Antiochus* to wife, whereby the people were drawn much unto him, and to leave *Alexander*. And *Iustine* addeth, that *Alexander* wanting money to pay his Souldiers, caused a masse Image of *Insipier* of gold to be taken down, and converted it to his own use. But his Souldiers detesting this Sacriledge revolted from him, then he fled by water, and by tempests was beaten to land, where robbers tooke him and delivered him to *Gryphus*, and so he was slain. He then would have fought against *Hircanus*, but he feared a brother of his own name, who he heard was coming against him, called *Antiochus Sizicanus*, from the place where he had been brought up, and therefore was constrained to spend much time in fighting against him, whence it came to passe that *Hircanus* lived long in peace, and prospered greatly. Now whereas this *Antiochus* is sayd to be brother to *Antiochus Physcon*, *Josephus* sayth, that it was by the mother *Cleopatra*, who had been wife both to *Demetrius*, and to his father *Antiochus Soter*, that dyed in *Parthia*. Now the time of the reign of *Demetrius* before his captivity was 12 years, and after his return foure years, and *Antiochus* his brother between thesetimes 12 years, *Alexander* that slue *Demetrius*,

*Josephus lib. 13.  
cap. 17.*

*Iustin.*

*Funccius  
Chron.*

*Iosiph. l. 13.  
c. 18.*

*Pharisees and  
Sadducees  
what.*

*Iustine.*

*Appianus.*

*Ptol. Lathyrus  
King of Egypt.*

*The cruelty of  
women.*

two years, *Antiochus Gryphus*, the son of *Demetrius*, who slue him 29 years whilst the two brethren were in war one against the other, *Hircanus* took his opportunity to besiege *Samarina*, building Walls and Forts about it, whereby those of the City were brought into a great streight for want of victuals, and therefore they sent to *Antiochus Sizzicenus* to come and rayse the siege, which hee attempted to doe, but was overcome and put to flight by *Antigonus* and *Aristobulus* the two sons of *Hircanus*, whom hee had set over the siege. Then the siege continuing they sent to *Antiochus* again, who came, but after the manner of a robber spoyling *Hircanus* his fields, that by this means he might draw his forces from *Samarina*. But of his men many being, as they ranged about, slain by the Jews, he returned to *Tripolis*, committing this War to two Captains *Calmander* and *Epicrates*. Of these then one *Calmander* being so hardy as to fight a battle with the Jews was soon slain, and the other turning treacherous to his master for a bribe betrayed *Scithopolis* to *Hircanus*. *Hircanus* then continuing the siege in the space of one yeer won *Samarina*, and layd it even with the ground, and having lived in great glory 31 years High-priest and Prince hee dyed, leaving the Principality to *Aristobulus* his son. Hee was also famous for revelations when he was in the Temple one time, the Lord speaking unto him, and telling him of the victory which hee had given to his sons against *Antiochus*, whereof when hee coming out had spoken to the people, news was presently brought to the City. And he foretold the short continuance of those his two sons in this life, which fell out accordingly. Yet being so worthy hee was not esteemed amongst the *Pharisees*, a kind of Sect amongst the Jews most accounted of by the common people, inasmuch that leaving them, after they had been long favoured by him, he went to the *Sadducees*, the difference between which two Sects was, that the Pharisee held, and did many things not commanded in the Word of God, but the Sadducee that it was not lawfull to hold or do so, but only what was prescribed in the Word. Touching *Antiochus Gryphus*, *Iustine* speaking more fully then *Iosiphus* sayth, that after he had subdued *Alexander*, his mosher *Cleopatra*, who made account, that he should but reign under her, now fearing that her power should be diminished, prepared a poysoned cup for him at his return home from exercising: this he having some notice of, when shee offered it unto him, desired her as in a filiall respect to drink first, she refusing he urged her, and told her, what he heard of the poyson in it, she denying it to be so, he would not be herewith satisfied, unlesse she drunk it, and so pressed her to it for the clearing of her self, that she drank and so dyed. A just reward, sayth he, for her wickednesse, because shee had slain her own husband before, and poysoned another of her sons, and now would have poysoned this. *Gryphus* being thus delivered from his enemies reigned in peace eight years, not once attempting any thing against *Hircanus*, becaule his power was great, and he was also a confederate of the Romans. But then hee endeavouring to take away *Sizzicenus* by poyson, which was timely discovered unto him, he fleeing to *Sizicum*, gathered forces and fought against him, and expelled him out of his Kingdom, sayth *Appianus*. The manner was thus. *Ptolomee Physcon*, or *Euergetes* King of *Egypt* dying, left his Kingdom to the will of his Wife to be given to whether of her sons she would, when he had reigned 29 years, the name of the eldest being *Lathyrus*, of the younger *Alexander*. Now her love was most to *Alexander*, but by the people she was compelled to make the eldest King, yet before she would do it, she compelled him to put away his Wife *Cleopatra*, and to marry her sister *Selence*, *Cleopatra* being put away went into *Syria*, and married *Antiochus Sizzicenus* daughter bringing to him an army with her, wherewith he might invade his brothers kingdome, who yet had married another sister of hers. But he fought with ill successe against his brother *Gryphus*, for he was overcome and made to flee to *Antiochia*. *Gryphus* following him besieged the City, till he had taken it. But *Antiochus Sizzicenus* elcaped out of it and fled, his Wife *Selence* being left behind. Her sister *Gryphna* the wife of *Gryphus* moved her husband to have her secured, but he speaking against crnelty shewing to her, a woman and a sister & now fled to Sanctuary, shee was the more fisy bent to execute her, and sent those that first cut off her hands, and then slue her there. But this

cruelty



cruelty went not long unrevenge'd, for *Sizicenus* gathered new forces fought again with *Gryphus* and overcame him, then he took *Gryphina* his wife and slae her, and reigned 18 years after which he was yet again expell'd from the kingdom by *Gryphus*, and hereigned again till that he had made up from the beginning of his first reign 29 years. In the time of these kings, about the 18 year, *Hircanus* dying, his son *Aristobulus* took the government upon him, & was the first King of the Jews after their return from captivity, but he proved a very tyrant, imprisoning his mother & brethren, all but *Antigonus*, where she was famished to death because according to the appoyntment of his father she would have some hand in the government. Neither did he spare his brother *Antigonus* long, although for his love towards him, he made him at the first consort of his kingdom: for he being sick *Antigonus* went forth to war, and the victory being gotten, returned gloriously home, & so went up to the Temple. Then *Aristobulus* was by some informed of it, who said, that he had best look to him, or else he would soon aspire to the Kingdom. The King was not at the first moved at it, as thinking it false, but being urged with it, he gave regard to it so far, that he appoynted armed men to stand in a certain place secretly, by which *Antigonus* was to passe to come unto him, commanding them if he came armed to slay him, if not to let him passe. Now *Salome* the Queen & some others, treacherously told him that the King was desirous to see him in his arms, because he had heard of the excellencie of his Armor, wherefore he went in his Arms and was slain, but the King soon after was so stricken with grief therefore, that his sickness increased more and more, and he vomited blood, which his servant carrying out, by chance spilt in the place where *Antigonus* had been slain. At the sight of this, many seeing it, gave a shout, which the King hearing would needs know the cause, and being told, he was yet more pricked in his conscience, as taking it to happen by a divine providence, for his murdering his brother and mother, and so grievously crying out upon his own bloody facts, he yielded up the ghost, when he had reigned only one year. But in his time the Empire of the Jews was much enlarged, by the adding of a great part of *Ituraea* unto it, the people for fear of banishment being by him compelled to be circumcised, and so to be as one people with the Jews. *Aristobulus* being dead, *Salome* his wife let his three brethren out of prison, and made the elder of them *Alexander* King, concerning whom it had been before revealed by God unto *Hircanus* his father that he should reign, whereat he was nothing well pleased, because *Aristobulus* and *Antigonus* best. He being King, slue one of his brethren that aspired after the Kingdom, and the other being content to live quietly in a private estate, he loved well, and after his entering upon the Kingdom, he reigned 27 years. But all his time was full of trouble, and now that from High-priests the Jews governours were turned into Kings, they much degenerated from the virtues of their Ancestors, and so their times were full of bloodshed and many miseries. Thus in the short time of *Aristobulus*, how it was hath been already shewed, and now touching *Alexander* it will much more appear, *Ptolomais* and *Gaza* only remained of Maritim Towns that refused to obey the Jews. He therefore besieged *Ptolomais*, the Citizens having no hope of help from the Kings of *Syria*, in whose dominion they were, sent to *Ptolomee Lathurus* King of *Egypt* for ayd. Now this *Ptolomee* was the sonne of *Ptolomee Philometers* son, that is, of *Ptolomee Energetes*, made King by his mother *Cleopatra* against her will, as I have shewed a little before, compelling him first to put away his wife, and to marry her sister *Salome* when he was King, she not being content to reign together with him, because she loved her younger son *Alex.* better, seeing also that he had two sons by *Salome*, she took her from him, and banishing him, made her son *Alex.* King. But *Lathurus* fled into *Cyprus* and lived long there as King. To him therefore now the *Ptolomaidans* sent for ayd, & he with an army of 30000 men, came to raise the siege. But before he came the men of *Ptolomais* repented that they sent for him, because thus they must necessarily be subject unto him, if he prevailed against the Jews, & then should come also into the danger of *Cleopatra* Q. of *Egypt* who would be offended at the increase of his Dominion, seeing she attempted to expell him out of the kingdom of *Cyprus* before, wherefore they excluded his Embassadors that came before out of their City, whereat the K. was greatly perplexed. But the Gazeans seeking also to him for

*Aristobulus*  
King of the  
Jews.

*Ios. lib. 13. c. 19.*

Treachery.

Bloodshed  
terrifying.

*Ioseph. lib. 13.  
cap. 20.  
Anno 3863.  
Alexander king  
of the Jews.*

*Ptolomee La-  
thurus.*

*Iustin.*

Ioseph. l. 13.  
c. 21.

Strange cruelty.

Iosephus lib. 13.

against the Jews, he went on, which *Alexander* hearing, immediately raised his siege, and departed home to *Jerusalem*, and sent secretly to *Cleopatra* of *Egypt* to stir her up to come against her sonne *Lathurus*. Yet at the same time he feigned a desire of making friendship with *Lathurus*, and promised him 400 talents to take and cut off *Zolus* the Tyrant of *Gaza*, then he did in part, for he tooke *Zolus*, but hearing of *Alexanders* underhand dealing he was so moved, that leaving part of his Army before *Ptolomais*, he hastened with the other part to waste the Region of *Judea*. *Alexander* likewise knowing this, gathered together an Army of 50000, some say 80000, to goe out to meet him. But such haste did *Lathurus* make, that he came suddenly to *Asochus* of *Samaria* on the Sabbath day, and tooke and pillaged it, and carryed away from thence 10000 Captains, then going on, he met *Alexander* with his forces neer the River *Jorden*, & pitched his Tents on the one side of the River, and *Alexander* was on the other. But next day *Lathurus* his Forces passed over the River, *Alexander* permitting them quietly so to doe, as making no doubt, by reason of his great number, but that it would turn to his advantage, seeing the River being behinde them, they could not flee away. But when they had joyned battell, although they fought stoutly and with equall successe on both sides for a time, yet at length one wing of the Jewish army was made to yield and flee, and the rest seeing this fled also. Then the enemies pursued and slue of them, till their hands were weary, and their swords blunted with killing, insomuch that there fell of the Jews that day 30000 men. Then *Lathurus* wasted the Jews Countrey far and wide, and killing up women and children where he came, he caused some of them to be cut in pieces, and to be boyled in pots and cauldrons, that such as should come and see it, might thinke that his army fed upon mans flesh, and feare him the more. *Cleopatra* his mother hearing of the increase of his power, thought it necessary with speed to goe against him, and for this end making great preparation both by land and sea, sent her forces out unto *Ptolomais*, under two Jewish Captains, *Chelcias* and *Ananias*. *Lathurus* hearing of this, thought it now a fit time for him to recover his Kingdom of *Egypt*, whilst it was empty of military forces. But comming thither he prevailed nothing, for the Queen sent a Captain with a great power after him, and by him he was again expelled out of *Egypt*. *Alexander* the King of the Jews, in the mean season came to *Cleopatra*, and was honourably received by her, and although in distresse, so that she might have made a prey of his Countrey, and was by some moved to it, yet by the perswasion of her Jewish Captain, she did not, but he found favour with her, and having made a league with him, she dismissed him, and *Lathurus* being returned into *Cyprus* she returned into *Egypt*. *Alexander* being thus delivered from the fear of *Lathurus*, makes war in *Callosyria*, and after ten moneths siege takes *Gadara*, and then *Amathunte*, and from thence passing to *Gaza* he besieged it, and with much losse of his men tooke it, because the Citizens were desperate, and would rather die then come under his power, wherefore many of them fired their houses and themselves together. After this, *Alexander* returning to *Jerusalem*, when the Feast of Tabernacles was kept, there was an insurrection made of the Jews, his own subjects, against him, who railed upon him as unworthy for his wickednesse to sacrifice, and offered other indignities to him, whereat he being provoked, fell upon them with his men of war, and slue 6000 of them. After this he had war with the Arabians, but the Arabian King comming against him, he was drawn by treachery into a dangerous place, & so hardly escaped with his life. Returning to *Jerusalem* again, he had wars at home with his own people six years together, hiring foreigners to serve him, and in these wars, at divers times, he slue 50000 of them. Yet even then, he speaking to them of reconciliation, they were the more incensed against him, he asking what they would have him doe, they sayd, to kill himselfe. Then they sent to *Demetrius Encelus*, to come and ayd them against him, and hee comming with a great power fought with *Alexander*, who had besides 20000 Jews, 6000 mercenary souldiers in his Army, against 40000 foot, and 3000 horse in the Army of *Demetrius*. After a long and bloody fight, *Demetrius* got the victory, and all the mercenaries of *Alexanders* Army were slain, and many of the Army of *Demetrius* also.

Alex-

Alexander then fled to the Mountains and six thousand Jews more resorted to him in pity, which Demetrius seeing left the Country. Then the Jews alone warred against him, but he always put them to the worst, killing many of them. And at *Verboma*, to which many of the greatest of them fled, he nayled 800 to gallowses, causing their wives and children to be slain before their faces, whilst they yet lived in revenge of their obstinate rebellions. After this hee having run through many hazards of War and subdued many places, fell into a quartan through intemperance, and at three years end dyed. But before his death his Queen being grieved to think, what should become of her and her children, seeing hee was so much hated of the Jews, he counselled her to offer to the Pharisees to do whatsoever they would have her, shewing her self sorrowfull, that her husband had been so harsh towards them: and to deliver his dead body to them, if they would, to be revenged upon it. Now such was the power of this Sect with the people, that when the Queen did thus, they were won so unto her, that they magnified Alexanders exploits amongst the people, and prayed him for a just King, and hereby the people were so stirred up, that they greatly lamenting for the losse of him bestowed a most honourable buriall upon him. Queen Alexandra then was permitted to reigne, although she had two sons, *Hircanus* and *Aristobulus*. The one of these, *Hircanus* being unfit for war, she made Highpriest, intending the Kingdom haply to the other after her decease. But though she were Queen, the Pharisees bare all the sway, and the Rites abrogated by *Hircanus* Alexanders father, were confirmed again as traditions of the Elders. And to that height of authority the Pharisees grew, that they questioned all those, that had given the King counsell to exercise such cruelty against the 800 before spoken of, and began to cut them off, sometime one, and sometime another. This they that survived seeing, being men of the best sort joyned with *Aristobulus* her sonne, and went to the Court, and expostulated with the Queene about it, shewing her, how indigne a thing it was, that her husbands best friends should now be permitted to the will of their enemies to be by them killed up like beasts. Wherefore they desired cyther leave to depart and live where they could, or else in some of her Castles. She consented to this last, that they should have all her Castles but three, where her treasures lay, *Hircania*, *Alexandrinum*, and *Macharnutis*. The Queen after this falling sick, *Aristobulus* taketh his opportunity to strengthen himself to the getting of the Kingdom, and therefore went from the Court only with one servant to one of the Castles, where he was willingly received, and it was yielded unto him, and after it many Castles more to the number of 22. Then he endeavouring to gather an army, men flockt unto him in great numbers. This stirred up *Hircanus* and the Elders to resort speedily to the Queen, but shee being now ready to dye, willed them with her attires and wealth provided in abundance to take the best course they could, and so dyed being seventy three years old, and having reigned nine years, and that in great wisdom and justice shee began anno 3890, and dyed 3899.

But before I proceed further in the Jewish History, I will fetch up that of the Syrian Kings. *Antiochus Gryphus*, as was sayd before, continued 29 years after his first beginning to reign, and then was slain by the treachery of *Heracleon*, and *Seleucus* his son succeeded him, and fighting with his Uncle. *Sizicenus* slue him. Then *Antiochus Eusebes*, the son of *Sizicenus* came to *Aradum*, and took the Crown upon him, and he fighting with *Seleucus* expelled him out of Syria, who fled then to *Cyrcia*, and comming to the *Mopseus* where he was received as King, when he exacted tribute of them, hee was burnt by them in his Palace together with his friends. Then the brother of *Seleucus* called *Antiochus* gathered forces against *Eusebes*, but being overcome hee lost his life and army. Then *Philip*, a brother of his reigned over part of Syria, and *Ptolomee Lathurus* made another brother called *Demetrius Eucetus* King in *Damascus*. Both these joyning against *Eusebes*, hee for a time withstood them stoutly, being called to the aid of *Ladices* Queen of the Galadens, against the Parthians, hee was slain fighting stoutly in the midst of his enemies. And for the Kingdom of Syria was between two brothers, *Philip* and *Demetrius*. And they living also in

Barbarous  
cruelly.

Ioseph. l. 13. 23.

The policy of  
Alexan. dying.

Ioseph. 13. 24.

Anno mundi,  
3890.

Ioseph. lib. 13.  
cap. 21.

Seleucus King  
of Syria.



Tullin.

The Romans.

Orosius.

This was the  
antrum Tolossa-  
num, of which  
it is sayd, That  
who so had any  
part of it could  
never prosper.

Velleius.

Oros. Livius.

Plutarch.

dissention, the Syrians grew weary of them, and therefore offered the Kingdom to *Tygranus* King of *Armenia*, who came and tooke it, ten years after the decease of *Gryphus*, and reigned 18 years, that is, till three years after the death of *Alexandra*.

Touching the Romans affairs, they having utterly subdued *Carthage*, had wars with the Numidians a long time in the dayes of *Jugurtha* the son of *Mas-sanissa*, but at length the Numidians were subdued, and *Jugurtha* taken prisoner, and carryed to *Rome* by *C. Marius* Consul, for which he triumphed, and this was about the latter end of the reigne of *Hircanius*, or rather of his Principality. But immediately another dangerous War arose against them, The Cymbrians and many other peoples of the French and Germans, conspired together to ruine the Roman State by a just judgement, as *Orosius* sayth, because *Capio* the Pro-Consul had not long before taken *Tho'onse*, and robbed the Temples there of many millions of gold. This conspiracie being heard, a great army was sent against them, under the leading of *C. Manilius* Consul, and *Capio* Pro-Consul. But they being at variance between themselves, the enemies came upon them, and overthrew both their Armies, killing of the Romans 80000, and of the Colonies 40000, there being only ten men left alive to carry the heavy tydings of this great overthrow. This news coming to *Rome*, they were filled with great grieve and feare, *Capio* was condemned as the cause, and *C. Marius* had this Province, and a new Army allotted unto him, to goe against the sayd Cymbrians. &c. Now it happened so, that these Barbarians did not prosecute their victory by coming against *Rome*, which if they had done, the foundation of that Empire would have been shaken, but they went into *Celiberia* in *Spain*, first to subduethat Province, and in the mean season *Marius* had liberty both to gather together an army, and to train them up in good Military Discipline, that they might be the fitter for service. He being therefore by this means well prepared, the enemies dividing themselves into two companies, approached with one company to his Tents. But he contained his Souldiers within their trench, thinking by this means both to make his men the more desirous to fight, and the hideous clamours of the enemies the lesse terrible by their being some time accustomed unto them. The enemies seeing this, imputed it to cowardize, and therefore presumed to passe the Alpes by them to goe towards *Rome* willing them in mockage, if they would any thing to their wives to send by them. But *Marius* now tooke his time to come forth and follow them, whereupon a bloody battell ensued, the Cymbrians falling before the Romans in great abundance, and many Teutonians. But this victory being obtained, *Marius* was not yet secure, for innumerable enemies still remained, although the first Army being overthrown, their women, when they fled came in great numbers with swords and spears to the fight, being enraged against the men as betrayers of them, and against the Romans as their enemies, so that many of them being mingled amongst the armed bands, fell also. *Marius* therefore gave order that *Marcellus* should goe up to an hill neere to them with 3000 men, and he having refreshed his men continued with them in the Plain. *Marcellus* with his men being seen by the Teutons, they presently made towards him with all their power, not having the patience to stay till he should come to a fit place to fight in: but they smarted for their haste, *Marcellus* with his men having the advantage of the hill, but they upon the side hill, not being able to stand, were beaten down and slain to the number of 100000, according to some 150000, to others 200000, in so much that as *Plutarch* sayth, the *Massilians* made fences about their Vineyards with their bones, and their King *Teutobarchus* a mighty man, was taken and carryed to *Rome* to be shewed in triumph. But yet neither was here an end of this War, for *Boerix* the King of the Cymbrians, came with a great Army against *Marius* and *Catulus*, but with as ill successe as the former, for he also lost above 100000 men, especially by the vertue of *Catulus* and his Army, and so *Italy* was again delivered from all fear of these enemies, and *Marius* went away with exceeding great glory, so that they offered drinke offerings to the gods and to *Marius*, and he was called the second founder of *Rome*, and was the sixth time made Consul.

After

After this for some years the Roman State being quiet, at length civil Wars were made betwixt the Citizens and the Italians, whose chiefe men having long counted themselves Romans, and dwelt in the City, whereby they were capable of the like honour with Citizens born, were by a publike Edict of the Senate commanded to depart into their own Countreies. But they being grieved at this, laboured long to have it reversed, and to have as many Knights of the Countrey made Senatours as were in *Rome*, viz. 300, and when they could not prevail, they departed from the City, and combined together to revolt from the Romans. Forces were then prepared on both sides 100000 men, the Romans committing theirs to both their Consuls, and certain Legats whom they joyned with them. The Italians likewise erecting a Senate of 500 men at *Corfinium*, made two Consuls after the Roman manner, joyning unto them 12 Emperours, halfe of which should govern over one part of *Italy*, and the other halfe over another. And when they came to fight, the Italians greatly prevailed at the first, & many great men of the Romans were slain. But *Sylla* who was one joyned to the Consul *Cassius*, fought prosperously in one part of *Italy*, and *Pompey*, who was a Legate joyned to the Consul *Rutilius* in another, slaying many of the Italians, and taking divers Towns and Cities. But at the same time the Romans had War with *Mithridates* in *Asia* also, who prevailed greatly against them, as being a King of very great power, and destroyed of them in divers parts at one time 150000 by writing his letters secretly to instigate his people to this Massacre, promising to the servant killing his Master freedom, and to debtors killing their creditors remission of halfe their debts.

But the Italick Warre, after the taking of so many places soon languished, after that it had continued foure years: and *Sylla* returning to *Rome* after his great victories was made Consul, and unto him *Pompey* was adjoynd. Then *Asia* was allotted to *Sylla* to goe against *Mithridates*, but before he went a quarrell arose betwixt him and *Marius*, whereupon he came with his forces against *Rome*, and having taken *Marius* sent him to prison, and after him one to kill him, whose life he had before saved in the Cymbrian Warre. But he coming to the prison where he saw *Marius*, threw down his sword and ran away, at this, they that were about him were so moved that they tooke him out of prison, and by ship conveyed him into *Africa*, being now 70 years old, where he led a poore life many dayes. Thus he who had been honoured with the Consulship six times, was at length brought very low, that all may learn the vanity of worldly wealth and honour, and not be so affected with them. *Sylla* then set forth against *Mithridates*, and having subdued *Athens* and other places in *Greece* by the way, at length *Mithridates* came against him with 120000 men, but he not having above the third part of this number refused to fight, till that having the advantage of a narrow passage he suddenly set upon him, when he little expected it, and overcame him, killing 10000 of his Army. In the interim *Cynna* being made Consul at *Rome* in favour of *Marius* opposed himselfe against those, who to appease the tumults in *Italy*, had consented to receive men of other Cities as Romans. Wherefore against him *Octavius* was made Consul, whereupon he departed out of the City, and having gathered an army, returned and besieged *Rome*, *Marius* also hearing it, being now come from his banishment, and many flocking unto him. By this means *Rome* was soon brought to such a streight by famine, that *Cynna* was sued unto for peace. But hee and *Marius* entered the City, killed *Octavius* and many of the Senatours and others, and some of great command to escape their hands killed themselves. *Cynna* then and *Marius* made themselves Consuls, but *Marius* dyed within 17 dayes after, exercising much cruelty to his very death, and the valiant *Flaccus* was by *Cynna* made Consul, but he being sent to the Mithridatean Warre was soon slain, and then *Sylla* tooke *Carbo* to him for his fellow Consul. *Sylla* in the mean season was sought unto by some Senatours which were fled unto him, to return and rescue the City ready to perish, but he prosecuting his Wars against *Mithridates* prepared to another Battell, unto which seeing his men unwilling, he leapt down from his horse, and laying hold of an Ensigne he went between both the Armies, his guard following

The good of  
one saved from  
death.

The fall of  
*Marius*.

him

*Fimbria murders himself.*

him, and cryed out, if any shall aske you (O yee Romans) where yee lett your Emperour, say, fighting at *Orchomenon*. His Captains then being moved at this, hastened with their bands to the battell, and overcame and killed of the enemies 15000, whereby *Mithridates* was so troubled, that he sought peace with *Sylla*, and upon some conditions obtained it, and the rather because *Sylla* was now proclaimed an enemy to the Roman State, and could expect no more ayd from thence. Besides, there was an Army not far off under the leading of *Fimbria*, who had been sent forth by *Cynna* with *Flaccus* the Consul, as his assistant, wherewith he saw that he must shortly encounter. Having therefore concluded a peace with *Mithridates* King of *Pontus*, one condition being that he should from thenceforth contain himself within his own Kingdom, he went against *Fimbria*. & so soone as he came neere unto him, the Souldiers of *Fimbria* in great multitudes revolted unto him, whereupon *Fimbria* being full of fear, sent to desire the speech of *Sylla*, but he had sent a servant secretly before to kill him, who being discovered and taken confessed it, therefore *Sylla* denyed to goe, and sent only another to offer him one condition, whereupon he should be saved, viz. if leaving his Army he would depart out of *Asia*, whereof he was Pro-Consul. *Fimbria* hearing this sayd, he knew a better way, and so he went to *Pergamus*, and in the Temple of *Esculapius*, thrust his sword into his own bowels, but his wound not being mortall, his servant at his intreaty dispatched him, and then slue himselfe. This being done, all his Army remaining went to *Sylla*. Then he settled the matters of *Asia*, and having exacted in all *Asia* 20000 talents, he went with his Army towards *Italy*. His coming being heard of at *Rome*, the Senate and City were much troubled. But *Cynna* and *Carbo* the Consuls went forth to gather up Souldiers and money to goe and meet with him. But *Cynna* in a mutiny of the Souldiers by the way was slain, and so *Carbo* returned to *Rome*, continuing Consul alone that year: In this time *Metellus* a Pro-Consul came with his forces to *Sylla*, and *Cn. Pompeius*, called afterwards the great, and *Cethegus*, who had formerly been his great enemy, and were all received by him at *Brundisium*, to which place he was come with 40000 men.

*Narbo* and *Scipio* being then made Consuls, went out with great Armies against *Sylla*, and first *Narbo* fought unhappily against him, there falling of his men 6000, and 7000 taken, and of *Sylla* his Army but 70. Then *Scipio* preparing to come on, his Souldiers being more desirous of peace, after some communication had with the Syllians, went all away from him to *Sylla*, who being left in a manner alone, was permitted by *Sylla* to return quietly to *Rome*. Thus the hearts of many by his humanity were won unto *Sylla*, and because he was carefull as he passed, that no hurt should be done to the people, insomuch that *Narbo* sayd of him, that he had to deale with a Lyon and a Fox, conjoynd together in him, The next year *Narbo*'s Consulship being continued, another *C. Marius*, being but 20 years old was adjoynd unto him, but *Narbo* after many battels, his souldiers revolting daily from him to *Sylla*, whereby he gathered that none would be constant to him, sent first to *Rome* to kill such as favoured *Sylla*, and then after such cruelty shewed to others, killed himselfe. *Marius* likewise having fought unhappily against *Metellus*, and seeking to escape secretly was slain, and his head brought to *Sylla*, upbrayding him by this, that he would take upon him the government of the ship, before that he had acted any of the Mariners part. Then *Sylla* easily tooke the City, and exercised most horrible cruelty, in proscribing 40 Senatours at once, and above 1000 Knights and principall men, even all that he heard tooke part with *Narbo* or *Marius*, so that who so would might kill them, and he that killed one was promised two talents, and a reward was promised to him that discovered any of them, and such as hid them were threatned with death. *Sylla* having now all at his will, would be made Dictatour, and was, and reigned most tyrannically, yet to retain the old form, he caused also two Consuls to be chosen, and replenished the Senate with such as he thought good, and then triumphed for his victory over *Mithridates*. *Pompey* also who pursued *Scipio* at his appoyntment into *Africa*, and slue him, and got other victories, being but 24 or 26 years old, returning triumphed also, though at the first demand denyed it by *Sylla*.

After



After all this *Sylla* having been Dictatour three years, and now giving leave to choose new Consuls, and he being chosen by the people, to flatter with him, he refused and set up two others, *Servilius* and *Claudius*, and then publicly deposed his Dictatorship to the admiration of all men. Because that he having been the death of so many, might now being divested of his authority feare hard measure at some of their friends hands, there having perished above 100000 men of the adverse faction, 90 Senatours, 15 Consuls, 2600 Knights, by his means. Yet he fearing nothing, as having 150000 in divers parts, that had been employed in his wars, and enriched by him, went to his *Cumana*, and there led a private life, recreating himselfe with hunting and hauking. But he continued not thus any longer then to the year following. He dedicated the tenth part of his estate to *Hercules*, and then made a great feast for many dayes, in such excessive manner, that such meat which could not be eaten, was cast into the river, and the wine then drunk, was 40 years old. In the midst of these dayes, his wife *Metella* dyed, and he married the daughter of *Hortensius*, who bare him a sonne after his death, called *Posthumus*. *Sylla* then giving himselfe to all manner of pleasure, having divers Musicians and jesters about him, with whom he set up drinking in the night, fell into a disease, through which he swarmed with lice, which increased faster then they could be taken away, till at length he vomiting much blood, gave up the ghost, as he was well worthy, for having been the author of so much cruelty and bloodshed, the Devill also appeared unto him for his greater terrour, and yet this man for his admirable successe in all things attempted by him, assumed to himselfe the name of *Felix*, as accounting himselfe happie therefore. And indeed so he was, as much as this world could make him happie, as having been always successefull to this 60 year of his age, wherein he dyed. And after his death although *Lepidus* then Consul withstood it, he was by his friends buried after the Roman manner in *Martius* field, where none but Kings used to be buried in great pomp. For he was carryed out in a chest of gold, many Trumpeters sounding before him, and many Minstrels placed here and there amongst the people, singing mournfull songs as they went, and thus he was carryed through *Italy* to *Rome*, where the Senatours, and great multitudes of others met him, and above 1000 crowns of gold were presented to be carryed before him, and above 200 pounds of sweet spices were brought by women to burn with him, and Serjeants, as when he was Dictatour, went before him, and finally in *Martius* field, he was in a short time burnt to ashes, when the most eloquent man in the City had first made an Oration in his praise.

In their return from his funerall, *Lepidus* then Consul being of the *Marian* faction spake against this pompous funerall of an enemy of the *Roman* State, and in prayse of it spake *Carulus* the other Consul, and *Lepidus* also threatned to release those whom *Sylla* had proscribed, and to take away the possessions in *Italy* given by *Sylla* to his men, and to restore them to their former owners. But *Carulus* opposed him, the Senate feared it might come to a civill War, and therefore bound them both from it by oath. *Lepidus* yet not fearing this gathered an army abroad, and came against this City, *Carulus* defended it, and overcoming *Lepidus* put him to flight, and soon after he dyed of a consumption, so they never prosper that break their oaths. *Lepidus* being dead, *Porpenna* with part of his army went to *Sertorius* a great Commander in *Spain* to joyne with him, as being both of the same faction, against whom therefore *Metellus* a *Syllanian* was formerly sent. But now *Pompey* was desirous of that Province, and having by much importunity obtained it of *Carulus*, he hastened thither, and at the first fighting with *Sertorius* he was put to flight and lost many of his men, and after this, though at the first he had the better of it, yet hastning the second time to the fight without *Metellus* his assistance he lost many of his men and had lost more, but that *Metellus* haply came in the instant, and then *Sertorius* retired. Whereby we may see, how ambitious men, whilst they seek all the glory alone are in danger to lose all. For this made *Pompey* to hasten alone to this battell, that *Metellus* being a coward might not share with him in the honour of the victory. But having renewed his army, he came on again, and put *Metellus* in such hazard, that he retired in-

Appianus.

Plutarch.

Sylla a blood-shedder, dyeth vomiting blood.

The Romans manner of buriall.

An oath broken punished.

to

Appianus.

Plutarch.

Severity in an  
army.The immense  
riches of  
Crassus.

to France, and Pompey wanting pay for his men towards Italy, but sending before to Rome for a supply of money. This though slowly, was granted, and now also Sertorius began to decline, through the revolt of many soldiers from him, who went away to Metellus, as being discontented, that he should preferre the Celteberians to be his Guard rather then them, his own countrymen. Thus Appianus, but Plutarch imputes it to the pride of Perpenna, his fellow, every where detracting from him. Yet Sertorius having the Celteberians fast to him for his great valour fought again against Pompey and prevailed. But hee growing more distrustfull and cruell by reason of their revolt was much hated by those that followed him, and then Perpenna with ten more conspired to kill him, which was accordingly done at a feast, to which he was by Perpenna invited. But when he was slain, their hatred towards him was turned into pity and against Perpenna, whereby he was in great danger, but by faire speeches and great gifts he escaped, yet that murder was not long unrevenge: for fighting with Pompey, within a few dayes after he was overcome, and fleeing and hiding himself, taken, and by the command of Pompey slain before that hee was brought into his presence, although he desired first to be brought, because he had sundry conspiracies in Rome to reveal unto him. But Pompey thinking, that thus an occasion might be given of new stirrs, wisely refused to heare him, and prevented this by cutting him off. Perpenna being dead, some of his men fled into divers places and were slain, and some submitted to Pompey and the Celteberians likewise, & thus after a War of 10 years peace again followed in Spain. But before the end of this War, another began in Italy by one Spartacus, called *bellum gladiatorum*: and a third Warre by Mithridates King of Pontus. For Spartacus with divers other Frenchmen to the number of 700 or 80 being Sword-players, & held as Captives since the Warres of France conspired together to go out of the City, and to get arms and fight for their liberty, which they did with such successe, that in short times their numbers increased to 7000, and afterwards to 10000, and encountering the forces sent against them, they grew formidable to Rome it self. Inasmuch that none durst take upon him to be Pretour, till that Crassus a noble and rich man offering himselfe made them all glad. Hee therefore with six Legions went out of the City in the third year of this Warre, and two Legions remayning of them, who had often fled under other Commanders before, began first to proceed severely against them, punishing every tenth man with death. Then setting forth to this War he fought at the first unhappily, for his men fled before their enemies, but he having exercised the like severity upon 500 of them, who began first to flee, by killing every tenth man, brought on his army again and prevailed; Spartacus fighting most valiantly in this battell being slain, and all his forces disperfed the fourth year after this War begun. Pompey then returning from Spain triumphed and was made Consul, and Crassus together with him, his consent being first obtained. And yet after they were Consuls, they kept both their armies on foot to the terrour of the City, fearing, suffering by their differences. But being perswaded they shaked hands and disbanded. And Crassus to shew his greatnesse made a feast to the Romans, preparing 10000 tables, and gave all the City bread corn for three moneths, when there were in Rome 450000 persons.

1. To return now to Mithridates, he having had peace granted him by Sylla, would happily have continued quiet, but that Sertorius sent from Spain unto him, as desirous to stirre up against the Roman State all the trouble that he could, one Marius to certifie him of the civill Wars in Italy, and of his own power in Spain, who would be a friend unto him in any thing that hee should desire, and to stirre him up to take this opportunity to invade the Romans Dominions in those parts. Wherefore, the King of Bythinia being lately dead without children, and by his last Testament, giving his Kingdome to the Romans, Mithridates with a great army first invaded Bythinia, which being weakly defended by Catta, came in a great part into his hands. But Lucullus being sent from Rome to this Warre according to his own desire, first beat Mithridates from thence: and afterwards he warring against Cizicum, a City which stuck fast to the Romans, he so cut off his provision, that he compelled him to rayse his siege, and in his return took his opportunity

opportunity to cut off many thousands of his army, so that he fled into parts farther off, having lost almost all his Army, being at the first 30000, but the Romans Army not much above 30000: then he gathered a new power of 40000, besides many horsemen: but sending out his horsemen to take away all provision, that *Lucullus* might through want be brought to the like streight: that he had been before *Cizicum*, they were encountered by the Roman horsemen, and taken at such an advantage, that they were almost all slain, so that *Mithridates* being discouraged hereby fled, and all his Army without regard to any Leaders, and so he came to *Tigranes* King of *Armenia*, a King now of many Kingdoms, since the accession of *Syria* to his dominions and his son in law, yet so proud was he, that hearing of his coming, he only sent to direct him to a strong place within his Dominions, and not to his Court. But that was only whilst he was busie in warring in another place. For returning to *Armenia*, *Mithridates* came unto him. Then *Appianus Claudius* was sent Embassadour to *Tigranes* by *Lucullus* to demand *Mithridates*, to whom he coming, after long travell and delay, by reason of the Kings absence, required him to deliver *Mithridates* to be carried to *Lucullus*, but he denied, saying, that if *Lucullus* should come for him he would defend him. With this answer *Appianus* returned, telling of the great State of *Tigranes*, as having many Kings subject to him, and foure continually to attend him, wherefore he was offended at *Lucullus* his letters written to him without the style of King of Kings. *Lucullus* in this interim tooke the Cities and Towns of *Mithridates*, and with 11000 men took his journey towards *Armenia*. *Tigranes* preparing for him, gathered an Army of 250000 foot, and 50000 horse, insomuch that when *Lucullus* his Army came in sight, he asked whether they were Embassadours, and being told that it was the Roman Army, he sayd that they were too many indeed to be Embassadours, but too few for an Army. Then he wished that all the Roman Captains had been there, that he might have overcome them all together, so confident was he of the victory, by reason of his surpassing great forces. But *Lucullus* coming to joyne battell with him, handled the matter so politickly, that all his great army was soon routed, and he made to flee, and to cast away his Crown and Royall Ensignes, from him that he might not be known. For having set his horsemen to begin the battell upon the face of the enemy, he fetching a compasse with his foot came upon their backs, and soon routed the whole Army, killing about 100000 men, and losing only five of his men, and 100 wounded. The King then fleeing, *Lucullus* did forbear to pursue far, choosing rather to return and take the chiefe City of *Tigranes*, called *Tigranoferta*, which he did, and found 8000 talents therein. Thence moving to other great places, he fought against and overcame them. But the two Kings in the mean season gathered a new Army, which was committed to the leading of *Mithridates*, & then *Lucullus* his Souldiers mutining against him & many falling from him to a new Commander, sent from *Rome* to take his place, began to decline, and having sometimes fought unhappily, was left at length almost alone. And now a new war began, called the *Pyraticall* war, by means of certain *Pyrats* at the first sent out by *Mithridates* to take what prizes they could by sea from the Romans, which in the time of these troubles grew into great numbers, and became formidable to all that travelled by Sea and Maritim Towns. The Senate therefore being much perplexed at the hearing of it, thought of sending out a power against them, whose rendezvous was in *Cilicia*. And upon whom should the whole state now pitch, but upon *Pompey*, as being grown most famous of all others. But the Senate fearing lest he being let up, should become another *Sylla*, yet the people consenting about him, because he stood for the restoring of the Tribunes, whom *Sylla* had put down, he had full power given him for three years, to gather what forces he would, and to rule both by sea and land, wherefore he prepared many ships, and made many Captains, committing severall parts unto them, and power as Emperours in those parts, reserving to himselfe a power over them all, to overlook them, & to be ready to help any of them, as most need should require. By this means the *Pyrats* being in dangered in every place at once, soon submitted themselves to *Pompey*, and so this war with little fighting, was ended in little more then 3 moneths, and the *Pyrats* had the mercy to be spared their lives, but were sent to live in places most remote and unpleasant.

The fall of  
pride.

Happinesse  
here fading.



Then Pompey passed over into Asia to the Mithridatean war, although the Senate was very unwilling, partly for the reason before going, and partly because *Marcus* his year, who was sent last thither, was not yet ended. Pompey meeting with *Lucullus* in *Galathia*, after some expostulation between them took away all his men, but only 1600, whom he knew to be discontented with him: then he went against *Mithridates*, who retired with his forces into the inner part of the kingdom, and Pompey followed, commanding provision to be brought after him, lest his army should want, and by a long trench kept *Mithridates* his Army from coming abroad for provision, so that they were almost starved. Therefore he went away in the night through rockie places to a most strong hold, but even there he was overcome and his men slain, and he by fleeing escaped, and travelled into all parts for the renewing of his Army, but could never gather together any power more. *Tigranes* also his son in law rejected him, & forbade him coming into *Armenia*, because he thought him to be author of his sons rebellion against him, who was now fled for ayd to *Phraates* King of *Scythia*, but *Phraates* perswaded him to go to Pompey, which he did, and *Tigranes* hearing it, went himselfe also, trusting to the equity of Pompey, for which he was grown famous. Coming neer by Serjeants, that were sent out to meet him, he was bidden to alight from his horse, and did so, and delivered his sword unto them, and came and cast his Crown down at Pompeys feet: but he arising took him by the hand, and made him sit down by him on his right hand, and his son *Tigranes* on his left. Then after the Kings relation heard, Pompey determined that the son should have *Armenia* the lesser, and the father the Kingdom of *Armenia*, leaving it to him as his heir after his decease, and that *Tigranes* should leave *Syria* which he then held, and pay for the charges of the Mithridatean war, of which he had been in part the cause, 6000 talents. All which he did, and more, & so *Syria* was thenceforth made a Province. But young *Tigranes* ungratefully crossing Pompey, and using his father unreverently, did not only not enjoy that which was given him, but it was restored to his father again, and he was sent bound to *Rome*, and being there in prison when it was found that he wrote to the Parthians, to stir them up to war against the Romans, he was slain in prison. About two years before this *Alexandra* the Queen of the Jews being dead, *Hircanus* her son who had hitherto been High-priest attained to the kingdom. But *Aristobulus* his younger brother gathered great forces, came against him and overcame him, who fled to the Castle, wherein the wife and children of *Aristobulus* were. Therefore the brethren came to a parley, and it was agreed that *Aristobulus* should be King, & *Hircanus* should lead a private life. But *Hircanus* not long after through the perswasion of *Antipater* an Idumæan & a rich man, sought the kingdom again, as his due. He therefore fled with the sayd *Antipater* to *Aretas* King of the Arabians, to whom he had made large offers, to help him to his Kingdom again. Then *Aretas* preparing an Army of 50000 horse and foot, went with *Hircanus* against *Aristobulus*. He being in *Jerusalem* made strong resistance against the enemy, inasmuch that there being a most holy man, *Onias*, who had before prevailed for rain in time of drought when hee prayed, they fetching him to the Arabian Army would compell him to pray against *Aristobulus*, this he long refused to doe, but being over urged, he at length prayed thus. O God, the King of the whole world, for as much as they that are with us be thy people, and they which are besieged by them are thy Priests, I beseech thee that thou wouldest neither hear these praying against them, nor them against these. The wicked Jews in the Army hearing him say so, were enraged against him and overwhelmed him with stones. Then the Feast of the Pasche being come, and the Priests within wanting sacrifices to offer, they prayed some of their brethren without to help them to beasts for their money, they asking 1000 drams a head, promised so to furnish them. But having taken their money, they derided them and would not doe it. Hereat the Priests being greatly moved, prayed God to shew some judgment upon them, which he did soon after, by sending such a storm as marred the fruits of the earth, whereby a great dearth followed, and so the siege could be no longer continued. Soone after this, Pompey coming from *Armenia*, sent *Scaurus* before him into *Syria*, to whom coming to *Damascus*, both *Aristob.* and *Hircanus* sent Embassadors, craving the

Ro-

A son rebellious punished.

Anno mundi, 3900.

Ioseph. l. 14. c. 1. 2.

Cap. 9.

An honest Prayer.

An horrible murder of an holy man.

Romans friendship and aid. But *Aristobulus*, for 300 talents obtained his favour, so as that he sent to *Hircanus* as he tendered the Romans favour to abstain from warre with his brother and to goe out of *Judæa*, which he therefore did, and returned with King *Aretas* again into *Arabia*. Then *Aristobulus* having gathered together an Army went against them to a place called *Papyron*, and fighting with them got the victory, slaying 7000 men. And hearing that *Pompey* was now come to *Damascus*, both he and other Princes sent rich presents unto him: his being a golden vine of 500 talents, sent by *Nicomedes* his Embassadour, and *Antipater* came Embassadour for *Hircanus*. The one pleaded that he was the elder brother, and wrongfully by the younger put out of his Kingdom, the other that for his sloth and want of courage, he was cast out by the people, so that either he must take the Kingdom, or else it would lie open to the taking of some other. *Pompey* having heard them, sayd, that when he had settled the matters of *Arabia* he would come into *Judæa* and end their difference, using *Aristobulus* especially most kindly, and willing them both to be quiet in the mean season. *Aristobulus* notwithstanding being afraid of the worst, returned and sought to strengthen *Judæa* against the Romans comming. *Pompey* hearing this left his journey into *Arabia*, and calling his forces together marched towards *Judæa*, *Hircanus* and his friends being with him and urging him so to doe. *Aristobulus* fled to a Castle, but *Pompey* approaching, he descended to him, and offered both himselfe and Kingdom to his disposing, promising to let him in to *Jerusalem*, and to give him 700 talents. But *Galinius* being by *Pompey* sent for the money, was both denyed to enter, and returned empty. *Pompey* therefore bound *Aristobulus* and laid siege to *Jerusalem*, some that were on *Hircanus* his part perswaded to let him in, but they that were for *Aristobulus* denyed. Yet by *Hircanus* his faction he was let in & then went to the Temple where his enemies were, and having battered it three moneths he took it, and his souldiers breaking in slue 12000 of the Jews, the Priests in the mean season nothing daunted hereat, standing still in their places to do the offices belonging to the day, being a fasting day, so were they moved with Religion, more then with the fear of death. Then also as *Josephus* sayth, all the people within the Temple shewed great piety, because that during the time of the siege they did nothing upon the Sabbath day in seeking to hinder the Romans, and to beat them from their works made before the Temple, as holding it unlawfull for reverence of that day, although they held it not unlawfull to fight in their own defence, if their enemies assaulted them upon that day, but this difference putting was not without superstition. *Pompey* having won the Temple entered in and saw the golden Table and Mercie Seat, and 2000 talents in the treasury, but tooke nothing away for reverence of the place, and having caused the Temple to be purged, he made *Hircanus* High-priest, who so continued 22 years. Thus *Judæa*, which had been free now 80 years, and under her own governours, became tributary to the Romans paying, as *Josephus* sayth, 10000 talents and being deprived of the parts of *Cælosyria* formerly subdued by the Jews, because *Pompey* made them free, and commanded that they should live under their own President, and this came to passe through the dissention of two brothers about the kingdom. For it was made free in the first year of *Simon* Prince & High-priest, viz. anno 3823 and was now again brought under tribute, anno 3903. *Pompey* having settled these things left *Syria*, and hastened towards *Rome*, as *Josephus* sayth. But according to others he first composed the difference between *Tigranes* King of *Armenia*, and *Phraates* King of *Parthia*, and then addressed himselfe towards *Mithridates* King of *Pontus*, who had now gathered together an Army again of 36000. Yet he sent Embassadours to *Pompey* for peace, but he willed that he should come himselfe, from which he desired to be excused, feigning that he was broken out in his face, & therefore suffered no man to see him, but only three Eunuchs that tended upon him. And when this would not satisfie *Pompey*, he thought to send to the French & so to passe over to them to war against *Italy*, but his people wearied with his exactions to maintain his Army revolted from him, and his eldest sonne *Pharnaces* together with many of his Souldiers, conspired against him, and when they were about to take him, he would have poysoned himselfe, but because he had oft used means of preservation, the poylon would not work upon him, and therefore he killed him.

*Ioseph. l. 14. c. 8.*

The Jews Superstition.

Anno 3903.

*Orosius. Appianus.*

himselfe with his sword, according to some, according to others, procured a friend to doe this execution, fearing that if he were taken, he should be carryed in triumph at *Rome*. His Body then was sent by *Pharnaces* to *Pompey*, who also submitted himselfe and Kingdom to him, and so was taken for a friend to the Romans, and had the Kingdom of *Bosphorus* given him. But *Pompey* insulted not over the dead body of the King, but committed it to the buriall, so *Mithridates* after 27 years wars with the Romans, dyed, Anno 68 or 69 of his age, when he had reigned about 50 years.

After this *Pompey* prepareth to return home to *Rome*, sending before *Piso* to demand the Consulship after *Cicero* his year expired, for he and *Anthony* were then Consuls, but their time was almost out. The Fathers and all the people for fear of *Pompey*, presently chose *Piso* Consul. And *Pompey* tarried still in *Asia*, he built divers Cities, that he might leave behinde him a memoriall of his victories. In the year of *Cicero* his Consulship, *Catalin* with many more conspired against him, and again disquieted the Roman State, but his conspiracie being discovered, some of his chiefe associates were taken in *Rome* and exempted, and hee soone in battell slain. For the Jewish affairs. *Alexander* the sonne of *Aristobulus* after *Pompey* departue, who carryed his father away bound with him, gathered together an Army of 10000 foot and 1500 horse, wherefore *Gabinus* was sent against him, and other Roman Captains, who together with the Jews that continued in obedience to the Romans, fought against him neer to *Jerusalem*, and slue 3000 of his men, and tooke 3000, then he pursued him to *Alexandria*, to which City he had fled. But *Alexander* soon yielded, and so the City was beaten down, and others that lay desolate before were rebuilt, and five Lords being set to rule over that whole Region, the Romans departed thence. One of these had his seat at *Jerusalem*, another at *Gadara*, the third at *Amathuntis*, the fourth at *Jericho*, the fifth at *Saphora*. And now the time came of *Pompey* return to *Rome*, when all feared that he would use his power to set *Sylla* his part over again, and *Crassus* in particular fearing it, conveyed himselfe and his family and goods out of the City. But he contrariwise when he came nigh to *Rome*, dismissed his Army to their own houses, willing them only to be present at his triumph. This being heard in *Rome*, did so affect the Senate and City, that they went forth in great abundance to meet him, and conducted him into the City with all joy. Then at his request again new Consuls were made, *Afranius* and *Metellus Celer*, and he triumphed most gloriously, as Conqueror of all the parts of the World, about 35 of his age. But to shew the instability of this worlds glory, so soon as his triumph was over his enemies began to oppose him, so that now he repented his so sudden dismissing of his Army, for first *Metellus*, by his means made Consul, opposed him for his sisters sake, whom *Pompey* for her light behaviour had put away, after her returning out of *Syria*. And for *Afranius*, the other Consul, hee gave his minde so much to musick, and dancing, and pleasure, that he stood him in no stead. At that time *I. Caesar* began to be famous for his victories in *Spain*, and bringing the whole Countrey into the subjection of the Romans. Returning therefore to *Rome* he would have triumphed, but because he had not yet been Consul, and so could not, he omitting that sought the Consulship, and attained it. *Bibulus* being made his Colleague. Then *Caesar* ambitious of honour and dominion, thought it necessary first to joine in friendship with *Pompey* and *Crassus* for their great power with the people, then he sought to come into grace with the people, by propounding a law for the dividing of the common field amongst them, which he had so equally prepared that none could speak against it, yet neither would *Bibulus*, nor many of the Senatours consent unto it, and after this hee sought to come in grace with the Knights, by propounding a Law of remitting to them the third part of their tributes, which passed, and to make that for the people to passe also, he called *Pompey* and *Crassus*, and publicly asked what either of them thought of that Law: They both, as he knew well enough before, applauded it, and then an Ordinance was made, that upon pain of death every one should be sworn to it, whereupon for fear, all the Senatours yielded. Thus *Caesar* prevailed in the time of his Consulship, and when his time was out he procured

*Ioseph. lib. 14.  
cap 10.*

*Salustius.  
Plutarch.*



*Gabinus*, whose daughter he had married, and *Piso* that had married his daughter to be the Consuls of the next year, and to him was assigned the Province of *France*. But *Cicero* in the mean time went down by means of *Clodius*, Tribune of the people, who was very sharp against him, and brought him in danger of his life by a Law that he made of putting such to death as had caused any to be cut off without the consent of the people, as he had not long before done. Wherefore he having first basely sought to every one whom he met of the common sort, and not prevailing, went into voluntary exile, and *Cato* his chiefe friend was sent away to be over the affairs of *Cyprus*. But he continued not so long, for *Pompey* falling out with *Clodius*, obtained of the Senate to spight him, that *Cicero* was called home again, and *Clodius* his Law was reversed. Then their being great scarcity of coine in *Italy*, *Pompey* had power given him over all the World in that matter. *Cæsar* in the mean while prevailed mightily in *France*, and against the Germans and Belgians, by slaying at sundry times many thousands, and taking many prisoners, bringing them all under obedience, in all which battells, the great expedition that he made gave him the most advantage. His fame then by his victories increasing, when the first three years of his being over that Province were ended, he had five years more granted him, and it was agreed by 200 Senators, and 120 Serjeants that came to him with other great persons to *Luca*, where hee wintered, that *Pompey* and *Crassus* should bee Consuls, which was also, though with great contention, done accordingly. *Cato* a wise Senatour and a lover of the Common-wealth, who was now again with great glory come out of *Cyprus*, seeing this feared a tyranny to ensue, and therefore desired to be made Pretor, which for the great respect wherein he was had by the people, was granted, but so earnestly opposed by *Pompey*, that he found means to set up *Vatinius* for Pretor, and *Cato* was rejected, who thereupon foretold the evils that were like to ensue to the State by these Consuls, when they feared to have him Pretor. A law then was made by the Tribune of the people, that *Crassus* should go to *Syria*, where *Gabinus* had hitherto been, and *Pompey* to *Spain*. *Cæsar* having his time prolonged, prepared to sayl over into *Brittain*, because hee heard, that the *Brittons* had sent supplies to the *French* against him. He passed over therefore with his army, where the Sea was narrowest, but not without losse of some of his ships, the *Brittons* then came to him to sue for peace, but when his Navy lying at anchor had suffered shipwrack by a great tempest arising at that time, they armed to fight against him. But being overcome, they soon sued to him again for peace, which he granted, and requiring hostages to be sent after him into *France*, which they promised, returned thither again, and then went against the *Germans* and *Svedes*, and prevayling every where, because two Cities only sent him hostages from *Brittain*, he sayled thither again, but with great losse in his Navy, as at the first. Yet he so prevailed, that then he made tributary *Brittain* to the *Romans*. But for *Crassus*, he being appointed to *Syria* out of his covetousnes and ambition, bent his mind rather to go against *Parthia*, where no *Roman* Commander had hitherto been, thinking therefore by subduing the *Parthians* to get him the more glory and riches. But most unwisely when he had made known this his intent, he went first into *Syria*, giving the *Parthians* time to prepare for him to his own destruction. Then coming to *Jerusalem* he robbed the Temple of that treasure, which *Pompey* for reverence to the place could not touch, viz. of 2000 talents of Gold, and 8000 more layd up there, as *Josephus* sayth: neyther was this all, but a beam of Gold weighing 300 pound, covered over with Cedar board, of which none knew, but *Eleazar*, the keeper of the ornaments, and it was by him given to *Crassus* fearing, that hee would otherwise take away all precious utensils of the Temple, *Crassus* swearing to him at the same time to the contrary. But notwithstanding his oath he carried all away, yet he had not long joy of it. For going from *Syria* towards *Parthia*, when he would by no means be stayed from that expedition, it turned to the overthrow of his whole army and his own destruction also in the end. For *Ordes* the *Parthian* King sent Embassadors to him before his setting out to know the cause why he would make war upon him: but he contemptuously answered, that he would make the cause known, when he came to *Seleucia*, where-

10f. lib. 14. c. 12.

Sacrilige punishment.

unto

unto *Vasiges* the chiefe Embassadour answered, saying, here shall sooner grow haire, holding up the palme of his hand, then thou shalt come to *Seleucia*. Then *Orodes* sent out forces to reduce such places to his obedience; as had revolted from him, and also to keep the King of *Armenia* from helping the *Romans*. By this means some of the *Romans*, who were left to keep those places, had a taste of the *Parthians* valour, and fleeing with great feare came and told *Crassus*, whereupon the Captains and Souldiers dissuaded him from that War. But hee being resolutely bent would harken to none of them, and so comming to battell, the *Parthian* bowmen sent forth such a shoure of arrows, that many of his men were slain, whilst they were but approaching towards them. *Crassus* then hoping, that this storme would not last long encouraged his men hereby, but when news was brought him, that there weren any Camels laden with arrows wherewith the *Parthians* were again supplied when their first were spent, he put on to come to handy stroaks, but the *Parthians* retiring kept them still at a distance killing and, slaying as they did before, and when the *Romans* came up to them, they came with such violence, pierc'd them with their spears, that sometimes they thrust through two of them at once. The night comming on ended the battell, and in the night *Crassus* with only foure bands of men in silence fled. The next day the *Parthians* pursued him, but he had placed himselfe and men, so that the *Parthian* horfemen could not come at them, wherefore *Syrenas* the Parthian General dealt politickly, by going and offering to make peace with the *Romans* upon reasonable terms, if *Crassus* would come forth unto him, to whom he offered his hand for assurance. But *Crassus* suspecting fraud refused, yet so desirous of peace were his souldiers, that they urged him to go and hee went, though unwillingly and then in a short time hee had the reward of his sacrilege and covetousnesse by being slain, when hee was mounted upon an horse trapped with Gold given him by *Syrenas* in the Kings name. Being dead, his head was cut off, and his right hand, and his mouth filled with Gold; caried about with contempt. Then almost all his men, that remayned with him were destroyed also. But neyther *Syrenas* nor *Orodes* his Master went long unpunished for this their perfidy, for *Syrenas* was slain by *Orodes* enuying this his glory, and *Orodes* soon after lost *Pacorus* his son in battell against the *Romans*, and then his other son *Phraates* gave his father poyson, and when it wrought away by reason of the hydropicalnesse of his body doing him more good then hurt he strangled him, till that he dyed.

Touching the Jewish affairs, when *Gabinus* having overthrown *Alexander* the son of *Aristobulus*, as was sayd before, thought, that novv the *Jews* would be quiet, *Aristobulus* being hitherto a prisoner at *Rome*, escaped from thence and came again to *Judaea*, and entring into *Alexandria*, attempted to fortifie it by the help of many *Jews*, that flockt unto him: but *Gabinus* sending out forces hindered him from that, then he fled to the Castle of *Macherntis*, taking only 8000 men vvith him. But *Gabinus* comming thither with his army, it was vvithin two days taken and *Aristobulus* being diversly vvounded, came again into the *Romans* hands together vvith his son *Antigonus*, and was the second time sent prisoner to *Rome*. Then *Aristobulus* his son *Alexander* gathered nev v forces to the number of 30000: but *Antipater* was sent to the *Jews* to persvade them to peace, and vvhen he could not prevail vvith *Alexander*, another battell was fought betvvixt him and *Gabinus*, vvherein *Alexander* was again overcome, and 10000 of his army slain, the rest being put to flight. So *Gabinus*, his time being expired, hee committed the ordering of things there to *Antipater*, and returned to *Rome*. Then *Crassus* comming to governe in *Syria*, robbed the Temple of infinite riches, as was sayd before, and *Josephus* to prove it true, that the Temple had then in it so much treasure, alledgeth *Strabo* and some other reason to make it probable, which I omit, as thinking it almost incredible for the vastnesse of the sum, the Temple having been often pillaged and poled before by other Tyrants. *Crassus* then by going against the *Parthians*, brought himselfe to ruine, and *Cassius* escaping out of that war came to *Syria*, and being thither pursued by the *Parthians* he defended the Countrey against them, and repelled them. Then he fought against those *Jews* that held vvith *Aristobulus* under *Ptholans* his Captain, and slue both him, and

Perfidy punished.

Joseph. lib. 14.  
c. 11.

many

many of them, being specially stirred up by *Antipater*, who was the father of *Herod*, afterwards King, for he was a man of great authority amongst the Arabians, having to wife *Cyprien* an Idumæan of a most Noble Family, of whom came King *Herod Phasaelus*, *Josephus* and *Pherotas*, and by confederating with other great Princes, especially *Arabians*, he grew very potent. And he himself as *Josephus* sayth, was an Idumæan, rich and factious, and the first occasion of setting *Aristobulus* the King of *Judea*, and *Hircannus* together by the ears, whereby that Kingdom was again brought under tribute by *Pompey*, as was shewed before. And by this means he came into grace with the Romans, as siding with *Hircannus*, who was always more yielding and submisse towards them, then his brother *Aristobulus*, whereby he layd a foundation of his sonne *Herods* future rise to the Kingdom.

To return to *Rome*, whilst *Cassius* Questor to *Crassus*, after his death, ruled in *Syria*, and *Cæsar* continued still in his wars in *France* and *Germany*, great contention happened between *Milo* and *Clodius* at *Rome*, and *Clodius* in this dissention being slain, those that were on *Clodius* his side, armed and came to the Senate, where *Milo* was, excusing himselfe, so that he was slain speedily to flee disguised, and hereupon followed other great tumults in the City, the rude multitude under colour of seeking *Milo* from house to house, robbing and spoyling many. Then the Senate not knowing otherwise what to doe, first thought of a Dictator, but fearing to set up such a Magistrate, when they remembered *Sylla* and his tyranny, by *Caro*'s perswasion it was agreed, that one man should be Consul alone, and that *Pompey* for his valour, justice, and love, should be the man. Then *Pompey* with his forces comming into the City, soon quieted all things, and then married the daughter of *Scipio*, and took him into the fellowship of his Consulship, and soon after obtained the Province of *Spain* for foure or five years. In the mean season *Cæsar* by reason of these tumults at *Rome* was put to much trouble in *France*, many Cities then taking heart to rise up in Arms again and to fight for their liberty, supposing that he would hasten to *Rome* to quiet those stirs. But he hearing thereof, and withall that *Pompey* by his wisdom had settled the Roman affairs, betooke himselfe again with all speed to his forces, and gathered them together, and went out with such celerity in the dead time of winter, that he was ready to give battell to his enemies before they thought him to have been returned, and after many fights so brought them under again, as that both they and their King were at his mercie, whereby he got abundance of treasure, and then it being granted that he should be the second time Consul, he shewed so great liberality to the people and souldiers doubling their stipends for ever that hee wonne their hearts, and so laid a foundation to his rise to the Empire. At *Rome* the news of *Cæsar*'s victories being heard, *Letanies*, or *Thanksgivings* were determined for 20 dayes to be made unto their gods. But after this *Cæsar* still stayd in *France*, & *Pompey* not being yet gone out of *Italy* into *Spain*, new Consuls were made after his time expired, viz. *Marcellus* and *Salpistius*. Then *Cæsar* sued to be continued in his Province sometime longer, fearing least if hee left it and returned to *Rome* to a private condition *Pompey* would be to mighty for him. But *Marcellus* being for *Pompey*, would not permit it, of this *Cæsar* being informed, sayd, then this shall doe it, pointing to his sword: yet nothing was done, till *Marcellus* his time was expired, then succeeded in the Consulship another *Marcellus* and *Paulus*, the one an enemy to *Cæsar*, the other wonne unto him by his profuse gifts, and *Curio* was Tribune of the people, who also seemed to be an enemy but was indeed a friend. For not long after upon some dissention *Marcellus* going to *Pompey*, and of his own head, without the consent of the Senate, committing the government of the City to him he went to *Cæsar*, who having first settled things in *France* and *Belgia*, returned into *Italy*, where he was joyfully received of the people. But he stayed at *Ravenna*, till he had sent Letters to the Senate by *Curio*, & received answer. Therein he offered to lay down arms and to dismisse his forces, if *Pompey* would do the like, if this offer should not be accepted, he would come with his forces to be revenged upon his enemies. This was presently taken; as a denouncing of War, and immediatly great treasures were delivered to *Pompey*, and souldiers



diers were raised in all parts, although Cæsar had also offered, if the Senate should think good rather, that Pompey should go forthwith into his Province of *Spain*, he would continue in *France* with only two Legions, till hee were declared Consul for the next year, which he had now long desired. Cæsar hearing of their preparation spake unto his souldiers, who had been under his Empire 10 or 11 years, exhorting them to stick to him to defend him from his enemies, which were only the 13 Legion then present. They readily assenting, he presently calling more out of *France*, set upon divers Cities in *Italy*, and took them, inasmuch that the report hereof comming to *Rome* they greatly feared, neyther durst any come forth against him, wherefore he over-ran all *Piceum*, the Towns and Cities all readily yielding to him. Then he went to *Corfinium*, where *Domitius*, a Captain of Pompeys was with 20 bands of men. He then preparing to besiege the City, *Domitius* sent to Pompey for ayd, but having a negative answer, and that hee should get away as well as he could, and come with his mento him, he prepared so to do, but his souldiers turned to Cæsar, and delivered him into Cæsars hands the next day, and then many Senators and Knights present there yielded themselves, all whom and *Domitius* hee dismissed without hurt, although *Domitius* despayring tooke poyson first, but then seeing his humanity repented, and the supposed poyson wrought no further, but to bring him to a sleep. Cæsar also let him carry away with him great treasure, which lay there for the pay of his army. This kindnesse and bounty of Cæsar drew many more of Pompeys souldiers daily to him. Cæsar then went against Pompey, who fled before him to *Brundisium*. Cæsar followed him thither and besieged the City yet he invited Pompey first to a Colloquy, which he refused, then seeing Cæsars preparations against the City hee sayled away and left *Brundisium* and all *Italy* to Cæsar. The next day *Brundisium* was yielded, and Pompey bending his course to *Spain*, where he thought, that the people would stick to him, Cæsar went to *Rome*, and without bloodshed brought all under his power, offering still to the Senate to have Embassadors sent to Pompey for peace, but none durst undertake that task. Then Cæsar demanding money out of the treasury for his souldiers was denied, but the treasury being by his men broken open, he took abundance, and immediatly sent forth one of his Captains to take in *Sardinia*, another to *Sicily*, and a third to *Africk*, which they did. But Pompey commanded over all *Spain*, *Syria*, and the Eastern parts. Wherefore Cæsar let loose *Aristobolus*, who had been hitherto prisoner at *Rome* to go into *Syria* to repossess his Kingdom in *Judea*, for this he thought, would be a weakning to Pompey. But he was poysoned and dyed by the way by some, that favoured Pompey, and order was also immediatly taken, that *Alexander* his sonne being in *Judea* should be slain also, lest he should make any new stirs there, and this was done by *Scipio*, President of *Syria* under Pompey. Then Cæsar himself hastened into *Spain*, passing thither by *France*, and there increasing his army. Being come into *Spain* and besieging *Massilia*, hee was sometime brought into great streights for want of provision. Yet he was soon again delivered out of that danger, and in a Sea-fight his overcoming their enemies, *Massilia* being terrified yielded, and so did many Cities more in *Spain*, a great motive to them still being his humanity towards all. Cæsar then returned to *Rome* again where he was made Dictatour, but leaving that office within 14 dayes, the 11 year being now come wherein hee might be made Consul according to Law, which willeth that 10 years come between the same mans being Consul the first and second time, he and *P. Servilius* were made Consuls. This being done, he applyed his minde chiefly to pursue Pompey, who had at Cæsars first comming into *Spain* before spoken of left it and gone into *Asia* to raise forces there, For he thought whilst he continued, he could not come to that power which he desired. Into *Asia* therefore he followed him, and came to *Ephesus*, where all readily yielded unto him.

Pompey hearing this, leaves *Thessalonica*, where he had thought to have wintered, and travelled night and day till he came at *Durrachium*, where all his provision lay, Cæsar also hastening to the same place, so that now their Armies were neere one another, a river only parting them. Then some attempt was made again by Cæsar, to come to agreement, but in vain, seeing both aymed at the

the chief power, and *Pompey* would not live through *Cæsars* favour. For *Pompey*, he had far greater forces, and was better provided then *Cæsar*, having such forces at Sea also, under the leading of *Bibulus*, as that he had the command thereof, and *Anthony* a Captain of *Cæsars* with his power, deferred also to come unto him. But at length he came, and *Scipio* out of *Syria* to *Pompey*, and then *Cæsar* had a great desire to fight, but *Pompey* would not stir from an hill, where hee had seated himselfe for his most advantage, untill that *Cæsar* making away, as if he would depart thence, he came down, at what time he turning back upon him, and the battell began, *Cæsar* not having halfe the number of men that he had: for *Pompey* had 45000, *Cæsar* but 22000, yet so cunningly was it ordered by *Cæsar*, that *Pompeys* horsemen were first put to flight, and then his foot, which he seeing fled to his tents, but being immediately pursued by *Cæsar*, he changed his habit, and fled by water from place to place, till he came into *Egypt*, where he thought that for his former good deserts he should be protected. But *Ptolomee* the King being very young, his Council considering the danger that the Kingdom might be brought into by *Cæsar*, if *Pompey* should be there harboured, or if they dismissed him being come into their power, resolved to slay him, and therefore this being committed to the trust of two men, they treacherously acted this bloody part, when they had drawn him on to the Sea in a fishers ship, and then cutting off his head, reserved it till *Cæsars* comming, but so far was he from giving them thanks, that he slue them, and wept at the sight of it, calling him his friend, that had done him many good offices, and his sonne in law, and so buried his head honourably. Touching the losse of men in the foresayd War, some say, that *Cæsar* lost not above 200, some 1200, and *Pompey* 15000 according to some, 6000 according to others. However, his losse was not so great to drive him to that cowardly fleeing away, neither regarding more to gather together his scattered forces, that he might give his enemy battell again. But God would thus make way to the Roman Monarchy, so long before prophesied of by *Daniel*, by prospering *Cæsar* in all things, and daunting his enemies. And of this *Cæsar* was also so confident, that he feared no danger, as appears in that going privately upon a time to sea, and the sea growing tempestuous, which made the Governour of the ship affraid, he spake to him saying, fear nothing, seeing thou carryest *Cæsar*. *Pompey* having left his forces, they for the most part soon yielded to *Cæsar*, all whom he pardoned, lifting some together with his own men, and sending some home to *Rome*, with letters to the Senate, signifying his care to save as many Romans as he could. Only such Senators and Commanders as came into his power, whom he had formerly taken and dismissed, he put to death, and all the Auxiliary forces of other Countreys, whom he could easily distinguish from Romans by their language. Yet after this victory, *Cæsar* was in great danger when he came into *Egypt* by reason of the few forces, only two Legions, and 900 horsemen whom he took thither with him. For there being then war betwixt *Ptolomee* the King, and his sister *Cleopatra*, and *Cæsar* seeming to favour *Cleopatra* most, when he undertooke to compose the difference between them, a tumult was suddenly raised through the Kings exclamations hereupon, and 20000 gathered together under one *Achillas*, and by sea 120 saile were gathered together to stop any other forces of *Cæsars* from comming to him, wherefore encouraging his men which he had with him, he brake through that multitude, and comming to the Sea coast, set the ships on fire and burnt them all, and then the fire from them fleeing to the most famous library in *Alexandria*, a great number of excellent books were burnt also. *Cæsar* then having cleared the coast, sent for ayd and provision from divers parts. But before they could come at him, he had many battels with the Egyptians, and sometimes was in great danger of perishing, insomuch that he was once constrained to swim for his life a great way with one hand, for he held his books above the water with the other, yet at length with the help of *Mithridates*, son of the famous *Mithridates* King of *Pontus* comming to his ayd, he got such a victory over the Egyptians that twenty thousand of them were slain, and *Ptolomee* their King also. Then he gave the Kingdom to a younger brother, and *Cleopatra* his sister, who had formerly reigned together with *Ptolomee*, and was his wife, as their father had by his Will appoynted,

Sister & brother married together.

Here it was  
that Cæsar had  
so speedy a vi-  
ctory, that hee  
wrote of it to  
the Senate  
thus, *Veni, vidi,  
vici.*

*Diodorus.  
Hircius.  
Plutarch.*

and then shee became wife to him. But Cæsar had first a sonne by her cal-  
led *Cæsaron*. In the time of this Egyptian Warre, *Antipater*, the father of  
*Herodallo*, who had before cleaved unto *Pompey*, hee being dead, came  
into favour with *Cæsar*, for hee came to helpe him at *Alexandria* with  
three thousand Jews, wherefore when hee had gotten the foresaid victory,  
he comming into *Judæa*, confirmed *Hircanus* in the High-priesthood, and made  
*Antipater* Governour in *Judæa*, according to his own desire, granting liberty to  
*Hircanus* to build the walls of *Jerusalem* again, which had beene beaten  
down by *Pompey*. And indeede, as *Josephus* sayth, *Antipater* had fought  
very valiantly, together with *Mithridates* for *Cæsar*, inso much that *Mithridates*  
acknowledged that he was saved in that War by his valour. Therefore *Antigonus*  
the son of *Aristobulus* comming after this to complain to *Cæsar* of him and *Hirca-  
nus*, and to move him to some pity, by recounting, that his father was slain as he  
was comming to *Judæa* by his appointment, and his brother cut off by *Scipio*, in  
respect of *Cæsar*, to despight whom, *Scipio* at the command of *Pompey* did this,  
could not be heard when *Antipater* had spoken, but *Cæsar* did him all the honour  
that might be, and declared him a friend to the Romans. *Cæsar* now hearing of  
troubles at *Rome*, would have hastened thither, but because he thought it needfull  
first to settle things in *Asia*, he stay'd a while about *Pontus*, which Kingdome  
*Pharnaces* the son of old *Mithridates* had taken into his possession, as of right be-  
longing to him, after that he had overthrown *Domitius* a Captain of *Cæsars*  
that came against him. But when he heard that *Cæsar* was comming thitherward,  
he sent Embassadors to him for peace, and a Crown of gold, but *Cæsar* would  
not consent, except he went out of *Pontus*, and made satisfaction for the hurts  
which he had done, upon this a great battell was fought, and *Pharnaces* was o-  
verthrown and put to flight, and soon after slain, and the kingdom was bestowed  
upon *Mithridates* his brother. But whilst *Cæsar* was thus busied, *Cato* went to  
*Cæleſſyria*, having with him *Cicero*, and *Octavius*, and *Pompey*, the son of *Pompey*  
the Great, and *Scipio* with many others, who were against *Cæsar*, thinking to  
strengthen themselves in *Africa* and *Spain* against him, and so with a great power  
to come to *Rome*. But *Cæsar* hearing of it in the winter time, tooke shipping  
without further delay, to come upon them before they were aware, which  
he did, though in his passage to *Africa* he sustained much losse. Being come  
thither, at the first he layd about him for provision, vvhereof he had great vvant  
a long time; and having but small forces, hee vvvas in great danger of being  
quite overthrown, by the great preparations that vvvere made against him  
by *Scipio*, to vvvhom the chiefe government of this Warre vvvas committed,  
and by *Juba* King of *Namidia*. But it so fell out that one *Sutius*, a man banish-  
ed out of *Italy*, gathering together divers other exiles, came at that time to  
*Bocchus*, and of him obtaining more forces invaded the Kingdom of *Juba*,  
vvwhereby he vvvas forced to return to defend his own Countrey, and by this  
means *Scipio* his Army vvvas vvweakned, so that he durst not yet goe against *Cæsar*.  
He therefore tooke *Ruspina*, and attempting to doe the like to other places, *La-  
binius* and *Petrinus*, being of the Pompeyan faction, encountered vvwith him, and  
after a long fight vvvere beaten by him. Then *Scipio* sent to *Juba*, making great  
proffers to him to come again and helpe him. Hereupon he came, and brought  
vvwith him many Elephants, vvvhich the Romans vvwith *Cæsar* seeing, vvvere  
greatly terrified: but *Cæsar* so ordered the battell, setting bowmen to shoot at  
the Elephants, that they being intraged by the vvwounds vvvhich they received,  
turned upon their leaders, and disordered the whole Army, and made the victory  
more easie for *Cæsar*. Then vvvere slain of the Pompeyans 10000, according to some  
30000, but of *Cæsars* men only 50, and all the Elephants being 60, came into *Cæsars*  
power. *Cato* being all this time at *Utica*, vvwhere many favoured *Cæsar*, and there-  
fore vvvere, by such as fled thither out of the battell, spoyled of their goods, & some  
slain, vvwhen he sought to dissuade them from such outrages, and could not, vvwith a  
weapon vvvhich he carried vvwith him, when he went to bed, thrust himself through  
and although the vvwound vvwere not mortall at the first, yet his servants coming and  
seeking to save him, he rent it vvvider, till he dyed, saying that he had rather die  
then



then receive the favour at *Cæsars* hands to live. *Scipio* by fleeing away by water saved himselfe, but *Juba* returning into his own Kingdom perished, as some say, by laying violent hands upon himselfe also: For returning secretly into his Kingdom, together with *Petereius*, and being from every City to which he came shut out, he despairing of safety first fought with *Petereius*, and slue him, and then himselfe by the helpe of a servant. *Scipio* being long tossed upon the Seas, came at length to *Spain*, where *Sitius* being with his horsemen, came upon him and slue him. *Cæsar* then made the Kingdom of *Numidia* a Province, and having settled things in *Africa* returned to *Rome*, and kept foure most stately Triumphs. 1 Over *France*. 2 Over *Egypt*. 3 Over *Pontus*. 4 Over *Africa*, and was made by the Senate Dictatour for ten years, and had sumptuous Statues erected to him, being written underneath *Cæsar semideus*, although he was so modest as to cause this to be expunged, and shewed great humility towards the gods, by going up to the Capitall upon his knees, after that in the first dayes triumph, the axletree of his Chariot broke, which hee tooke as a check given him by them: And with many good words he comforted the Citizens, saying, that from his forces they should have no hurt, but they should be a guard to the City. Then he also rectified the account of the yeare, by the help of a famous Mathematician called *Sofigenes*, who found that the yeare was now overgone the due time 67 dayes, and that the Sommer Solstice, fell the third of the Calends of *August*, and therefore between *November* and *December* that year, which was the third of *Cæsars* Consulship, Annoq; mundi 3918, two moneths more were interposed, and foure dayes, for which it was called, *annus confusionis*, and from thence forward every fourth year hath a day added to it, being for this called the Leap-year, and in honour of *Julius Cæsar*, one moneth in the year was called *Julius*, which before was called *Quintilis*.

Touching the Jewish affairs at this time. *Hircanus* being still High-priest, was honoured with the friendship both of the Romans and Athenians, and by the help of *Antipater* the walls of *Jerusalem* were repaired, he commending to the Jews their High-priest *Hircanus* for their Prince, & exhorting them to live quietly under him without stirring up new troubles, and threatening them if they did not, that he would be their Ruler. But when he perceived of how little spirit and courage *Hircanus* was, he made his eldest son *Phasaelus* Prince of *Judæa*, and his other son *Herod* being young, he set over *Galilee*, being then but 15 years old, yet even at that age, having wit and courage above his years, he set his minde to do something worthy his high place, and did. For he went out against *Execias* Captain of the Thieves that infested the borders of *Syria*, and slue him, whereby he wan to himselfe great credit, and his fame came to the ears of *Sextus Cæsar* Governour of *Syria*, and kinsman to *Julius Cæsar*, and his brother *Phasaelus* being pricked on hereby with emulation, endeavoured by all means to get himselfe credit also by well governing over the parts committed to him, and by his continuall care to doe every one justice, Thus *Antipater* and his sons came to be much honoured both amongst the Jews, and were in singular friendship with the Romans, to whom *Antipater* sent gifts from time to time in his own name, but pretending to doe it for *Hircanus*, of whom he received the money for that end. This being observed by some of the Jews, they informe *Hircanus* of it, and how he was made but a stale, all the Kingly power being in *Antipater* and his sons, and specially against *Herod* for killing *Execias* without judgement given upon him according to Law. *Hircanus* therefore sent for *Herod* to answer it, and he being forewarned by his father, came with a Band of men to the Councell, insomuch that all his enemies were terrified from comming to witnesse any thing against him. But there was one *Sameas* a just man in the Councell, who stirred up *Hircanus* and the Councell against him for comming in such a manner, and not as the accused of such crimes ought to doe, foretelling if they suffered this, that they should by *Herod* be destroyed, which afterwards came indeed to passe: yet *Hircanus* out of his great love to *Herod*, privately admonished him to flee away to *Damascus*, lest the Judges should determine against him, which he did, and came to *Sextus Cæsar*, by whom he was also preferred to the Principality of *Cælosyria*. Then gathering

Plin. l. 18. c. 20.

Anno mundi,  
3918.Ioseph. lib. 14.  
c. 16, 17.Anno mundi,  
3922.

an Army, he would have gone against *Jerusalem* and *Hircanus* for his former disgrace, but that he was turned by the perswasion of his father and brother herefrom. *Hircanus* then sending to *Rome*, renewed the league of friendship with the *Romans*, which was done, and writings divers given hereof by *Julius Cæsar*, wherein *Hircanus* and his sons were confirmed in the High-priesthood, and many priviledges were granted to them and to the Jews, and the like was done by *Anthony* and *Dolabella*, Consuls after *Cæsars* death.

But to return to *Cæsar* again. He having given amongst the *Romans* many great gifts according to his power, being now sole Consul, hastened into *Spain*, against the two sons of *Pompey* who remained yet to be subdued with their forces. And his haste is sayd to be such, that he came thither in 24 dayes, and had many battels with them, till at length in one great battell, with much hazard first undergone, to his own person and Army, he overcame *Pompey*, and slue of his foot men 30000, and of his horsemen 3000, losing of his own 1000 and 500 wounded. In this battell, *Pompey* himselfe was also wounded and fled, but was soon taken in a cave where he hid himselfe, and his head being cut off was brought to *Cæsar* his brother being in the City, when he heard of this great overthrow, immediately yielded. Then *Cæsar* having settled things in *Spain*, and placed *Anthony* Governour, returned to *Rome*, and held another triumph, when by the Senate all honours were given unto him as a King, but only the Title. For he was made perpetual Dictatour, and Emperour, and High-priest, and it was decreed that all other Officers should be obedient to him, and that the Empire after him should remain to his adopted children, for he had none of his own, and was now aged 56 years. They also built Temples to his honour, as to a God, and gave him power in all things to rule at his will. Thus after foure years of civil War, they ended, and in the beginning of the fifth *Cæsar* thus triumphed. But *Sextus Cæsar* in the mean season being President of *Syria*, was slain by *Bassus* a Pompeyan, whereupon much trouble arose in those parts, as *Josephus* sayth, the Cæsarians comming in great numbers against the Pompeyans to be revenged, in which was also *Antipater* acted a part for the Cæsarians. *Appian* sayth, that *Bassus* was one set over a Legion by *Cæsar*, and when he saw *Sextus Cæsar* addicted altogether to riot, and not to attend his Prefectureship, he admonished him thereof, but was contemned, and by him sent for, and when he came not, some were sent to bring him by force, at which his Souldiers disdainig, tumultuated and slue *Sextus Cæsar*. Then fearing *Julius Cæsar*, they resolved unless they could have pardon, to fight together for their lives, and having drawn another Legion unto them, one *Marcus* with three Legions came against them and was foyled, then the Governour of *Bythinia* comming to his ayd, *Bassus* and his men were overcome, and so this tumult ended. *Cæsar* having thus quelled all enemies except the Parthians, was desired by the Senate to goe against them, and because it was thought that it would require a long time before he could return again, he was desired to nominate Consuls before his going, and so *Anthony* and *Lepidus* were appoynted. But his untimely death prevented him of that expedition, the envie of many at his excessive honours, putting them on to murder him, under a pretence of freeing the Common-wealth from a tyranny, yet he was most excellent for clemencie and liberality, and did many good things for the benefit of the Common-wealth, in that short time of his continuance at *Rome*, which was but six moneths, as the rebuilding of many Cities decayed, and placing in them many Colonies of the Romans. The chiefe conspiratours against him were *Brutus* and *Cassius*, the one greatly favoured by him, so that he had made him Governour in *France*, and appoynted him another year to be Consul, and given him a large legacie by his Will, and in case that he dyed, whilst *Octavius* his sisters son, whom he had adopted were under age, he together with *Anthony*, should be his tutors. Yet this *Brutus* was by some put on, who made him believe that he was of the race of that *Brutus*, who long agoe by killing the King, had freed the Roman State from servitude, and therefore if he would doe any thing worthy the stock of which he came, he should kill *Cæsar*, that tooke upon him to be King, and with him and *Cassius* many more conspired, to the number of a hundred and upward.

The

*Appianus.*  
*Hircinus.*

*Josephus.*

*Appianus.*

The causes of their enemy were partly his ruling in all things, partly *Anthony* offering to Crowne him, although hee modestly refused it and sayd, that hee would not be called King, but *Cæsar* causing the Crown therefore to be offered to *Jupiter* in the Capitoll, saying, that none was King of the *Romans* but *Jupiter*. For notwithstanding this refusall they thought, that he desired it, and only because hee perceived by the countenances of the people, that they disliked, hee made this refusall. For hee ruled over all as a King, and this the free spirits of the *Romans* could not endure, that the soveraigne power should be in one, although it had been better for them, having been for many years of late so much oppressed by civill dissensions. Partly also there was a prophesie, which foretold, that the *Parthians* should never be overcome, but by a King, which made them to suspect the more, that *Cæsar* must be he, before his going out against them. And lastly, his disrepect at one time to the Senat comming unto him, for he received them sitting, which was taken as an argument of an high aspiring minde. Therefore upon the 15 of *March*, a meeting in the Senate house with the Senators about weighty affairs of the State being appointed, the Conspirators agreed together at that place and time to dispatch him, as an invader of the liberty of the *Romans*, neyther had he power, although hee had many forewarnings to keep away to avoid those fatal strokes. For the Wizards looking into the entrails of a beast, which was without an heart, took this for an evill signe, and advised him not to go out that day, moreover, he was before by them admonisht to take heed of the Ides of *March*, which was that day, his wife also *Calphurnia* was troubled about his going to the Senate, and being slain there in her dream, and therefore earnestly besought him not to go. In somuch, that he had thought once to have sent to dismissee the Senate, and not to go at that time. But *Brutus*, a Favourite of his and brother to *Brutus*, the chief conspirator came and importuned him to go so, that he yielded, when hee told him, that the Senate had a purpose that day to make him King of all other Countreys round about, but only of the *Romans*, and told him, how ill the Senators would take it to be dismissed, and against the ill presages sayd, that they were not to be regarded, and so taking him by the hand he went with him. But by the way, and when he was placed in his chair of State, he was much troubled by suitors comming with petitions to him, and the conspirators placed themselves neer about him, as his friends to do him service, sometime talking to him, and sometime to one *Cimber*, that was a suitor to him for his banished brother, whom *Cæsar* denied, then he layd hold upon his gown with both his hands to pull it from his neck, and upon this, as a signe given of beginning the murder, one *Casca* thrust him first in the neck vvith his sword, but made no great wound, then *Cæsar* arising, pursued him, amazed at his own bold attempt, but he called his brother to his help, and by and by *Cæsar* savv many sword dravv about him, and amongst others *Brutus*, to vvhom he sayd, O my son *Brutus*, and wrapt up his head in his robes, but he was immediatly slain, 23 wounds being given him. And this *Brutus* was thought indeed to be his son by *Servilia*, with whom *Cæsar* had been very familiar. All things were full of tumult, but the conspirators fled to the Capitoll to the gods for succour, and continued there a night and a day, till that by their messengers having apologized for themselves that they did this meerly for the good of the Common-wealth, and sworn to, mayntain all the good Ordinances of *Cæsar*, some agreement was made, especially because the Senate liked well enough of their fact, and so they came forth. But *Cæsars* Will comming to light, in which, as was sayd before, he had made *Brutus* and *Anthony* with others his executors, &c the people were enraged and sought to slay *Brutus* and his fellows & the Senators also, because they seemed to favour these murderers, and making a fire in the market-place, they burnt the body of *Cæsar*, so, as that withall they set fire upon the houses of some of the conspirators, and then they setup an Altar there to *Cæsar*, and worshipped him as a god, till that the Consuls, *Anthony* and *Dolabella* overthrew it, and with much ado repressed their fury.

Thus *Cæsar* after foure yeers dominion, or three and an halfe as *Josephus* sayth, was cut off, and all things were again stilled by sending the chiefe conspirators away

*Cæsar* forewarned.

*Plutarch.*

Anno mundi,  
3922.



away to certain Governments assigned unto them. *Anthony* then, as if hee had succeeded *Cæsar* in his power, took upon him the rule of all things, and carryed away out of his house abundance of treasure, and taking *Cæsar's* books, cancelled some of his Laws, and altered others, as he thought good, so offering them to the people, who called for *Cæsar's* Laws. The Senate also made a new Decree, that no man should hereafter be Dictatour, and who so sought this dignity, a reward was propounded to him that should kill him. *Octavius* the adopted son of *Cæsar*, the son of *Atia* his sister being at *Apollonia* all his time was a while doubtfull, what to do. But at length resolved to gather together such souldiers of his fathers, as he could, and to be revenged for his death. And to this end he took treasure, which *Cæsar* had left with him, when he prepared for his expedition against the *Parthians*, and went into *Campania*, and many resorted unto him, he being now but 18 years old. From thence hee went to *Rome*, pretending that hee came only to take possession of the inheritance left him by *Cæsar*, and although his mother and other friends dissuaded him from it, yet he took upon him his name also, being called *Cæsar Octavius*, nothing fearing the danger of the conspiratours, which he should thus be brought into. And indeed he did herein most wisely: for now, as if *Cæsar* himself had been still living, many mens hearts were moved towards him. *Anthony*, yet slighted him so far, that they in a short time grew to open difference, whereupon *Cæsar Octavius* his power increased much, some Legions of *Antonies* falling unto him. *Anthony* seeing this betook him into *France*, which was committed to the government of *Brutus*, willing him to go into *Macedonia* as President there, and when he refused, he was by *Anthony* besieged in *Mutina*, the news whereof being brought to the Senate, hee was required forthwith to break up his siege, and leaving *France* to *Brutus* to passe into *Macedonia* to govern there. *Anthony* full of wrath at the hearing of this urged the siege the more, for which he was by the Senate, *Cicero* putting them on, declared an enemy, and his Colleague *Dolabella* going against *Trebonius*, to whom *Syria* was committed and entering the City, wherein he was in the night, and slaying him, was likewise declared an enemy. This *Trebonius* was one of the conspiratours, that helpt to kill *Cæsar*, and therefore vengeance now befell him, and his head being cut off, was camped about by the souldiers, and his body indignly used cast into the Sea. Two new Consuls therefore were immediatly made, viz. *Hircius* and *Pansa*, to goe with *Cæsar Octavius* against *Anthony*, which *Cæsar* was now made Propretour, but the chief strength of his souldiers taken from him, lest he should become too great, and so over-rule all, as *Julius Cæsar* had done. For this was the Senats care, to employ him in the War against *Anthony*, that they two might never be reconciled to joyn together against the conspiratours, and to send the Consuls with greater power together with him. But *Pansa* and *Cæsar* comming first to *Mutina*, after many skirmishes with *Antonies* men had a great battle with him, wherein they were put to the worst, and *Pansa* was greatly wounded. Yet as *Antonies* men returned from the battle singing, *Hirtius* with 20 fresh troupes came upon them, and slue them, and forced *Antonies* tents, but in the entrance *Hirtius* was slaine, but *Cæsar* kept his ground and continued in his armour all night, which comming now on ended the battell for that day. *Anthony* calling a Councell in the night, resolved to raise his siege and be gone, then *Decimus Brutus*, who held the City *Mutina*, knowing what danger he was in now that one Consul was dead, and the other gone away sore wounded, so that all the power was in *Octavius*, because he was one of the conspiratours against his father, sent to him to give him thanks for delivering him from the siege, and to desire a reconciliation. *Octavius* answered that it was not for his sake, but to persecute *Anthony* an enemy of the Common-wealth, that he came, and therefore he lookt for no thanks from him, and for his desire of a friendly parle, this piety did forbid in him. *Decimus* therefore comming to the other side of the river, where he might be heard, read unto him the Decree of the Senate, that he had the government of *France* committed to him, and therefore he warned him not to comethither without the Consuls. Whereupon *Octavius* did forbear, and comming to the place, where *Pansa* lay, he heard by him that the drift of the

Revenge for  
*Cæsar's* death  
against *Trebo-*  
*nus*.

Security after  
victory cost  
deere.

Senate was to keepe him down and to humble *Anthony* who was grown so proud, but he for his part would deliver the Legions taken from *Caesar* to him, and so he dyed. He being dead, *Torquatus* the Questor, being warned by the Senate so to doe, delivered those Legions to *D. Brutus* and to keepe *Caesar* from growing in power. *Sextus Pompeyus* had the government of the Navy committed to him, *M. Brutus* of *Macedonia*, and *Cassius* of *Syria*, all the Eastern parts being commanded to be subject to them two. *Caesar Octavius* came to *Rome* full of wrath for this and demanded to triumph, but was rejected, then hee perswaded *Cicero*, the Consuls being dead, to stand to be Consul, and that he might be another, but he was laughed at therefore by the Senate because of his youth. Then *Octavius* thought it best to reconcile himself to *Anthony* and *Lepidus*, another great Commander over divers Legions, and therefore to make way hereunto, heeuled the souldiers of *Anthony*, whom he had taken with all courtesie, and sent such an army to him as were desirous and wrote letters to him and to *Lepidus*, signifying in what danger they all were, if the conspiratours continued in their authority, and shewing the necessity, that there was of joyning together against them. Hereupon *Anthony* came with his army to *Lepidus*, and hee joyning with him after some pause, their forces grew very great. This strooke terror into the Senate, and stirred up much hatred against *Lepidus*, more then against *Anthony*, insomuch that *Cassius* and *Brutus* were sent for to helpe against them and two Legions, which were with *Sextus Pompeyus*, and *Caesar Octavius* was joyned in commission with *D. Brutus* to pursue *Anthony* it being from the Senate yet concealed, what he had done to joyne with *Anthony*. *Octavius* hearing of this stirred up his souldiers against the Senate for want of their pay, and when they were not after means used herein satisfied, hee made a speech unto them declaring, that the ayme of the Senate was to set up the *Pompeyans* and to suppress the *Cesareans*, and to hinder such, as *Julius Caesar* had given possessions to, from enjoying them, but if he might be made Consul, he would be revenged upon the conspiratours, and helpe every man to his right. To this a great acclamation was made by his army, and the Centurions were forthwith sent to the Senate to propound it. But before this they had made *Flancus* and *D. Brutus* Consuls, thinking, that they together with *Octavius* should go against *Anthony*. Therefore the Senate refused to hearken to this motion, although they were much urged, and their objection of his youth answered by the Legats, saying, that *Scipio* had been made Consul being under the age required ten years, and some others also. The Centurions returning to the army exasperated them so, that they marched forthwith towards *Rome*, being eight Legions. Then the Senate sent with all speed to pay *Cesars* army, and signifie that he should keep aloof from the City, and so be cholen Consul, but two Legions comming from *Sextus Pompeyus* at that instant, they repented and sent out other messengers to signifie it. Hereupon *Cesars* army was more enraged and came to the City, and without resistance took a great part thereof, many falling to him both of the noble and common sort. The Senate seeing this for fear made him Consul immediatly, and so he came to the Senate house in pomp, taking into the Society of his Consulship *Q. Pedius* his Kinsman. The Senate then to flatter with him gave him all the power, that his father *Caesar* had to rule according to his will, and to be keeper of the City. And after this at his motion *Anthony* was sent unto by the Senate for reconciliation, and *Lepidus*, who also had been condemned for a publike enemy, and all the conspiratours against *Julius Caesar* were condemned to die. *D. Brutus* hearing this prepares to flee to *Cassius*, & *M. Brutus*: but of the ten Legions, that were with him all revolted some to *Caesar*, and some to *Anthony*, except 300, and with them seeking to get over the river *Rhene*, but making some delay because of the difficulty of the passage, they also forsook him all but 10. Then hee travelling disguised as a Frenchman was taken by robbers, and brought to the Governour of the Countrey, who at *Anthones* command, when he knew of it, cut off his head and sent it to *Anthony*, thus the second conspiratour against *J. Caesar* fell a year & a half after the murder, *Octavius* being yet but 20 years old: for he was not fully so much, when he was made Consul, in the moneth *Sextilis*, which hee would for this have called *August*, after his ovvne title,

*Diodorus.*

*D. Brutus*  
gain.

title, *Cæsar Octavius Augustus*, and so it is called to this day, but because hee was born in *September*, some of his friends would have had that moneth called so. When *Anthony* and *Lepidus* had received the message for reconciliation they went towards *Rome*, but not without the greatest part of their armyes, making account by their power to prevaile so as to agree upon what terms they pleased *Cæsar*, then went out with his army to meet them, and at their meeting all three parled together, because although neyther loved other, yet they thought it best to agree for a time the better to be revenged upon the conspiratours. Wherefore they three went into a certain Island, wherein the view of their armies they consulted two or three days together, and agreed finally that the enemyes of eyther of them should be proscribed, of which they reckoned 200, amongst whom *Cicero* was one, and that they three should have the chief power in all things, and that *Anthony* should be Governour of *France*, and those parts, *Lepidus* of *Spain* and *Italy*, *Octavius* of *Africa*, the East parts, *Syria*, &c. being left undisposed of, yet because *M. Brutus* and *Cassius* held them. To the City then they came, and first published a proscription against 17, promising a reward to any that should bring in any of their heads, whether he were free or bond, and threatening proscription to such as concealed any of them, whereupon great feare arose in *Rome*, and many fled to *Cassius* and *Brutus*, and soon after 30 more were proscribed to be slain and spoyled of their goods, and lastly 150 more, and yet they thinking, that they had not money enough for their Warre, condemned 1400 rich women also, but spared 1000, because this was cryed out upon, as a point of greatest cruelty, and took that which should have been taken from them, from other men. And in all this *Cæsar Octavius* was least blamed, as by whose desire this cruelty was not shewed, for he was milde and kind like his father, but of the other two especially. Thus a new office of *Triumviratus* was set up to continue five yeares, because a Dictatorship was odious ever since *Sylla*, but under them, when *Octavius* had deposed his Consulship, and his Colleague was now dead, two more Consuls were made, viz, *Ventidius* and *Carinus*. But the three abolished some Laws, made others new, and ruled all things at their will, so that the time of *J. Cæsar* seemed to be a golden time to this-ward. Soon after this, *Anthony* with his Army sets forth, and then *Octavius*, but they were both hindered in their passages, *Anthony* by *Marcus* with his sea forces, *Octavius* by *Sextus Pompeyus*, who then held *Sicily*. Yet they went forward towards *Macedonia*, to which place *Anthony* came with all his power, but *Octavius* stayed behinde because he fell sick. *Cassius* and *Brutus* having gathered abundance of treasure, met together near *Rhodes*, and agreed first to take that City, because a friend to *Anthony*, which *Cassius* did, and then the Countrey of the Lycians, which was done by *Brutus*, who both spoyled them of all their goods, threatening such with death as concealed any. But amongst the Xanthians, that were of the Lycians, a memorable thing happened. A rich man that hid his gold, was taken and led away to be punished, he saying nothing, his mother following cryed, it was not he but I that hid it, then the servant that discovered it, sayd, it was not she, but my master, this *Brutus* hearing, was so moved with the modesty of the man, and the affection of the mother, and the treachery of the servant, that hee dismissed the mother and son with his gold and hanged up the servant. *Cassius* and *Brutus* his forces now together were 80000 foot and 12000 horse, besides, 5000 horse that were brought in by friends. *Anthony* and *Cæsar* likewise had 12000 horse and more foot, but their Army was not so well provided with victuals, and *Octavius* also was sick still, or not fully recovered, although through divers jealousies about *Anthony* he followed him and came to the Campe within ten dayes. *Cassius* and *Brutus* thought it best to delay to fight, that the provision of their enemies being wasted, they might the more easily subdue them. But *Anthony* provoked them daily to it, so that at length the Souldiers of *Brutus* would no longer be held in, but rushed out upon their enemies, and falling upon *Octavius* his men, he being absent, put them to the worke, but of them 8000 were slain, of *Octavius* his men twice so many, then he coming to his Army the fight was renewed, and *Cassius* thinking that *Brutus* was overcome, first ran up to an hill to see, but by reason of the

Diodorus.

A servants  
treachery a-  
gainst his Ma-  
ster punisht.



the dust not able to see any thing, he sent one to see, but before he returned, conceiving the worst he caused his Armour-bearer *Pindarus* to slay him, when as indeed *Brutus* had the victory. The next day, having buried *Cassius*, he would have kept in his Souldiers, hoping to prevail with lesse bloodshed, for the want of provision in his enemies army: but they refusing to be kept in, joynd battell again, and then were overcome and put to flight in the wing, which was not led by *Brutus*, and then although he hitherto had stood his ground, he was also hem'd in by his enemies behinde, and made to flee to an hill with foure Legions, upon which having continued all night, he seeing his men discouraged, procured a friends servant also to kill him. And thus the two chiefe of the murderers of *Caesar*, by a just judgement, procured their own murders within two years, being brought into a desperate condition, when in all humane reason, they were most likely to have prevailed: For they had two Navies by sea, their enemies but one. And that wracked, they had the advantage of provision, were equall in forces, and wonderfully rich in money, and most free to every Souldier, to put courage into them, and to make them stand with them, and began also victoriously by advantages given them; yet being guilty of the blood of an Emperour and a friend, vengeance would not suffer them to live. But as I should have sayd before, *Anthony* and his fellows did great honour to dead *Caesar* before their comming out of *Rome*, for they erected a Temple to him in the place where his corps was burnt, and made it an *Asylum*, so as no Temple in the City was besides, for though that of *Romulus* were, yet it now stood so that men could not come at it, *Brutus* his men that remained, fell all to *Anthony* and *Octavius*, being fourteen thousand, who tooke them into their Armies, the rest fled some to *Marcus* and some to *Ocnobarbus*, Sea-captains. *Anthony* and *Octavius* having sacrificed for their victories, and honourably buried *Brutus*, now began to thinke of a new division of the World between them, *Lepidus* being excluded, all the East to *Anthony*, and the West to *Octavius*, *Italy* being left in common to them both, and so it is agreed that *Octavius* with part of the Army should return to *Italy*, & to give the souldiers the portions of land assigned to them, for a reward, and *Anthony* went with the other part into *Egypt*, where he was honourably entertained by *Cleopatra* and tooke with her beauty, he continued with her all that winter, neglecting all other things to his own ruine and hers. *Caesar* comming to *Rome*, went about to divide the lands promised both to *Anthonyes* Souldiers and his own, but they vvvhich then had them in possession, tooke their expulsion so heavily, that they resorted to *L. Antonius* being then Consul, stirring him up to warre against these Souldiers vvvhich ranged about so licentiously, that they filled all *Italy* with rapine and trouble, he therefore received them, and gathering more forces, thought to reduce the Common-wealth to the old form of government, that of the Triumvir seeming unto him intolerable. And to this, *Fulvia* the vvife of *Anthony*, ceased not to instigate him, because shee was vexed for her husbands stay vvith *Cleopatra*, and thought by this means hee vvould be moved to hasten to *Rome*. *Octavius* hereupon put away his vvife, the daughter of *Fulvia*, and so the contention increasing. *Lucius Antonius* gathered together 17 Legions and came to *Rome*, vvvhich he entered vvithout fight, through the sluggishnesse of *Lepidus*, and having stirred them up against *Caesar*, hee vvvent forth towards *Perusium* to fight vvith him, vvho had then but foure Legions, and six vvvhich he sent for out of *Spain*, and the Pretorian Souldiers. But before they joynd battell, other helps came to *Caesar* out of *France*, being led by *Salvidienus*, but against him vvvent *Ventidius* and *Asinius*, till that *Agrippa*, another Captain of *Caesars* comming in, made them turn away. Then they both beat their course against *L. Antonius*, vvho to avoid the danger, shut himselfe into *Perusium*. But *Caesar* and they both besieged him, and the City of *Perusium* being unprovided of victuals, *Lucius* vvvas soon brought into a great streight through famine, vvwherefore hee made divers sallies out, but in vain, and at length sent to such for peace, and vvhen hee could not so prevaile, but upon cvill conditions, he vvvent himselfe in submisse manner, and was by *Caesar* accepted, and the next day his men being suffered to depart, *Caesar*

Appian.

Cassius and Brutus, pay for murdering Caesar.

entred into the City, pardoning all but a few which were Decurions, amongst whom *Xestius* set fire desperately upon his own house, whereby the whole City was burnt down. Of the Souldiers of *Lucius Antonius* that went away, some hastened with *Julia* the mother of the *Anthonyes*, to *Sextus Pompeyus*, and some with *Plancus* and *Fulvia* the wife of *Anthony* to him: *Cæsar Octavius* in the mean season going to *France*, and taking *Anthonyes* forces which were there under *Calenus*, who was then dead, unto himselfe, whereby he increased his power to 11 Legions. *Anthony* in the spring tooke shipping, and came from *Egypt* to *Athens*, where his wife met him, whom he blamed much for the War at *Perusium*, and *L. Antonius* also. Then his mother came to him, being honourably sent out by *Pompey* to draw him to his part against *Cæsar Octavius*, but *Anthony* replied, that for his mother sending to him, he thanked him, and would requite it. But to breake with *Cæsar Octavius* he had no purpose, if he would hold to his covenants with him, in case he should not then hee would use his help and if *Octavius* and he continued still in amity, he would doe his best to reconcile *Pompey* also to him. But *Octavius* being now very potent, for he had gathered together 40 Legions, as being Lord over all *France* and *Spain*, began to devise how to destroy *Anthony*, that he might rule alone, and to this end he both sought to stir up such *Anthonyans* against him, as to whom he had divided possessions, and to make friendship with *Pompey*, being in *Sicilia*, by sending and taking to wife the sister of his father in law *Libo*, called *Scribonia*, and by sending *Lepidus* away into *Africa* with six suspected Legions of *Anthonyes*, and *Lucius Anthonyus* with an Army into *Spain*, joyning with him the Propretours as Legats. *Antonius* on the other side came with a mighty Navy of two hundred ships to *Brundisium*, and then *Oenobarbus* came to him with all his Navy also, and was accepted by him. *Cæsar Octavius* hearing this, hastened with his Army against him. *Anthony* therefore sent to *Pompey* to invade *Italy* in his ayd, so that much blood was likely to have been shed, but that *L. Cocceius* who was a friend to both, mitigated their mindes so as that a peace followed, and reconciliation: The wife also of *Anthony* dyed at the same time, who had bene a chiefe incendiary to warre, and so a marriage was made betwixt *Anthony* and *Cæsar Octavius* his sister *Octavia*, and they feasted one another. As for *Pompey* it was agreed that hee should return to *Sicily*, *Oenobarbus* to *Bythinia*. But *Cæsar* would not be reconciled to *Pompey*, because he had lately expelled *Helenus* a Captain of his out of *Sardinia*. *Pompey* hearing this, tooke all the passages to *Italy*, whereby was caused a great famine, which made the people to tumultuate, and presse *Cæsar* and *Anthony* both to a reconciliation with *Pompey*, and that with such vehemencie, stoning the Magistrates when they came to appeale the tumult, and the Emperours themselves, although many of them were slain by their Souldiers, so that *Libo* also, whose daughter *Cæsar Octavius* had lately married, mediating betwixt them and *Pompey* his sonne in law, and *Antia* the mother of *Pompey*, it was agreed that all they three should come to a conference, which they did, and at the second meeting agreed, that *Pompey* should rule in *Sicilia* and *Sardinia*, and some other Islands, and have *Peloponnesus* delivered unto him, and this his rule to continue as long as their Triumviratus. The Emperours then feasted one another, *Pompey* beginning in *Menodorus* his Ship, where when the other two were, *Menodorus* moved *Pompey* to kill them, and so to be avenged for his fathers death, he answered that he wished *Menodorus* had done it without telling him, saying: *Menodorus* might have been perjured, but *Pompey* not. Then were *Pompeys* forces withdrawn from *Italy*, and they being by this means delivered from famine, rejoiced greatly in *Rome*, and gave exceeding great honour to *Cæsar Octavius* and *Anthony* as the saviours of the Countrey, in so much that they sacrificed to them. But this joy lasted not long, for *Anthony* returning into *Asia*, and *Cæsar* into *France*, *Pompey* finding that Covenants were not kept as hee expected, about the delivering of *Peloponnesus* to him, but being first exhaust of their treasure by *Anthony*, living then at *Athens*, began to prepare for Warre again, first infesting the Seas by his Pyrates, whereby *Italy* being

being again troubled cryed out, as oppressed now with foure men instead of three. *Octavius* hearing of this tooke some of the Pyrates, and when they confessed *Pompey* to be the authour of their practices, he prepared again to war, and sent to *Anthony* to meet him at *Brundisium* to consult about it, which he did, but *Cæsar Octavius* being absent at his coming, he stayed not, but returned again to *Athens*. Then *Cæsar* with the forces which he had, invaded *Sicilia*, but being by *Pompey* encountered, who was far better provided of shipping, he was at the first brought into great streights. But he sent *Mecenas* to *Anthony* to come to his ayd, who came and exchanged with him 120 ships, of which *Cæsar* had most need for 20000 Legionary souldiers, which *Anthony* most needed to goe against the Parthians, and then returned again, leaving his wife *Octavia* with her brother, because he doted still upon *Cleopatra*, who offered to accompany him into *Parthia*. Then *Cæsar* spent a year or two in preparing more ships, in which time *Anthony* with a mighty Army went towards *Parthia*, but had no better successe then *Crassus* in times past, for which he thought by craft to come upon *Phraates* their King unawares, he found him so prepared that he could doe no good against him, wherefore understanding that the King of *Armenia* was coming with a great power to the Parthians, he went another way to his Countrey, but not being able to enter suddenly, his army perished a great part through famine, cold, and sicknesse, for it was winter time, inso much, that being in great streights, he swore a servant of his to kill him, but after this, finding means to flee away, hee posted with a few into *Syria*, where *Cleopatra* met him, bringing with her great treasure to pay his Army that survived, for 20000 foot were dead, and 4000 horsemen.

Appian.

By thistime *Octavius* having prepared fully to go against *Sicily*, set forth to invade it on three parts at once, but with so ill successe by reason of tempests arising, that after the losse of many ships and men, hee returned back again to *Italy* only with one ship, the rest, which remayned, being diversly dispersed, yet after this being challenged by *Pompey* to a Sea-fight for the finall ending of the quarrell, he being ashamed to refuse the offer, although hee had never yet fought prosperously by sea, accepted of it, and so they met with 300 ships on eyther side, their foot forces remayning upon the shoare, anxiously expecting the issue. In this fight also *Lepidus* was with *Cæsar* with many ships, which hee brought out of *Africa*, and after a long and bloody fight the victory fell to *Cæsar*, 28 ships of *Pompeys* being sunk, and the rest yielding all but 17, with which he fled away, and taking his treasure, and wife, and children with him, hee hastened away into *Syria* to *Anthony*. Whereby wee may see the instability of this World in that hee which fled a little before now puts his adversary, by whom hee was brought into danger of his life, to flight. *Lepidus* after this considering the great power, which he had about him, for he had 22 Legions, thought it a fit time to take the dominion of *Sicily* upon him, and to breake with *Cæsar*, because being of equall authority with him, he used him as a Legat only. Therefore he put out *Cæsars* men, and placed Garisons of his own there. But when they should come to try the matter by battell, the souldiers of *Lepidus* both foot and horse, loving *Cæsar* better then him revolted, the greater part of them, whereby he was so discouraged, that he also came to him desiring mercy, and was by him well received, but deprived of his *Triumvirship*, and suffered to enjoy his High-priesthood, whereat, some say, hee was so discontented, that hee went into voluntary exile. *Cæsar* now had 45 Legions of foot, 25000 horse, 600 long ships, and ships of burden innumerable: then he committed *Africa* and *Sicilia* to the Propretours to be governed and returned to *Rome*, where he was received with all honour. And when hee had made an Oration to them, and promised upon *Anthonys* return to lay down the *Triumvirship*, they made him Tribune of the people, so that his person should be sacred for ever. *Pompey* fleeing towards *Anthony*, heard of his overthrow in *Parthia*, & therefore began to meditate, how to get his Dominions into his hands. Then he used this policy; he sent Embassadors to him to offer his assistance, but at the same time hee sent also to *Phraates* King of the *Parthians*, offering as a Captain to fight for him against the *Romans*. But his policy succeeded not; for those that went from him

The instability of worldly things.

Pride brought down.

Suetonius.



towards *Parthia*, were taken by *Anthonyes* men, and being brought to him to the great shame of the other Embassadours confessed the matter. Yet they excused it by saying that he sent not to the *Parthians* with an intent to joyne with them, unlesse he were by *Anthony* rejected, for he had rather associate himselfe to him then to any other man, and this *Anthony* tooke for an excuse. But before he heard any thing again from him, he put on Imperiall apparell, mustered more Souldiers in *Syria*, and tooke divers Cities, whereby he marred all. For *Anthony* now was very strong again, *Titius* bringing to him 120 ships, and 70 comming out of *Sicilia*, whereby *Pompey* being terrified, fled into *Armenia*, and his best friend *Liso* forsaking him, went to *Anthony* with others. *Titius* then, and *Furuius* and *Amyntus*, pursued him and overtooke him and slue him, and this *Titius* was one whom he had before saved. After this *Anthony* goeth again into *Armenia*, pretending peace and a match between his son *Alexander*, whom he had by *Cleopatra*, and that Kings daughter, whereupon the King came into his Tent, and so was treacherously taken, and after a while, bound with silver and golden chains, and carryed to *Alexandria* in *Egypt*, and there he led him, and his wife and children in triumph, causing them to be brought before *Cleopatra* sitting upon a Throne, but they would not bow to her. Then doting exceedingly upon her, he made her Quecn of *Egypt* and *Cercyra*, &c. together with his son *Ptolemeæ* *Cæsareon*, affirming him to be legitimate, and that shee was *J. Cæsars* wife, that *Octavius* might be put down, and he gave her the title of Queen of Kings, and her other children which shee had by himselfe, of Kings of Kings, giving to the one the Kingdom of *Armenia*, to the other of *Media*. By all which, and his triumphing there to please *Cleopatra*, great distaste was taken at *Rome*. Yet *Cn. Domitius* and *Suffius* being both *Antonians* were made Consuls, and carryed themselves insolently against *Cæsar*, whereupon he came guarded with his friends and Souldiers to the Senate, where he spake against them and *Anthony*, no man daring to answer. But both they and many Senatours fled into *Egypt* to *Anthony*. Then after many letters written from *Cæsar* to *Anthony* and from *Anthony* to *Cæsar*, wherein they laid divers things to the charge of one another, they came to an utter breach, and *Anthony* sent a divorce to *Octavia*. Such then as were good Common-wealth-men, especially *Tullius* and *Plancius*, leaving *Anthony* came to *Rome*, and by declaring the will of *Anthony*, that *Cæsareon* was the legitimate son of *J. Cæsar*, and *Octavius* had no right to any thing through him, and that wheresoever he dyed his corps should be interred by *Cleopatras* in *Egypt*, stirred up the people, so that immediately war was denounced in the Temple of *Bellona*, against *Cleopatra*, it being presumed that *Anthony* would never leave her. And another thing which exasperated the Romans against him, was his treachery towards the King of *Armenia*, to the great disgrace of the Roman Nation. Then great preparations were made on both sides, all the West being for *Cæsar*, and all the East for *Anthony*, so that he had 11 Kings to help him, and 500 ships, as some say, according to others, 800. *Cæsar* also drew with him the chiefe power of *Italy*, *France*, *Spain*, *Africa*, *Sicily*, and other Islands. Their meeting was at *Actium*, and their fight both by sea and land. The sea forces of *Anthony* were compassed about by *Cæsars*, and many burnt and 300 taken, *Cleopatra* then fled with 60 ships, and after her *Anthony*, when as he had yet 19 whole Legions, and 12000 horse, so *Cæsar* tooke the rich spoyles which were brought out of *Asia* and *Egypt*, whence *Cleopatra* alone brought 20000 Talents, but *Anthonyes* men first fought a long and bloody battell with him, when their Emperour was gone, and at length yielding many were taken into *Cæsars* Army. After this, *Cæsar* not being able by the ships which he sent out after *Anthony* to overtake him, returned to *Italy*, and *Cleopatra* by robbing of Temples, and pilling the people, gathered again all the treasure shee could, and sent to the King of *Media*, the head of the King of *Armenia*, which she caused to be cut off, that she might procure his assistance, and forsaied a great power. But *Cæsar* being bent to *Italy* went no further then *Brundisium*, and being there met by the Senatours and many others, was made Consul the fourth time, his Office of Triumvirship for five years, and five being expired, and so with all speed after twenty or thirty dayes stay at *Brundisium*, hee went into

into *Syria* and towards *Egypt*, against *Anthony* and *Cleopatra*, who were astonished at the suddenness of his coming, it being also then Winter. Now therefore *Anthony* and *Cleopatra*, sent Embassadors to him for peace, together with a golden Crown and other Regall ornaments sent by *Cleopatra*. To her he answered, that she should have favour, but to *Anthony* nothing, wherefore he sent the second and third time, but received no answer, although he sent great gifts also, and *Tullius* a Senatour, who was one of the conspiratours against *Julius Caesar*, whom *Octavius* forthwith slue. Yet lest she should despaire, he sent one to *Cleopatra*, to promise her the Kingdom of *Egypt*, and to signifie, how inclining he was to shew her favour, and what love he bare to her, if shee would kill *Anthony*, because he feared eyther a long War in *Egypt*, and the burning of the treasure, which he desired to take, or their fleeing into *Spain* to stir up new troubles. *Cleopatra* then not being without hope to invigle *Caesar*, if *Anthony* were dead, as she had done his father & *Anthony*, goeth amongst the monuments, as if she would, forthwith dye there. *Anthony* being of this certified, attempted to kill himselfe and fell down in his blood, as if he had been dead, then shee getting up to the top of the building lookt over to see him, and *Anthony* being rayled up again espied her, and caused himself by ropes to be drawn up to her, and then hee immediately dyed even in her bosome. Then she coming into the power of *Caesar*, when he would make no faith to her, shee suspecting, that shee should be referred for a triumph made a shew, as if shee would go into *Italy* with *Caesar*, but in truth to get an opportunity to kill herself, because otherwise *Caesars* men by his command were so vigilant over her, that she could not. Having then apparelled her self in most sumptuous manner in Queens attyre, she with a small sharp ended instrument dipt in poyson, which she used to weare on her head prickt her own arm, through which shee presently dyed without any sense of pain: for such was the nature of that poyson, so soon as it met with the blood, to kill, no pain being felt, some say, that shee applyed an Aspe to her arme, whereby she suddenly dyed, which *Caesar* hearing caused all means to be used to suck the poyson out againe, but in vaine, at which he was much grieved, as she had in her life time desired of him, he buried her most sumptuously in the same Sepulchre with *Anthony*; and thus all civill Wars ended amongst the *Romans*, *Caesar Octavius* from thence-forth reigning in peace. And this *Macrobius* noteth to have been in the sixth moneth, and that it was therefore called *August*, after his name *Augustus*, happy, but improbably, because all this was done by the Spring.

To return now again to the Jewish affairs, *Julius Caesar* being slain, and civill Wars thereupon arising, of which at large before, *Cassius* came to *Syria*, and exacting much money there to mayntain his army he most grievously oppressed the *Jews*, exacting of them 800 talents, or neer upon it. *Antipater* then committed the gathering of this money to his two sons, and one *Malichus*, who was but a treacherous friend unto him. *Herod* his younger son with all diligence gathered the money, which he was to gather throughout *Galslee*, and bringing it to *Cassius*, obtained generall favour at his hands. Some Cities under other Procuratours for want of payment were sold and money rayled, and so angry was *Cassius* with *Malichus*, that hee would have slain him, because hee had not gathered his part, but that *Hircanus* at that instant sent by *Antipater* 100 talents of his own unto him. But *Malichus* requited him ill by plotting treacherously to kill him, of which *Antipater* being aware rayled forces to goe against him, *Malichus* then craftily denying his treacherous purpose was againe reconciled to him. But *Marcus* being Preident of *Syria*, hearing of the attempts of *Malichus* would have slain him, but that *Antipater* entreated for him. But in so doing hee did but save a Serpent to sting him. For soon after he corrupted the Butler of *Antipater*, and poysoned him. This *Phasaelus* and *Herod* his sons conceiving to be done by *Malichus*, would have been revenged upon him, but he seriously denying it, and professing his grief for him, they refrained to be revenged openly. Therefore they friendly continued in friendship with him, but plotted his death secretly, and therefore *Cassius* being by *Herod* acquainted with it, he sent to the Tribunes to be assistant to *Herod* in his just attempts. Then they, as they were by him directed,

*Anthony* payeth for his inordinate lust.

*Macrobi.*

*Ioseph. lib. 14. c. 18.*

Ingratitude  
*Cap. 19.*

mer

Bloud payeth  
for bloud.

Lib. 14. 21.

Cap. 22.

Cap. 23.

Cap. 24.

Dio.

met *Malichus*, as hee was passing and slue him with their daggers. After this when *Cassius* went out of *Judea*, tumults arose there by means of *Felix* left behind with an army, for he went with his forces against *Phasaelus*, but he was by him overcome and driven away. About this time also *Antigonus* the son of *Aristobulus* having gathered a power together infested *Galilee*, and took three towres, but *Herod* going out against him drave him away and regained the towres, for which he was much honoured by *Hircanus* and the people, so that *Hircanus* gave him his Niece, the daughter of *Alexander* son of *Aristobulus* to wife. And these things fell out whilst *Cassius* reigned or ruled in *Syria*, but hee being overcome by *Cesar Octavius*, and *Anthony* at *Philippi*. *Anthony* ruled over all *Asia* subject to the *Romans*, and came into *Syria*. Then Embassadors came from all parts unto him and from *Judea* came some, that accused *Phasaelus* and *Herod* for taking the rule upon them, using the High-priest *Hircanus* as a stale. But *Herod* comming speedily to *Anthony*, obtained such favour also with him, that his adversaries could not be heard. Then *Hircanus* sent a Crown of gold to *Anthony*, and other gifts, desiring him to set such of his Nation free, as *Cassius* had sold for slaves, and to restore such lands, as were by him taken away, and given to the *Tyrians*. To which *Anthony* answered by writing, and granted all his requests, and wrote to the *Tyrians* also to restore the said lands, because *Cassius*, who was now justly slain for his wickednesse, had unjustly therewith graued his adherents, and if any presumed to hold them still he threatened punishments according to their demerits. *Anthony* after his comming into *Cilicia*, where hee met *Cleopatra* and was ensnared with her love, many others of the *Jews* came to seeke to *Cleopatra* against *Herod*, but one *Messala* being set to plead for him, and *Hircanus* assisting him, *Anthony* for his father *Antipaters* sake also, whom he had dearly loved, made him and *Phasaelus* his brother *Tetrarchs*. But the *Jews* being discontented hereat came again, 1000 of them to *Anthony* speaking against him, yet he having received great gifts from these two brethren rejected them, and put 15 of them in prison, and yet when he could not yet appease the tumult, he slue those 15, and commanded the *Toparch* of that place to ayd *Herod*, in his *Tetrarchship*, who thereupon entreated the *Jews* to depart, foretelling them of the danger, that would follow, but they being obstinate stayed still and departed not, till that some of them being destroyed they were enforced to be quiet.

The next year another great trouble arose in *Syria* by means of *Antigonus* the son of *Aristobulus*, who stirred up *Pacorus* the King of *Parthia* to help him to the Kingdom of *Judea*, promising to him 1000 talents, and 500 women. Hereupon *Pacorus*, who as *Dio* sayth, was the son of *Orodes* the King was sent together with *Labienus* a *Roman*, who was a great instigator to this War, because *Anthony* was more given to take his pleasure with *Cleopatra*, then to anything else, and now dissentions began to arise betwixt him and *Cesar*, so that he thought this to be the opportunity to subdue all *Syria* to the *Parthians*. And a Prince of *Parthia* called *Barzaphernes* was also sent with him. Then they comming with their forces in *Syria* subdued all, as they went and so came to *Judea*, and to the City *Jerusalem*, where *Herod* had many skirmishes with them, and slue many of them. But the Feast of Pentecost comming on, many thousands of *Jews* resorted to the City and took all but the Kings Palace, which was kept by *Herod*, his brother *Phasaelus* defending the Walls without, and *Herod* sallying out, put *Pacorus* and many thousands of his men to flight and returned. Then *Antigonus* perswaded him to go with a few souldiers into the City again, under a pretence of agreeing. Meeting therefore with *Phasaelus*, hee perswaded him to goe into *Galilee* to *Barzaphernes* in embassage, that there might be a peace concluded. *Phasaelus*, though against his brother *Herods* will, who premonisht him of the perfidy of the barbarous, went together with *Hircanus*, and was at the first friendly entertained by *Barzaphernes*. But hearing there what an offer *Antigonus* had made the *Parthian* to help him to the Kingdom he suspected treachery, yet he would not flee away in the night, as he was by a friend admonisht to do, but stayed to expostulate about it with *Barzaphernes*, who stiffly denied it, and then went away to *Pacorus*. So soon as he was gone, *Phasaelus* and *Hircanus* were taken by his men,



men, and bound, and a messenger dispatched to *Herod* to draw him out of the gates, that he might be taken also. But he having intelligence before from *Phasaelus*, could not be moved to go out, although *Pacorus* under a pretence of letters brought since by a messenger of good news sought to draw him. Being therefore disappointed of this treachery the *Parthians* consult what to do, and *Herod* in the mean season fleeth away in the night with his souldiers and women towards *Idumea*, but was pursued by the *Parthians*, and many *Jews* also upon whom hee turning gave them many overthrowes, and so came to the Castle *Massada*, where leaving the women and some others to the number of 800, hee went into *Arabia petrea*, thinking to crave ayd of that King for the friendship, that had been betwixt him and his father, and being denyed for feare of the *Parthians*, he went to *Egypt* to *Cleopatra* and *Anthony*, and finding no help there, for *Anthony* was then at *Rome*, he took shipping in the midst of Winter, and sayled to *Rome*, a most dangerous voyage. In the mean season the *Parthians* spoyled the *Jews* inhabiting *Jerusalem* of all their goods, and the Kings Palace also, and *Phasaelus* and *Hircanus* came into the hands of *Antigonus*, who cut off *Hircanus* his eares, that hee might never be High-priest again, & *Phasaelus* impatient of his captivity, because he could not otherwise make away himself, being bound, beat his head against the wall & brake his skull, and so dyed, that he might not be abused at the will of his enemyes. And not long before *Herod*, when he was upon the way to *Arabia*, the Waggon wherein his was carryed being overthrown, drew out his sword thinking also to kill himself, but that hee was dissuaded from it, seeing thus hee should leave his mother and Wife and children to become a prey to his enemyes, whom he ought rather to live to defend. *Herod* being come to *Rome*, was much commiserate by *Anthony* and *Cesar*, and the more for his father *Antipater*'s sake, whom they both greatly loved. And then the Senate being called together he was made King of the *Jews*, *Antigonus* being condemned for his turbulent spirit; wherewith he was carryed, and his father before him against the *Romans*, and for his bringing the *Parthians* their enemyes into the land. And thus they, that always hittherro, since their return out of captivity had been under a Governour of their brethren, as of Princes of the Tribe of *Judah*, till the time of *Mattathias*, and afterwards of High-priests and Kings comming of that Tribe by the mother, began first to be subject to a stranger, whereby they might know, that the comming of the *Messiah* was not far off, according to the prophesie of *Jacob*, the scepter shall not depart from *Judah*, &c. for *Herod* became absolute King, all competitors being put down, and reigned anno *Mundi* 3930, and anno 34 of his reign *Christ* was born. *Herod*'s reign began not immediately after his comming to *Rome*, where hee was declared King, but 22 years of *Hircanus* his High-priesthood being first expired, after his restitution to it, from which he had been put down by his brother *Aristobulus* three years and some months, so that hee was High-priest first and last 31 years, nine in the time of *Alexandra* the Queen, his mother, and then almost four years of the reign of *Aristobulus* the Usurper comming between, being again restored by *Pompey* 22 years, after which *Antigonus* possessed the Kingdom five yeares, and then *Herod* putting him down reigned, till that *Christ* was born. *Herod* being thus made King especially through *Ambinys* favour, who thought it needfull to confer this honour upon him, in respect of his Wars with the *Parthians*, (for *Herod* came not to *Rome* with any hope to obtain this dignity, because it was contrary to the custome of the *Romans* to prefer any man to that Kingdom, but one of the blood royall, and therefore he thought to have made suit for *Alexander*, brother to his Wife, that he might be King) was taken between *Anthony* and *Cesar* to the Capitoll to sacrifice there. In the mean season the Castle of *Massada* was in danger by *Antigonus* who came to besiege it, and they within were brought to a great streight for want of water, insomuch that *Joseph Herod*'s brother thought again to try the King of *Arabia* for help, but store of rain falling, their Cisterns were again supplied with water, whereby being encouraged, they within often issued out, and fought with *Antigonus*, killing many of his men.

Then, as *Appianus* hath it, *Vennidius* was sent with forces against the *Parthians*.

Cap. 25.

Selfmurder.

C. 16.

Gen. 49. 10.

Anno mundi,  
3930.  
F. 11. 11.

Appian.

ans.

Joseph lib. 14.  
c. 17.

ans, who encountered with *Labinus* and prevailed, putting the Parthians to flight which, which *Ventidius* seeing feared, and disguising himselfe fled, but was taken and slain, and *Pacorus* sayth, *Velleius* was slain also. *Herod* then returning from *Rome* came to *Ptolomais*, and having gathered forces went first towards *Massada*. to deliver his besieged, then his army being more increased by many that flockt unto him, partly for his fathers sake, and partly because they heard that he was by the Romans made King, he moved towards *Jerusalem*, *Silo* and *Ventidius* being commanded by *Anthony* to assist him when he came to the West part of the City, they shot arrows, and threw darts at him, but he by a Trumpeter declared that he came not but for peace, and if they would open to him, he would forgive his most insense enemies, whereunto *Antigonus* answered, turning to the Romans, that they offered injury to help an Idumean, that was but of the halfe bloud of the Jews, to the Kingdom, seeing if he himselfe were thought unworthy to be King, yet there were others of the bloud Royall, of whom one might beset up. Then *Silo* being before corrupted with money by *Antigonus*, began to be treacherous towards *Herod*, for by his means his Souldiers mutined, saying, that they wanted provision, and hereupon he offered to remove to some other place to winter. But *Herod* importuning him to stay and supplying the army with all necessities, he could no more have any colour to go away, yet he provided that *Antigonus* within the City might know of it, to the end, that by sending out forces to meet with those that went out to get provision, he might hinder their being supplied without. But against this *Herod* provided, by sending out forces, and then following himselfe to their destruction. And by this time, *Ventidius* having beaten the Parthians out of *Syria*, sent to *Herod* one *Machera*, with two Legions, but *Herod* finding him also apt to be corrupted by *Antigonus*, resolved to go to *Anthony*, but that voyage was not without much opposition of barbarous enemies, whom he yet overthrew and came to *Samosata* to *Anthony*, of whom hee was honourably entertained, and by and by the place was yielded to *Anthony*, and he appoynted *Sosius* over it, commanding him to supply *Herod* with two of his Legions, and soon after to follow himselfe with his Army to help him, *Anthony* himselfe going from thence into *Egypt*. Now whilst *Herod* was thus absent, *Antigonus* prevailed much in *Judea*, and *Joseph*, *Herods* brother, with many of his men were slain. This he hearing upon the way, hastened first to *Gablos*, where that was done, to be revenged upon his enemies, and then to *Jerusalem*, and this was three years after his being made King at *Rome*. And here *Josephus* telleth of two strange preservations of *Herod*, by a singular divine providence: the one, in that having been feasted in an upper room, so soon as he was gone out to take his rest, it fell down; the others, in that being in a room of an house washing, with only one Page to attend him, three armed men lurked there behinde the hanging, hiding themselves, and first one came out with his sword drawn and went his way, as glad to save himselfe, and assaulted not *Herod*, and then the second and the third likewise.

*Herod* wonder-  
fully preserved

When *Herod* was come to *Jerusalem*, *Sosius* also joyned himselfe there with him, and so their armyes together were 30000. Then they assaulted the City and lay long about it, by which means they within suffered by famine, yet their courage to repell the enemy continued unto the end. But *Herod* gained first one wall and then another, till that he came to the Temple, out of which still they fought, but in the end the Temple was entered and many were slain; and then *Antigonus* came and submitted himselfe to *Sosius*, who upbraided him by the name of *Antigona*, and put him in bands to be sent to *Rome*, yet *Herod* importuning him to it, for feare of future contention about the Kingdom, he sent him to *Anthony*, who to procure the more quiet to *Herod*, beheaded him. Joseph. lib. 15. c. 1. When *Jerusalem* was thus taken, the souldiers killed up the people without any respect of sex or age, and spoyled them of their goods, till that *Herod* with great difficulty prevailed to cause them to cease, when he had promised to every souldier a reward, and thus the rule of the *Assyrians* came to an end 126 years after it began, and *Herod* came to possesse the Kingdom. Having gotten it, he slue 45 of the principall of the faction of *Antigonus*, and otherways consumed many

more

Anno mundi,  
3930.

more that had been enemies to him, and tooke all the stuffe of the Kings house, and the gold and silver in the City, whereof he sent great gifts to *Anthony*. *Hircanus* all this time was in the power of the Parthian King *Ptraates*, since his taking, together with *Phasaelus*, by *Barzaphernes* the Parthian Lord, who used him kindly, and placed him in *Babylon*, to rule over the Jews there, of whom there were many, and he was amongst them had in great reverence, so that his captivity now seemed light unto him. Yet hearing that *Antigenus* was slain, and *Herod* King, he had a great desire to return to *Jerusalem* again, nothing doubting but that *Herod*, whom he had always so dearly loved, as he had also done his father *Anipater*, would greatly honour him, being also now as a father to him in respect of his wife of the house of *Hircanus*, whom he had married. *Herod* also hearing of his desire, wrote lovingly to him, promising him all honour, and so means being made to King *Ptraates* he dismissed him. When hee was returned, *Herod* entertained him with all honour, placing him on his right hand, and calling him father, but because of his ears cut off, he made *Ananelus* another Priest of no obscure stock High-priest, and not one of the *Assamoneans*, for feare of future danger. But *Alexandra* his wife, *Mariannes* mother, who had also a sonne sixteen years old, called *Aristobulus*, exceeding beautifull, as also her daughter *Mariamme* was, stomackt it greatly, that her son, to whom of right the High-priesthood belonged, should be neglected, and another preferred (for she bare him to *Alexander*, son of *Aristobulus* the King, and was *Hircanus* his daughter, and so *Mariamme* her daughter was Grandchilde to *Hircanus*) she sent to *Anthony* to desire the High-priesthood for her sonne. But *Anthony* neglected it, till that one *Gellius* a friend comming to *Jerusalem*, saw the beauty of her two children, and was wonderfully taken with it. To him then she spake for her son, and by his advise sent by him his picture and his sister to *Anthony*, who also highly extolled them unto him, insomuch that hee was taken with their love, and would have sent for them both, but that he feared *Cleopatra* taking it ill: yet he sent for her sonne, but *Herod* excused his not sending him, because, if he should, all *Jerusalem* would be in an uprore, and so he rested satisfied. Yet *Mariamme*, *Herods* wife, ceased not importuning him for her brother, that he might be High-priest, and at length prevailed so far, that *Herod* calling a Councell of his friends granted it, at which both *Alexandra* and shee greatly rejoiced, and thanked *Herod*: yet he thought it still necessary to watch over *Alexandra*, fearing that she would attempt something further afterwards. This shee seeing took it indignely, for that shee thought her life, as it were, but a prisoners life, and therefore wrote to *Cleopatra* to complain hereof. She received her letters, and wrote back to her, that she should come over with her sonne into *Egypt*, but whilst she prepared in great secrecie to doe so, she was discovered to *Herod*, when she had conveyed herselfe and son away to the seas side, being carried in chests, as if they had been filled with stuffe, and so they were brought back again to him. Yet *Herod* in great cunning carryed it fairly towards them, having a purpose in his heart to make *Aristobulus* shortly away. But in the mean season *Ananelus* being put down from the High-priesthood, and *Aristobulus* at 17 years of age, in his 18<sup>th</sup>. he was moved, by the affection which he perceived to be extraordinary in the people towards him, to hasten his end, for at the Feast of Tabernacles the people beholding the great comlinesse of their High-priest, being adorned with his Pontificall attire, they expressed great affection towards him. *Herod* then feigning the like good affection, took him to him, and condescended to his youth, to play with him, till that their sport being ended, they went both out into a garden, wherein were fishponds, to take the aire. And there being then certain young men washing them, and swimming in the pond, *Aristobulus*, at *Herods* motion, did the like. Then the swimmers, as they were before instructed by him, played with *Aristobulus*, in the water, and often duckt him, till at the last he was drowned. This being known, his mother and sister, and the whole City also, made great lamentation, and *Herod* with Crocodiles teares, seemed to doe the like, and spared for no cost in the burying of him, yet *Alexandra* his mother presuming



That by *Herods* means her son had lost his life, studied how to be revenged, and to this end wrote to *Cleopatra* again, to move *Anthony* to call *Herod* in question. Therefore he going to *Laodicea*, sent for *Herod*, at which although he were much grieved, yet hee durst not but goe to him. Yet fearing the worst, hee committed the government in the interim to his brother *Joseph*, as *Josephus* sayth, forgetting himselfe that he had before written of *Josephs* death, whilst *Herod* was with *Anthony*. But haply he means a brother in law, husband to *Salome* his sister, of whom soon after. To this *Joseph* then he gave charge, that if it should fall out ill unto him from *Anthony*, he should forthwith slay his wife *Mariamme*, pretending that no other man might enjoy her beauty, which he sayd he suspected, *Anthony* would doe, if he were cut off. Being gone, *Joseph* often visits *Alexandra*, and her daughter, and sometime talked much of *Herods* love to her, for prooffe whereof he told what he had given him in charge, if he should miscarry. But they both construing it otherwise, were much exasperated. A rumour then comming to the City, that *Anthony* had strangled *Herod*, they consulted with *Joseph* about fleeing away to a Roman Legion, but letters soon came from *Herod*, signifying how *Anthony* by his gifts was moved to use him kindly, and to answer *Cleopatra*, that he being now made a King, ought not to be questioned, and to pacifie her gave her the rule of *Caesaryia*, but to ambitious of dominion was she, and greedy of gain, that she asked of him all *Syria* also, and *Judea*, inso-much that hee gave her all betwixt the river *Euphrates* and *Nilus*, except *Tyrus* and *Sidon*, and shee had before poysoned her brother *Ptolomee* being but fiftene yeares old, that shee might reign over *Egypt* alone, and her sister *Arfinoe* she caused to be slain, neyther was there any Temple within her power, but shee robbed it. *Herod* being feasted and dismissed by *Anthony*, returns home to *Judea*, then *Salome* his sister told him all, what *Joseph* her husband and *Alexander* and *Mariamme* had conspired to doe, thereupon *Herod* was much offended with his wife, as being jealous for *Joseph*, but shee at the first clearing her selfe, they two fell to kissing and imbracing again. Then shee objecting that his love was indeed great towards her, when as if he had miscarried, he would have had her put to death, he thrust her from him, and cryed out, now he knew she was an whore, and therefore *Joseph* had opened this secret unto her, and with much adoe refrained he from killing her, but *Joseph* he caused forthwith to be slain unheard, and cast *Alexandra* into prison. *Anthony* about this time went into *Armenia*, where *Cleopatra* accompanied him a great part of the way, and then returned by *Judea*, to receive the profits of the parts given her by *Anthony*, there *Herod*, although he knew her to be his enemy, yet entertained her honourably, and when she had a while tarried with him, like an impudent whore, desired to lye with him. He at the first instead of so doing, thought to take his opportunity to be revenged on her by killing her, but upon the perswasions of his friends he did not, but accompanying her homeward, dismissed her into *Egypt*. Then there fell out an occasion to *Herod* of warring upon the Arabians, because they denyed to pay *Herod* the tribute given him by *Anthony*. He therefore going forth with an Army, fought against them and overcame them. But they renewed their forces again, and so they had another battell, wherein also *Herod* prevailed, but immediately after this victory, *Athenio* a Captain of *Cleopatras* in those parts, for the hatred which hee bare to *Herod* came upon his men being weary and slow many of them, and the Arabians seeing this turned into the battell again, whereby many more of the Jews fell, therefore *Herod* after this came against the Arabians at sundry times, not to open battell, but after the manner of robbers. But whilst he and his souldiers were thus doing, there happened in *Judea* a grievous Earthquake, whereby 10000 people perished, and much cattell, but none of the souldiers, because they lay abroad in their Tents. The Arabians hearing this rejoyced greatly, as thinking now easily to subdue the Countrey. Wherefore they first killed the Embassadours who were sent unto them to sue for peace, then raising an Army they hastened towards *Judea*, neither was there any courage in the Jews at the first to fight, so dejected in minde were they for the late destruction by the Earthquake. But *Herod* making

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Cap. 5.

Cap. 6.

Chap. 7.

an Oration to encourage them from the justice of their cause, to which, he layd, God would never be wanting, and from the consideration of their two former victories over the Arabians; and lastly, from their suffering so much by the immediate hand of God, which argued, that having himselfe so grievously punished them, he would not give them over into the hands of their enemies, they were greatly animated, and so Herod having sacrificed, led them over *Jordan* to meet their enemies, and after a sore fight they put them to flight, having slain 5000 of them, then pursuing them to their Tents, they made them seeke by their Embassadors for peace, which yet Herod would not grant, as being desirous to be revenged for his Embassadors sent to them before. The Arabians seeing this, put themselves, to the number of 4000, upon his mercie, the residue being irked at it, resolved desperately to fight it out, rather then to come into such thraldome, out being over-pow'ed by the Jewish army, they fell, to the number of 7000, the rest after this yielding. Herod by this victory, getting great honour amongst the people, returned home in great pompe, but Anthony being now overcome by Caesar, he was greatly troubled for feare of his wrath, because of his friendship with Anthony, having also offered to ayd him in his last battell against Caesar, but that he sent him back to curb the Arabians. Therefore he expected no good from him, but ruine. Now because he thought, that if he were put down, Hircanus should again be advanced, as being the only man remaining of the royall stock, he had a desire to dispatch him, before he went to speake to Caesar. And whilst he was thus thinking, an occasion to execute his bloody intention happened thus. His daughter *Alexandra* moved him, seeing Herod was like to be put down, to write to *Malichus* King of *Arabia*, to send him a convoy to bring him safely to *Arabia*, for he had a desire to come and sojourn with him. The Messenger by whom the letter was sent, treacherously shewed it first to Herod, to curry favour with him, although he had been greatly wronged before by him. Herod having seen it, willed him to carry it, and to bring him the Arabians answer, which he did, and then Hircanus being called into question for it, and when he was asked denying, that he had written any such letter, he was by Herods command immediately slain being above 80 years old, having continued High-priest 40 years, being always a man of a milde disposition, and patient upon all accidents, and towards Antipater and Herod his son, very beneficent, yet he was thus at last requited by him in his old age, being put to a vile death. The 40 year of Hircanus his pontificality from the first beginning, are by *Fuuccius* reckoned thus. In the time of his mother *Alexandra* her reign, years nine, then *Aristobulus* his younger brother got the Kingdome foure years, after this, *Pompey* confirmed him in his Highpriesthood again, & he continued 22, then his ears being cut off by *Antigonus*, hee was led captive into *Parthia*, and under that King was placed as High-priest over the Jews in his dominions five years, during which time *Antigonus* was King, then he being slain by Herod the King, he made *Ananelus* High-priest, and then *Aristobulus* son to Hircanus his daughter *Alexandra*, and he being dead, *Ananelus* again in the fourth year of his reign, wherein Hircanus dyed, therefore if the whole time be counted from the first beginning of Hircanus his High-priesthood, it was 44 to his death, and this was *Anno Mundi*, 3935. Then Herod preparing for his journey to Caesar, committed the government of his Kingdom to *Pharasa* his brother, leaving his mother and sister, and the rest of his kindred in the Castle *Massada*, and *Alexandra* and *Mariamne* his wife in *Alexandrium* with *Ioseph* his Questor and *Sohemus*, commanding them if hee should miscarry, to kill them both, and to preserve the Kingdome for his children.

Things being thus ordered, hee hastened to *Rhodes* to speake with Caesar, and when they were met, he only laying down his Crown with great courage and freeness, told Caesar that he had loved Anthony much, and it hee had not been hindered by his wars with the Arabians, he would have been with him in his last fight against Caesar, for he was bound by his good deserts towards him to spend his life in his quarrell, and many other wayes hee spared not to shew how he had constantly cleaved unto him, in the end telling him, that if hee would

Herods piety.

Vniust dealing  
against the  
Law of Nati-  
ons punish in  
the kind.

C. 9.

*Anno mundi*,  
3935.*Fuuccius* Chro-  
nolog.

Cap. 20.

make tryall of his friendship, he should in like manner finde what it was. *Cesar* being delighted to heare his resolute speech, restored him his crown, and willing him to be as faithfull now to him, as he had formerly been to *Anthony*, he used him with all kindnesse. And *Herod* having conducted him to *Egypt*, returned home more confirmed to the admiration of all men. And then going again to *Cesar* to *Ptolemais* he came yet into more grace with him by the present which he gave him of 800 talents, and his liberality and officiousnesse to his friends and army. But comming home the second time, he first went to his wife *Mariamne*, whom he loved above all his wives, kissing and embracing her, and telling her of his honour with *Cesar*, and how he had enlarged his dominion by adding thereto divers places, which *Anthony* taking away had given to *Cleopatra*. But she seemed to take no pleasure in hearing of it, because she was grieved at other things, viz. the death of her father and brother, and his late giving order again, that if he had miscarryed, she and her mother should have been slain. *Herod* then perceiving her discontent, whom he loved so dearly, was much offended, and his mother and sister perceiving this, put him on all that they could, because they hated her, as one that out of her pride for the high stock of which she came, did oft reproach them by their base pedigree. Yet he being still uncertain whether hee should be swayed most by wrath or love, brake not out into any thing harsh against her, till that his mother and sister accusing her for incontinencie with *Sohemus*, to whose custody she had been committed: neyther yet was he hereby much exasperated against her, because he beleevd it not, till that upon a certain day, being disposed to goe after dinner into his chamber, and there to ly down upon his bed, he sent for her to come to him, and being come he willed her to sit upon the bed by him, but shee denyed and thereupon he was much more provoked. And to make her matter worse, *Herods* mother had secretly waged his BURLER to present unto him, as from *Mariamne*, a cup, as she bad him call it, of love drinke, and he prepared and brought it in at the same time that he was thus vexed at her, telling him, as he was instructed, that it was prepared for him at the Queens appoyntment. *Herod* then thinking that she would hereby have poysoned him, was much more intraged against her, and calling his Councell together, told them what had been done, and then a Page that waited upon her was fetched and put upon the wrack, because it was thought that if the Queen had plotted any such evill against him, he could not be ignorant of it, then he cryed out that he knew nothing, unlesse because *Sohemus* had told her that he had taken order, that she and her mother should have been slain if he had miscarryed when he went to *Cesar*, shee therefore to berevenged on him, had prepared for him this potion. When *Herod* heard this, he concluded immediately that she had been nought with *Sohemus*, and so served him as he had done *Josephus* before. And his Councell seeing it was his will, condemned *Mariamne* to dye, yet the King would not have execution suddenly done lest he should afterwards repent it, but he commanded that she should be kept in prison, to which, as she was going, her mother *Alexandra* came out and rayled upon her, saying, she was worthy the most cruell death, that would have destroyed her husband being so loving to her, to whom she answered nothing, but lookt upon her, as giving a check to her unnaturalnesse by her countenance. Then *Herods* mother and sister perswaded him to hasten the execution, because if the Jews should know of her imprisonment, there would be danger of great tumults amongst them, wherefore she was brought out to execution; and suffered with an undaunted courage, as one not fearing to die, being in her own conscience innocent. Yet by her example let all women of high birth, take heed of insulting over others, and vaunting themselves of the nobility of their stock, or glorying in their beauty and comely carriage, for herein she excelled all other women whatsoever. When she was thus cut off, *Herod* soon repenting him grew most melancholy, and full of wrath against every one about him, he could not eat nor rest, but called out for *Mariamne*, till that he went under a pretence of hunting, and hid himselfe in a wood, whereupon hee fell into a dangerous disease, inso much, that it was despaired of his life. In which time *Alexandra* sought to have two principall Castles put into her hands, that if *Herod* dyed the Kingdom might

The treachery  
of a mother in  
law.

Alex. against  
her own  
daughter to  
flatter Herod.

Against glory-  
ing in Pedi-  
grees.



might return to her, and after remain to the Jews. But *Herod* by the industry and care of his Phylitians, recovered, and hearing what *Alexandra* had attempted, though in vain, he put her to death. After this, to drive away melancholy, he set up a Theatre, and there delighted himself in beholding divers shews, and fightings of wilde beasts and men condemned to die, professing that he did this to the honour of *Cesar*, writing his name therefore in divers places about it in golden letters. But the Jews being zealous for the law of God, had great indignation at it, and at the first attempted, by a conspiracie of ten desperate persons to slay him, but this being discovered, they were taken and slain, and when they went to execution, they suffered with an undaunted courage, as dying for the Law of God, against which they sayd it was, and their Countrey manner to have any such pastimes, in beholding one creature fighting with and killing another, especially, men and beasts put together to fight. The party discovering them, was soon after by some of the Jews cut in pieces, whereupon divers were tormented, to make them confesse who they were that did it, at length when no man could be made to confesse, a silly woman forced by torment, discovered them, and so they and theirs suffered for it. *Herod* seeing an aptnesse in the Jews to rebell about these things, built more strong places to curbe them, and enlarging and walling *Samarina* about, called it *Sebaste*, and there hee built a magnificent and large Temple.

The spectacle of men and beasts fighting together condemned.

But to leave the Jewish affairs again for a time, and to return to *Cesar Octavius Augustus*, he having, as was sayd before, put an end to the Romans civill Wars, lest they should afterwards breake out again, sent first and slue *Antyllus* the eldest son of *Anthony* by *Fulvia*, and soon after *Cesareon* the son of *Cleopatra*, as he was fleeing into *Ethiopia*, but *Cleopatra*, *Antonies* daughter by *Cleopatra*, he married to *K. Juba*, his sonne *Juba*, and gave him his fathers Kingdom, and unto them he gave *Alexander* and *Ptolomee*, two sons of *Anthony* by *Cleopatra*. Then seizing upon the treasures of *Cleopatra*, he gave to every of his souldiers 250 drams a piece, and returning to *Rome* had all honour done unto him, and having held three Triumphs, was made Emperour, not as others formerly, but all power being given unto him, to order things as he pleased in all places, as his father *Julius Caesar* had. And then Temples were built both to *Julius* and him, and they were honoured as gods with sacrifices in divers places, and this was 14 years after the death of *Julius Caesar*, then the Temple of *Janus* was shut, in token of an universall peace, and after this he reigned 42 years. But the son of *Lepidus* meditating revenge for his fathers injury, conspired to slay him, yet without effect, for *Mecenas* the Governour of the City, finding out his conspiracy soon extinguished it. *Augustus* being thus dignified, would yet be Consul another year, and joyned *Agrippa* unto him, as being his intimate friend, giving him his sisters daughter to wife, and using his counsell in all things as he did the counsell of *Mecenas* also, yet he was nothing the more lifted up in his minde hereby, but referred all to the greater honour of *Augustus*. After this *Cesar* built Theatres, and shewed fights to the people of divers sorts, wherein they much delighted. For his love to learning, he then built a Temple to *Minerva*, and a famous library to it, furnishing it with all sorts of Latine and Greeke books. After which, he bent his course towards *Brittany*, but being in *France*, Oratoours were sent over to entreat for peace, and so he passed away to *Spain* against the *Cantabri*, who, with all others in *Spain*, relucting against the Roman yoke were in a yeare or two brought under, and then the Temple of *Janus* was again shut up, because there was universall peace.

Funk. Chronol.  
Anno mundi,  
3936.

Whilst things went well thus with the Romans, the Jews suffered greatly by famine and many thousands were ready to perish hereby. Then *Herod* commiserating their caseooke all the vessels of gold and silver and ornaments that hee had and made money of them, which he sent into *Egypt* to buy corn, for the famine continued two yeares. This wonne him such love amongst them, that now all men forgetting things past greatly loved and honoured him. The people nourished by him in this time of famine were 50000 of his own subjects, besides strangers. Then plenty returning again, he beautified his Palace and erected many buildings

Anno mundi,  
3936.  
3942.

Cap. 13.

An oath put  
upon the  
people.

A prophesie  
touching He-  
rod.

Ioseph. lib. 15.  
cap. 14.

things in honour of *Cesar* and *Agrippa*, and other great men of *Rome*, calling them by their names. After this espousing a beautifull young damicell, the daughter of *Simon* a noble Priest, hee was in love with her and took her to Wife, and that this match might be son what worthy of a King, hee made her father High-priest, *Iesus* the son of *Phabes*, being put from it, who had bin made High-priest the year after *Hircanus* his death, anno mundi 3936, and was put from it anno 3942, when he had sitten six years, and then *Simon* the son of *Boethus* began. anno 13 of *Herods* reign. annoque 13 after the Assamonean family first put down, Soen after this *Herod* observiſg a place neer the Sea fit to build a City upon between *Dora* and *Ioppe* in *Phanice*, built one there, and an Haven very sumptuous, and that hee might in all things attein more favour still with *Cesar*, he called it *Casarea*, and built there a stately Temple to him, and erected two Statues, one called *Roma*, another *Cesar*, and a Theatre also, at which the *Jews* were not well pleased, although it were out of their limits, as seeing by this in him a declination from the true Religion. And about this work he spent 12 years. He also sent his two sons *Alexander* and *Aristobulus* to *Rome* to visit *Cesar*, and had his dominion by *Cesar*, enlarged by adding to it *Trachonitis*, *Batanea*, and *Auranitis*, which were before held by *Zenodorus*, a favourer of robbers, who had spacious caves in the ground with narrow entrances, out of which they issued and did great mischief. *Herod* therefore by the means, that he could bringing these Countreys into better order possessed them, the *Auranites*, that would not yield, but kept him out by hostile means growing at length desperate, killing and drowning themselves and *Zenodorus* dying by the overflowing of blood in his body, through the breaking of his heart-strings. *Cesar* also gave *Herod* leave to appoint, whether of his sons he would to reigne after him. Then *Agrippa* coming as President into those parts shewed all kindnesse to *Herod*, although there came many complaints against him, and afterwards *Cesar* himself comming thither honoured him likewise, and adjoynd him so to the other Governours of *Syria*, that they should do nothing without him. *Herod* being growne thus great called all his subjects to sweare fealty to him and many, that refused, were imprisoned. But the Pharisees, who were followers of *Pollio* and *Sameas* men always gracious with *Cesar* were not so harshly dealt withall, although they refused, nor yet the Esses for the sake of *Manahemus*, who long ago, as it is sayd, when *Herod* was a boy and went to school, foretold him, that he should be King, and gave him good counsell to doe justice to every man, and to use clemencie, but he told him he knew that he would be cruell and treacherous, but otherwise he should doe great things and attein to much honour. And afterwards when he was come to the Kingdome, he asking him how long he should reign, whether to ten years or more, he answered, to 20, to 30, and so left him. *Iosephus* also noteth, that there being but two men of power above all others in the Roman Empire, viz. *Augustus* and *Agrippa*, *Herod* was made the third. After this he built a Temple of marble to the honour of *Augustus*, and to make the *Jews* lesse offended with him, he remitted them the third part of their Tribute, because they tooke some works that he made to tend to the depraving of Religion, and were hereby somewhat provoked against him. And in the 18 yeare of his reign to please them more, he prepared to build a magnificent house to the honour of God, because that house which the *Jews* had built after their return from the Babylonish captivity was too low and in statelinesse far inferiour to the Temple built at the first by *Solomon*, wherefore he propounded to build a Temple 100 cubits high, and 100 long, and that the *Jews* might be sure hereof, he sent up a 1000 carts to fetch materials, and provided 10000 workmen and 1000 Priests, who had skill in Masonry, whereby all things being brought together and made ready, the old Temple was taken down, and this new house built in most magnificent and sumptuous manner, the King giving 300 oxen for sacrifices, and the people so many as could not be numbered, and this building was finished in lesse then a yeare and a halfe, in all which time it reigned not in the day to hinder the worke, but only in the night, and at the finishing thereof, and the porch and the Courts the whole people of the *Jews* had great joy, and prayed for all happinesse to *Herod*, by whose benigntie and bounty they had

had now again so flatly a Temple built them. *Josephus* also describeth all things more at large concerning this rare fabrick, so that who so desires to see more thereof, may read his 14 *chap. lib. 15.* where he sayth, that the Temple built by him at the first was 20 cubits longer then hath been spoken, but so much fell down again within a short time after and he describes the courts both of the Priests and Levites, of men that were clean, of women and of Profelytes of other Nations. But *Herod* according to others did not new build, but added to *Zerobabels* Temple. The Temple with all things belonging to it being thus finisht, *Herod* made a law, that whosoever were found to have digged through a wall into a house, should be sold for a slave to foreigners for ever, at which the *Jews* were greatly offended as tending to the overthrow of their Laws against theft. But hee not passing for their offence sayled over into *Italy* to visit *Cesar*, and to bring away his two sons, *Alexander* and *Aristobulus*, who hee thought, had now been long enough at *Rome* to be seasoned with learning. Wherefore after honourable entertainment given him there by *Cesar*, he returned home with them. This *Salome* his sister seeing & envying them, because of their mother *Mariamne*, they being goodly young men, and of a majestickall port studied to stir up *Herod* to enmity against them, and to this end shee caused it to be given out, that they loved not their father, but were averse from his company, as reputing him the murtherer of their mother. But *Herod* was not moved at this rumour, wherefore his favour towards his sons was never the lesse, inso much that he married them being now grown up, *Alexander* to *Glaphyra* the daughter of *Archilans K.* of *Cappadocia* and *Aristobulus* to *Bernice* his sister *Salome* her daughter. Then hearing that *Agrippa* a Roman Captain was come into *Asia*, he went and invited him, and entertained him to his high content. And the next Spring *Agrippa* going against *Ponticus*, *Herod* with a many hastened unto him for his ayd, who was very joyfull at his coming, and the *Pontick* businesse being dispatched, they returned together to *Ionis* by the way, and there *Agrippa* gratifying *Herod* in any request, that he made for the *Jews* inhabiting those parts, hee leaving *Agrippa* President of *Syria*, returned home and told the *Jews*, how much favour and freedom he had procured them in all parts, as his care had always been to do them good, and remitted them now to oblige them the more to him the fourth part of their tribute, at which they much rejoiced and gave him great thanks. But whilst *Herod* was thus happy in publicke, he wanted not corraives at home. For his sister *Salome* and *Pherota* sought by all means to provoke *Alexander* and *Aristobulus*, to speak in justification of their dead mother, by traducing her as worthy of her death, whereby she had suffered, and they being thus urged layd, that the she was wrongfully cut off, wherein their father *Herod* being somewhat touched, their speeches were soon brought unto him. Wherefore he having a younger son called *Antipater*, took him into his speciall favour, so that it might easily be perceived, that putting down the two elder hee had a purpose to advance him to the Kingdome after himself. *Antipater* being thus preferred observes all occasions to exasperate his father yet more against them, and therefore he set some of his friends to espy their carriage secretly, that they might thence to be accused to *Herod*, and hee more alienated from them. Then they were observed sometimes to weep at their fathers unjust dealing towards them, and to speak against him for it, which being told him he sent *Antipater* with *Agrippa* to *Rome* to be acquainted with *Cesar*, thusto make way for his preferment, and the ruine of his other two sons. *Antipater* being there cealed not by letters to importune his father against his two brethren, so that now he grew more infest against them and went to *Rome* to accuse them to *Cesar*, carrying them with him, and making there a speech against them. After this both his sons stood mute for a time, but at length *Alexander* spake and answered all his fathers Oration, so that both he himself and all present were moved to pity. Then *Cesar* having spoken for them, *Herod* embraced his sons, and after hee had well gratified *Cesar* returned home with them, where he declared before the people, that his son *Antipater* should reigne after him, and then *Alexander* and *Aristobulus* but thus he layd a foundation of greater troubles to his family. For the two elder stomackt it, as a wrong done to them shewing enmity against their mother, and *Antipater* was not satisfi-

Joseph. l. 16. c. 1.



Ios. l. 16. c. 12.

Diffimulation  
notorious.

Ioseph. l. 17.

tied in that he should enjoy the Kingdome but for his life time, whereof he should  
 also be in danger as long as they lived. And *Salome* also his sister and his brother  
*Pherotas* envied them this preferment. Then *Herods* domestick troubles began  
 greatly to increase, for *Salome* wrought by her daughter: *Bernice* to discover his  
 secretest talk and actions, and to bring them to *Herod*, whereby hee and his bro-  
 ther were again ill thought on, and by *Salome* her instigation, *Bernice* separated  
 from her husband, and *Pherotas* fell in love with her mayd-servant to draw him  
 from the love of whom *Herod* offered his daughter, whom he promised some-  
 time to take, but soon after through the love of that mayd-servant he refused her.  
 At this *Herod* was greatly displeased & banisht him from his Court and his sister  
*Salome* also, and some others of his neerest friends he cast off, and made away some  
 others. *Archilaus* King of *Cappadocia* hearing of *Herods* displeasure against  
 his son-in-law *Alexander* had thought to have gone over to him to endeavour a  
 reconciliation, but upon better advice he rather sought it another way, by feign-  
 ing himself very angry with his daughter for that she discovered not unto him the  
 treachery of her husband against *Herod*, his father threatening to reject both her  
 and him, if she did not, as being both guilty. *Herod* seeing this was moved with  
 compassion to his son, and prayed *Archilaus*, who he now thought, dearly loved  
 him, to be reconciled to his children. And *Pherotas* also seeking unto him to re-  
 concile his brother to him following his direction prevayled, and so all breaches  
 were made up, and *Archilaus* went home honoured with great gifts by *Herod*.  
 But this lasted not long, for one *Eurycles* a *Lacedemonian* being a subtle man and  
 a great flatterer insinuated himself into the friendship of *Antipater* and *Alexan-  
 der* also, pretending himself to be a speciall friend to *Archilaus*, his father-in-law.  
 By him the young man was so taken, that supposing him to be a dear friend, hee  
 opened the secrets of his heart unto him. Then he treacherously told all to *Anti-  
 pater*, and hee to his father *Herod*, who upon this was more incensed against his  
 two sons, and committed them to prison. For *Eurycles* told, that *Alexander* and  
*Aristobulus* meditated an escape to *Archilaus*, by him to be conveyed to *Rome*,  
 and that their hearts were bent to mischief against *Antipater* and their father, for  
 which he had 50 talents given him by *Antipater*, and returning towards his own  
 Country by *Archilaus*, he told him, what a good office he had done in reconcil-  
 ing *Alexander* and *Herod* together, when hee was very wroth with him, for  
 which he also received a great reward at his hands, and going home into his own  
 Country he went on in the same craft there, till at length he was banished for it.  
*Herod* having upon his relation conceived most hardly of his sons, and discovering  
 also somthing by letters and confessions of the tormented for this purpose, exami-  
 ned them upon it, and all treachery being by *Alexander* denied, but only hee  
 confessed, that they intended to go to *Archilaus*, &c. because they could not live  
 there out of danger by reason of their enemyes, and hee continued alienated in his  
 affection from them, and sent to complain of them to *Cesar*, from whom having  
 liberty given him to proceed against them, as he thought good, first having assem-  
 bled together his two Presidents of Councell of *Syria*, he cast them into prison, &  
 after a while caused them to be strangled there. And when as one *Milo* an old soul-  
 dier of his cryed out more freely against this unjust proceeding, & being admitted  
 to speak with him in private, told him what feares & hatred against him it might  
 breed in the people to the indangering of his person, he also caused him to be put  
 upon the Rack, as a Conspiratour with his sons, and when the Kings barber came  
 in and accused him, that hee offered him a reward, in barbing of him to cut his  
 throat, he forthwith executed him, when *Antipater* saw that his brethern were  
 thus made away, so that he should not need to feare, their aspiring any more to  
 the Kingdome, to his hindrance, he began to devise how his father might be made  
 away also, who now only was an hindrance to him, yet *Herod* had many chil-  
 dren, for he had many wives, viz. nine at one time, and his son *Alexander* left two  
 sonnes which he had by the daughter of *Archilaus* King of *Cappadocia*, and  
*Aristobulus* three and two daughters. And *Herod* their father had a sonne called  
*Herod* by the High-priests daughter, and *Antipas* and *Archilaus* by a Samaritan  
 woman, and divers others. And suspecting nothing of *Antipaters* evill minde  
 towards

towards him, he married him to *Bernice*, his sister *Salome* her daughter, and made marriages between their children, to take away all grudges, yet *Antipater* closely medicated mischief, and although neither his father, nor any other perceived it, yet *Salome* did, and bad him beware of him. Then he seeing that he could not compass his ends, fearing lest his treason should be discovered, wrote to some private friends, that *Cesar* might be moved to send for him, which he did, and his father knowing nothing how this was wrought, sent him with most precious gifts to *Cesar*, & by letters declared him King after his decease. But whilst he was at *Rome*, *Pherotus* Herods brother fell sick, & sent for *Herod* to come to him, who did & then he learned that by the procurement of his son *Antipater* he should be poisoned, & that he had bin heard complaining to his mother of the long life of his father, and of his many children, so that if he should come to the Kingdom after him, it would do him little good, because he should then be old, & his other sons being grown up he should not reign in safety: moreover, he was vexed, because *Herod* the son of the Priests daughter was appointed to reign after, or if he dyed before his father, after him, & not one of his own sons. These things being thus discovered to *Herod*, he put away *Antipaters* mother called *Doris*, being spoiled of all her costly ornaments & the Highpriest *Simons* daughter, deposing her father, & making another Highpriest, viz. *Mathias* the son of *Theophilus*, & putting his son *Herod* out of his Testament, because she knew of all his treachery and discovered it not. *Antipater* knowing nothing all this while of his treason comming to light, wrote to his father of the evil sayings of his two sons at *Rome*, *Archelaus* and *Philip* that they murmured against him for murdering his own sons, their brethren, and sayd, when they were sent for home, that he sent for them only to take occasion to add to his unnaturall murders. *Herod* receiving *Antipaters* letters dissembled his wrath against him, & wrote to him to hasten home again, as being desirous to see him. Thus he did, but hearing by the way of his mothers disgrace he feared, & therefore went not forward till after consultation had with his friends. But then being perswaded by them he came to *Sebastie*, & thence to the Court, where *Herod* sat together with *Varus* the President of *Syria*, to whom he had sent that he might consult with him. *Antip.* his son coming in he would not salute him, but laid open his wickedness and aggravated it before *Varus*, by telling how he had made him consort of the kingdom, and given him liberally what he desired, & declared him successor in the kingdom, til he could speake no further for weeping. Then *Nicolaus* his Orator, to whom he committed the matter, proceeded to accuse him, and more fully to lay open all things, and when *Antipater* had nothing to say in his own defence, but called upon God to shew some judgment upon him if he were guilty, *Varus* having called for the poison which had before bin discovered, & brought forth by *Pherotus* his wife, for he corrupted with gifts should have bin the instrument of the death of his own brother whilst *Antip.* was at *Rome*, tryed the strength of it by giving it to a condemned man, who presently upon the taking of it dyed. Then he arising, after some conference had privately with *Herod*, departed, and *Herod* bound *Antipater* and put him in prison. Then he sent Embassadors to *Cesar* to lay open his treachery to him, who sent answer that he should proceed against him as he pleased: but when the answer came, *Herod* was sick of a grievous disease, whereinto he began to fall so soon as he had sent his Embassadors away, insomuch that men thought generally now, that it would be his death, wherefore certain young men, disciples to two most learned, *Indas* and *Mathias*, by their instigation gathering together many people, went to the great gate of the Temple, and brake in pieces an Eagle of gold, set up there by *Herod*, which, they sayd, he had done against the Law of God. But *Herods* Captains hearing of it, went with a band of men, and others fleeing, tooke 40 resolute young men, that stood to maintain what they had done, and their two Masters *Indas* and *Mathias*, who were ashamed to flee, and brought them to *Herod*. He being very angry with them and threatening them for this, they were nothing dismayed, but sayd, they must obey God and the laws given by his servant *Moses* rather than him, and by his law the making of Images was forbidden, and therefore they were ready to suffer any death, and feared not his wrath, seeing it was for Gods cause. Then *Herod* sent for the most honourable of the Jews, and declared to them his good deierets towards that Nation, and what he had done to the honour of God, yea,

The son sick  
of the father.

Gods judge-  
ments upon  
Herod.

Parricide re-  
venged.

Anno mundi,  
3963.  
Funeii Chron.

August. bre-  
viar.

more then ever had been done by the Aslamoneans, during the space of 125 years, wherein they reigned, upbraided them for their ingratitude, and aggravated that which was done by these men as a sin against God, to whose honour this costly Eagle had bin set up requiring them to tell who was the author of this insurrection. They fearing his tyranny, denied all that they had any hand in it: and then he burnt the authors hereof without delay. & because he presumed that *Mathias* the High-priest could not be ignorant of it, he put him from the High-priesthood, and gave it to his wives brother *Jozabab*. But when he had raged, thus against the demolishers of the Eagle, his disease greatly increased, for he had an extream burning within, making him most greedy of meat, he had also grievous fits of the collick and an ulceration in his bowels, his feet also swelled, and his entrails and his privities were corrupt and bred wormes, and an intollerable stinke came from him, and to all these were added the shrinking of his sinews, and difficulty of breathing. Yet when all this came upon him, and he saw that he must die, he sent for all the principall men of the Jews and shut them up, requiring his sister *Salome* and her husband *Alexas* with tears, so soon as he was dead, before any knew thereof, to let the armed men upon them to slay them, because hee knew that the Jews always maligning him would rejoyce at his death, but thus their joy should be turned into mourning. *Antipater* all this while lying bound in prison, when he heard of the desperate case wherein his father was, offered large gifts to the prison keeper to set him at liberty, thinking now easily to get the kingdom, but he was so far from granting his request that he went and told the King of it, who thereupon sent immediately and put him to death, and so he paid for his parricide and treachery, as hee was well worthy. Then *Herod* having made his Will, wherein he gave the kingdom to *Archilauus*, & a Tetrarchy, that is, the government of foure Regions to his brother *Philip*, and to *Antipas*, *Galilee*, and other great gifts to *Salome*, and to his other children and kindred, and chiefly to *Cesar* and his wife *Julia*, he dyed five dayes after *Antipater*, anno 70 of his age, 34 after *Antigonus* subdued, & 37 after he was first made King by the Romans. But *Salome* instead of putting the Nobles of the Jews to death, let them at liberty, saying that *Herod* willed her so to doe, that every one might goe home to his own house, which got her and her husband much love of the whole Nation. And in this 34, being the last yeare of *Herods* reign, was the son of God *Jesus* Christ borne of the Virgin *Mary*, Anno mundi 3963.

To return now again to *Augustus Caesar*, when he had put an end to civill Wars by the death of *Anthony* & *Cleopatra*, as was before sayd, to the end that they might be prevented for time to come, he sent & slue *Anthony* the son of *Anthony* by *Fulvia*, who was fled to his fathers Chappel built by *Cleopatra*, and *Cesar* on fleeing into *Ethiopia*, was taken by the way and slain, *Cleopatra* the daughter of *Cleopatra*, and *Anthony* he gave in marriage to King *Juba*, & to him also he granted two other of their sons, *Alexander* & *Ptolomee*. Then having spent the winter following in *Syria*, where *Herod* by his bounty and care to do him all good offices, insinuated greatly into his favour, he came into *Gracia* the next sommer, and permitted Temples to be made to the honour of *Rome*, and of his father *Iulus* at *Nice*, and *Ephesus*, and from thence he went into *Italy* and to *Rome*, where he was received by *Valerius Potius* Consul, with all honour, he sacrificing for his prosperity and *S.P.Q.R.* which was a thing not formerly done, & instituted for him three triumphs, and used other great bounry towards him. Then was he made Emperour, not as others formerly, but to rule all things according to his own will, which was in the time of his 5<sup>th</sup>. Consulship, the 15 year after the death of *J. Caesar*, for from thence doth his Empire begin, according to the account of Chronologers, who number of his Empire 56 years, but before the subduing of all his enemies, 15 of them were spent in wars, and now they being ended in the East, the Temple of *Janus* was shut by the Senats comand, but in way off flattering *Cesar*, because all war in *Spain* was not yet ended, *August.* being now established Emperour, had two friends *Agrippa* and *Mecenas* whose counsell he specially used in all things, and by *Mecenas* a plot of *Lepidus*, the son of *Lepidus* one of the Triumviri to kill *Augustus*, was discovered and prevented. The next yeare he was Consul the sixth time, and made *Agrippa* his Colleague, who, by his appoyntment tooke the summe of the people to *Rome*, who



who were found to be 400063000, and having made divers famous works, he caused the Temple of *Ianus* to be opened again, because the Cantabri and the Astures, two most warlike people in *Spain*, were not yet subdued, after it had been shut one yeare. But before his going out to those Wars, he very magnanimously calling the Senate together, offered to lay down his Imperiall power that the rule might goe as it had formerly done, professing that he tooke it upon him to punish his fathers enemies, and to quiet the civill stirs of that Common-wealth, now this being done, he would disburthen himselfe of this trouble, and live the rest of his life in quiet. The Senate hearing him speake were at the first amazed at it, but by and by they besought him with many words to continue their Emperour, as conducing most to the good of the Common-wealth, wherefore he still retained it, and had it confirmed by the consent of the Senate and people, yet hee sayd that he would hold it but ten years, whilst all peoples about were subdued, and then hee would again resigne it, yea, in a shorter time, if he could end the wars sooner. But those ten years being expired, it was granted him for five years more, and so from five years to five years, all his lifetime. And hereupon sayth *Dio*, the Emperours his successours after ten years from the beginning of any of their Empires kept a feast of renovation, and so every 10<sup>th</sup>. yeare as long as they lived. Then he passed over into *France*, intending to goe against *Brittany*, but they yielding to him he passed into *Spain*, and there against the most Northern parts, where the Cantabri inhabited. Against them, he falling sick, used *Antistius*, *Furnius* and *Agrippa*, his Legats against them, who fought so valiantly that they were made to flee to a strong hold, and finding themselves unable to resist, they almost all killed and poysoned themselves, because they would not come into bondage. They being thus subdued, the Astures also were brought under soon after, although the war with them would have proved terrible to the Romans, whom they meant to have set upon in three places at once, to their own best advantage, but that by some of theirs this was treacherously discovered, and so the Romans prevailed, and they were brought under and caused that they might no more rebell hereafter, to remove from mountainous to plain places to inhabit there, as not being not so hard to be come unto and more profitable. Then *Caesar* returning to *Rome*, caused the Temple of *Ianus* to be shut again, and this was the fourth time of shutting it, since the City was built, which had now stood 728 years, and it was anno 19 of *Augustus* his Empire. Anno 21 of his Empire, he fell sick so dangerously, that all men thought he would have dyed, but he appoynted no successour in the Empire, yet by *Antonius Musa*, a most skillfull Physitian he recovered his health again. And the same yeare *Marcellus*, his sister *Octavia*, her son dyed, who it was thought, should have succeeded his Uncle in the Empire. Anno 22, a great Plague, and after that a Dearth, was in *Rome*, which the people supposing to be, because *Augustus* was not that yeare Consul, they would have forced him to have bene Dictatour. Anno 23, hee went in progresse to *Sicilia* and thence to *Greece*, but in his absence great stirs were at *Rome*, about choosing new Consuls for which it was much desired that *Augustus* would return, but he causing *Agrippa* to dismisse his sisters daughter, whom he had formerly given him in marriage, gave him now his own daughter *Julia*, that had been wife to *Marcellus*, and sent him to celebrate these nuptials at *Rome*, and so being his son in Law to rule there for him, and thus all tumults were again appeased. And as he thus wronged the former wife of *Agrippa*, so he had before *Tiberius*, whose wife *Livia* being big with childe, he took from him and marryed, and she was now with him at *Samos*.

Anno 24, *Phraates* King of the Parthians yields to him and restores the Ensignes and all other things, and prisoners before taken from the Romans, at which he much rejoiced, and tooke foure sons of his for pledges, and then having visited *Syria* returned to *Rome*. Anno 26, new stirs arising in *France* and *Spain*, *Agrippa* was sent to govern there, and having settled things in *France*, he passed into *Spain*, where was a bloody warre again, many of the Romans being slain by the Cantabri, but at length they being subdued, there was peace again. Then *Agrippa* returning to *Rome*, was made Consul the third time, and by *Augustus* made almost his equall, that whilst hee did many

*Ianus* his Temple shut.  
August. anno 19

*Augustus* marryeth another mans wifes

The Virgin  
Mary born.

Dio.

A pretty story.

The Sybils  
books.

A rare favour-  
rite of an Em-  
perour.

Adultery pu-  
nished with  
death.

businesses for him, he might be out of danger, of which he was much afraid through the envy of divers, which a man in high dignity can never avoyd. But *Agrippa* had a sonne by his daughter *Julia*, whom he called *Caius*, and three years after another, called *Lucius*, whereby *Augustus* to make himselfe the more secure, adopted them for his sons, without staying till they came to more years. and his successours in his Empire, anno 27. And to this year is referred the birth of the Virgin *Mary*, the mother of our Lord *Jesus*. *Augustus* after this, prepares to goe into *France*, pretending to quell the stirs arising there, but indeed to avoyd the danger which might befall him at *Rome* in punishing some that had offended against his Laws, unlesse he would suffer them to lie neglected: and then he committed another foule fault, in taking with him the wife of *Mecenas*, *Terentia*, and casting him off, who had formerly been a deat friend unto him, wherefore he left the government of the City, not to him, but to *Statilius Taurus*, and likewise of all *Italy*, and so departed. And *Agrippa* by his appoyntment went into *Syria* to govern there. When *Augustus* was come into *France*, the Germans hearing of it were afraid and returned into their own Countrey, for they had hitherto infested *France*, and so both Nations were brought to quiet. And here *Dio* telleth a story worthy relating. *Pollio* a noble Roman, but most cruell, entertaining *Augustus* one day, and having a chrystall glasse broken by a servant, would have him cast into his pond, where he used to feed Lampryes with mans blood therefore. The servant falls down at *Cesars* feet to beg pardon, but *Pollio* not being moved, the Emperour caused him to bring forth all his glasses, and brake them all but one, which was hidden, at which he being much grieved, *Cesar* replied, that they might better be all broken, then one man destroyed. *Augustus* having settled all things in peace in *France* and *Germany*, returned to *Rome*, anno 31, and then *Lepidus*, who had been hitherto High-priest, dying, he was made High-priest, and then gathering together fatidicall books, of uncertain authors, to the number of 2000, he burnt them, and reserved only the true books of the Sybils, which came to passe by a singular providence, because they spake of Christ and his miraculous birth and acts. *Augustus* hearing of warre that began in *Pannonia* this year, sent *Agrippa* thither, at whose coming the Pannonians were afraid, and soon layd down their Armes, and then *Agrippa* returned, but before he came at *Rome* dyed, and his dead corps was by *Augustus* brought to *Rome*, and buried with great honour, being layd in his own Sepulcher: and of this and all other honour, which *Augustus* did to him living, he was well worthy, because of his care, fidelity, and humility in the midst of all his honours, whereby hee sought not himselfe, but *Augustus*, and carryed himselfe so betwixt him and the people, that he was not envied but beloved of all, a noble example to all favourites of the highest upon earth to be always followed by them. After his death the Pannonians rebelled again, but *Augustus* preferring *Tiberius* his sonne, that is, of *Livia* sent him thither, giving him *Julia* his daughter, the reliet of *Agrippa* to wife, who coming thither overthrew the Pannonians in divers battells, and brought the Countrey under again. And about the same time there being a great rebellion in *Germany*, *Drusus* after many perilous battels undergone, brought that people again into subjection. A rebellion also that arose in *Thracia* was quelled by *Piso*. Anno 34, the Temple of *Janus* should have been shut again, these wars being ended, but that the Dacians invaded *Pannonia*, and so another warre began. This year also *Julius* a Consul tasting *Augustus*, and committing adultery with *Julia*, was put to death, and *Octavia* the sister of *Augustus* dyed, and was honourably buried.

After this, the Germans rebelling again, *Drusus* was sent thither, and when he had mightily overthrowen and pursued them as far as *Suevia*, and returned to the River of *Rhene*, he was by a great woman, appearing to him and speaking in Latine, forbidden to goe farther, for the time of his lite was short. Hereupon he stayed, and by a bruise which he had by his horse falling with him, he dyed within 30 dayes, being then Consul, and but 30 years old: his death was much lamented, especially by *Augustus*, whose son he was thought to be by *Livia*, before hee married her, as also *Tiberius*, although having taken her from her

hus-

husband and married her, he could never more have sonne by her, but one abortive. At his buriall, *Augustus* made one funerall Oration, and *Tiberius* another, then his corps being burnt in the field *Martius*, his ashes were layd up in *Augustus* his Sepulcher. After *Drusus*, *Tiberius* his brother was sent into *Germany*, who having perfected the subduing of it, had the title of Emperour. The same yeare being 36, *Augustus* had the Empire renewed to him for ten years more, and *Mecenas* to his great griefe dyed, who had always been a faithfull friend to him, and a lover of learning, he first invented short wrighting by characters, and left all his goods to *Augustus*. *Tiberius* after his victories in *Germany*, held two Triumphs at *Rome*, and was had in high honour amongst all men, next to *Augustus*. But *Caius* and *Lucius*, the two sonnes of *Agrippa*, whom *Augustus* had long agoe adopted, being now grown up, (for *Caius* was 16 years old) they desired to be made Consuls, but because their age would not permit it, they were for the present denyed by *Augustus*, yet he taking the Consulship the 12<sup>th</sup>. time upon him, brought them in to the Court, and *Caius* being three years older then *Lucius* had the *Virilis toga* put upon him, and it was decreed that he should be Consul five years after, and in the mean season Prince of the youth, which was a great honour. But lest *Tiberius* should seem to be neglected, he was made Tribune for five years, which the youths seeing were offended at, and he to avoyd this, left the City and went to *Rhodes*, to the great admiration of all men.

Anno 42 of *Augustus* *Iesus Christ*, the Son of God and our Redcemer, was born of the blessed Virgin *Mary*, who, as *Enodius* sayth, was brought up in the Temple, being committed to the care of the Priests 11 yeares, and then was by them delivered to *Joseph*, and to him contracted foure moneths before her conception by the Holy Ghost, and this birth was anno 36 of *Herods* reign, though some say, anno 34, some 35, &c. and about the time of the year, there be no lesse difference, but this is the common received opinion. But for *Herod* after the seeking of his destruction, and so cruelly murdering the Infants in *Bethlehem*, vengeance suffered him not to live above a year, but he dyed most miserably, as hath been before shewed. Yea, *Ensebius* and some others consent, that hee lived not above three moneths after. And this was the 21 yeare of *Simon* the High-priest, so that the conjecture, that *Zachary*, the father of *John Baptist* was now High-priest, falls to the ground although both *Augustine* and *Ambrose* be for it, and indeed how could he, seeing he offered incense by course, as others of the 24 courses did, whereas the High-priest executed his office always alone, and had no fellows to take their turns before or after him. And in this year was that tax layd upon *Syria*, which is spoken of *Luke* 2, and as *Ensebius* sayth, by the decree of the Senate, and this sayth *Luke*, was, when *Cynus* was President of *Syria*, that is, together with *Caius* the adopted son of *Augustus*, as his Governour, he being very young, and it is probable, that this tax was imposed for the *Parthian* War, but of it *al-tum silentium* amongst other Writers, because *Livy* wrote now no more, and *Dio* hath nothing for ten years together, in the midst of which *Christ* was born, and *Suetonius* began not his History, till after these things. *Augustus* also now entred upon the Consulship the 13<sup>th</sup>. time, wherein he brought forth *Lucius*, as he had done his brother *Caius*, and honoured him in like manner. But he had much shame and grief by his daughter, formerly the Wife of *Agrippa*, now of *Tiberius* for her common and base whordoms, whom hee therefore sent into banishment, and sent a bill of divorce in *Tiberius* his name after her, and set keepers to look to her. Then *Caius* was sent into the East to govern there, and as he went, he turned for honours sake to visit *Tiberius* at *Rhodes*, as other *Roman* Nobles used to doe, where he found *Tiberius* living privately, and departing thence he went to *Armenia* to fight against *Phraates*, King of the *Parthians*, who had newly taken up arms, but being terrified at his comming he sought peace, and so their warre was turned into feasting. And this time of peace had continued 12 years, since the shutting up of the Temple of *Jannus*, as sayth *Orosius*, so that the time of *Christ*s birth was a time of longer continued peace, then ever was before, since the building of the City, from which time were now 751 years, as will appear to him that readeth the foregoing History. And here it is noted of *Caius*, that as he passed by

*Livia* bearing children in adultery, could have none after.  
Funerall Orations.

*Stenography* invented.

Anno mundi, 3963.  
*Euseb. Chron.*  
*Enodius*.

*Aug. tract. in Iohan.*  
*Ambro. in Luc. cap. I.*

*Orosius*.



In devotion  
in *Cains*.

*Orosius*.

Gen 49.v.10.  
Dan.9.24.

*Jerusalem* he contemned to goe to worship at the Temple there, which was then very famous, and herein he was applauded by *Augustus*, but he joyed not long after, but dyed and a few years after a great plague came upon *Rome*. To conclude, this most happy year of Christ's coming into the World for our redemption, it hath not been the least part of the reason, why I have hitherto drawne downe the History so far beyond the sacred History. viz. 424 years, that some light might be attained into the prophesie of *Jaacob*. *The scepter shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh comes*, and into the 70 weeks of *Daniel* to the *Messiah*.

For the former, it will appear to the diligent Reader, that although the *Jews* were many years without a King of their own to sway the scepter amongst them, yet no stranger had ever this title of King of the *Jews*, till *Herod* the Great, through the great favour, in which he was with the *Romans*, and till a stranger set up for King, the scepter was only suspended or intermitted, but not departed. Now, how long it should be departed, that is, how many years of this strangers reign, it is not sayd, but only that it should not depart, till this blessed birth, implying, that he should be born in the time of his swaying the scepter, to set up a Kingdome over all true *Jews*, that should destroy all others, and never be it selfe destroyed, but abide for ever, and it is excellent to consider how it presently began to do so, indeed in that Kingdom. *Herod* could continue King but very little time after, and then was taken away being long and grievously tormented, and after him, no regall scepter could be there attained more by any of his posterity. For *Archelaus* his son taking the Kingdom upon him after his fathers decease, as hee had appointed through the permission of *Augustus*, also was not permitted to enjoy the title of King, but of a *Toparch*, as shall afterwards be shewed. Again, the scepter cannot be sayd to have departed from *Judah* in the time of the captivity, because there was a seed of *David* still preserved, which after the interruption of those 70 years came again, and one Prince succeeded another, till that *Antiochus* raging so greatly, and they coming to an end, *Mattathias* began, being High-priest, to execute the office both of Priest and Prince, and his posterity after him for 200 years, some of them attaining again to Kingly glory, and so continuing, till that *Aristobulus* contending for the Kingdom with his elder brother *Hircanus* was cut off by *Pompey*, and so a way was made for *Herod* to get the Kingdome. If it be sayd, but what was this to *Judah*, seeing *Mattathias* and all the *Assamonean* family were *Levites*? I answer, hee took to Wife a daughter of the house of *David*, and so his posterity was of the tribe of *Judah* by the mothers side, although of *Levi* by the fathers.

For the prophesie of *Daniel*, it is a work of far greater difficulty to shew, how those 70 Weeks ended at the death of Christ by reason of the divers times of beginning their account, eyther at the time of *Cyrus* his decree going out, or as *Furnius* singularly hath it, at the time of *Ezra* his being sent by *Artaxerxes*, anno 7 of his reign to supply the Temple with more vessels, & to set up government, and to order all things for the good of the Common-wealth, or at the time of *Nehemiah* his being sent to build the walls of *Ieruf*: for some there are that stand for every of these beginnings, to say nothing of other so groundlesse opinions beginning this time either at the beginning of the *Babylonish* captivity, or 50 years after: the words of *Daniel* being well considered, will be the truest direction about the beginning & end, one being hereby found all others will fall of themselves. Now the words are these, *From the going out of the decree to restore and to build Ierusalem to the Messiah shall be seven weeks and 62 weeks, and the street and wall shall be built again in a troublesome time*. At what time then such a decree went out, these weeks must begin, and that was not at *Cyrus* his entring upon his Monarchy, for then liberty was given only to build the Temple and to return and to sacrifice and worship God there, as appears, *Ezra* 1, and if we should begin them here, because not only building, but restoring also is spoken of by the Angell to *Daniel*, which may imply the refurbishing of that City with inhabitants and a Temple, we must be forced from this beginning again, when we find not the end answerable, but to come out long before the *Messiah* his coming. Again, although such a decree

decree went out in favour of *Nehemiah*, anno 20 of *Artaxerxes Longimanus*, yet if counting from thence to the end of these Weeks they go out after Christs passion, this beginning is to be rejected also. And therefore they cannot be begun at any other time; but when *Ezra* obtained a decree, anno 7 of *Artaxerxes*, to go with all such, would willingly accompany him to replenish the City, to provide for sacrificing fully, as by the law is required, and to do whatsoever else he should think would conduce for the good thereof, for which the King gave most liberally unto him both money and other things. Because if wee compute the time of these Weeks from hence, wee shall find them to end, as *Fanccius* sayth, both for year, moneth and day at the time of Christs passion, or as others hold, at his inauguration to his office by the voyce, that came from heaven at the time of his baptizing, he being then 30 years old, if we respect the first numbers of Weeks, seven and 62. And then in the midst of the Week remayning he caused sacrificing to cease by offering of himself, the only true and al-sufficient sacrifice prefigured by all the sacrifices before going, the other halt of the Week being spent in confirming the Covenant or New Testament by his Apostles with signes and wonders, which he had before confirmed during the half Week of his preaching before his death. To set therefore upon this computation to prove what hath been sayd. This may be done by the *Olympiads* of the *Greeks*, or the yeares from the building of the City of *Rome* most certainly, seeing so great difference is amongst Chronologers in setting forth the times of the Kings Reignes, or of High-priests continuing, but about the *Olympiads* and yeares of the City of *Romes* building, there is good agreement with, but a little difference especially about the *Olympiad* and year thereof, which was coincident with *Artaxerxes* his 7<sup>th</sup>. yeare, and the yeare of *Rome* built and it, and likewise about the 15 yeare of *Tiberius Caesar*, when Christ began to preach, and the yeare of the *Olympiad* then, and of that City. For the 7<sup>th</sup>. year of *Artaxerxes*, fell in the first of the 80 *Olympiad*, and the yeare of Christs Baptisme, he being then 30 yeares old in the 4<sup>th</sup>. year of the 201 *Olympiad*, betwixt which counting to each *Olympiad* 4 yeares, were 488. Touching the beginning and cause of these *Olympiads*, *Iphitus* the sonne of *Hercules* instituted, or rather renewed them being first instituted by his father long before in the honour of his mothers grandfather *Pelops*, but fallen again, so that, till their renewing by *Iphitus*, King of the *Elans*, no account was kept by them, but now by the *Olympiads* beganne the most certaine way of reckoning throughout many ages. For there was a solemne play of trying masteryes held amongst the *Gracians* every fourth yeare, at what time the Victour had his reward, and his name written in brasse, always to remain. Before the *Olympiads*, the reckonings of all Heathen Writers were very uncertain, but the reckonings of Gods people the Jews, most certain, for the *Olympiads* began Anno 52 of *Uzziah* King of *Judah*, before which all times were reckoned by the Fathers that lived before the Flood, and after unto *Abraham*, and from *Abraham* unto *Moses* by the Patriarks, from *Moses* to *Saul* by the Judges, and from *Saul* to the captivity by the Kings, from whence the reckoning goes on by the 70 yeares captivity, and thence forward so far as the holy History of the Old Testament extends by the Persian Kings, yet uncertainly, so that help now is to be fetched from the *Olympiads* of the *Greeks*, and the yeares *Urb: condita* of the Romans. For the first, by that which hath been sayd, it appears that there is a difference but of two yeares, and if we reckon by the other, of three for *Artaxerxes*, seven was anno 293, *Urb: condita*, and anno 15 of *Tiberius*, when *Jelus* was baptized. *Urb: condita* 780, which time if it be computed, amounts to 487, which difference might easily happen in so long a time, and if not, the Messiah came to be manifested but seven or eight yeares after the time of 69 weeks set, and it is most probable, that there was not this difference neyther, but that we cannot by any means come to the certain knowledge of the concurrence of the very yeare, because although the account by the *Olympiads* be certain, yet the account of the Persian Kings times may be not rightly layd hereunto, through the diversity of Writers, and so the seven of *Artaxerxes* reckoned to be anno 1 of *Olympius*, so might be anno 2 *Olympius* 78, or if we reckon by the High-priests according to *Josephus* and *Herod*

Nehem. 2.

Ezra 7.

the

the King, the result will be much alike, for when *Ezra* obtained a Decree of *Artaxerxes*, *Joachim* had been High-priest 15 years, and his whole time was 28. Reckon wethen to

<i>Joachim</i>	13	<i>Manasses</i>	27	<i>Simon</i>	8
<i>Eleazar</i>	41	<i>Simon Justus</i>	28	<i>Iohannes Hircanus</i>	31
<i>Ioiada</i>	25	<i>Onias fil. Sim.</i>	39	<i>Aristobulus</i>	1
<i>Jonathan</i>	24	<i>Iafon</i>	3	<i>Alexander</i>	27
<i>Iaddua</i>	27	<i>Menelaus</i>	12	<i>Hircanus</i>	35
<i>Onias</i>	27	<i>Alcimus</i>	4	<i>Antigonus</i>	5
<i>Simon Priscus</i>	13	<i>Vacantia</i>	5	<i>Herod</i>	34
<i>Eleazar Sim. frat.</i>	20	<i>Jonathan</i>	10	<i>Christus</i>	30

sum 439, which disagreeeth not from the prophesie, if wee take the 70 Weeks, which are 490 years for the whole time to the Messiah, after which he was slain. However, it is manifest, if by these Weeks, so many seven years are meant, that about that time when Jesus shewed himself, was the undoubted time of the Messiah, and of his suffering death for our sins, so that the time of expecting him is long ago passed & not yet to come, as the Jews fondly imagine. Now the ground of reckoning seven years to a week by the consent of the Rabbins themselves is the ordinance, *Levit. 25.* of counting seven Weeks of years to the Jubilee. But to hinder themselves and others, as much as they can from seeing by the direction of this prophesie Jesus to be the Messias, some against all sense will have *Cyrus* to be meant by the Messiah, when as he was dead long before this decreed some *Herod*, but as much against sense, seeing no remission of sins and everlasting righteousness comes in by him, to say nothing, that he was not slain. Lastly, some by the Messiah understand the anointed Temple, which should be destroyed within the compass of this time, in the first seven Weeks, that is 49 years, 24 being built in *Darius* his Reign, and then the wall of the City in the Reign of *Artaxerxes* by *Nehemiah*, and falling again by the *Romans*. But neyther can the Temple be understood by the Messiah, because it is never so called elsewhere and if it were, yet it is sayd to the Messiah, the Prince shall be seven Weeks and 62 Weeks, so that if the Temple were meant, it must not have been built, till 480 years after the decree, and then in three years and an half more have perished again, to say nothing, that the destruction of the Temple cannot possibly be fitted to the time here described, because the Temple perished not, till anno 36, after the passion of our Saviour Christ. And this is a thing remarkable in all the chief Rabbins, who composed the Talmud, that they determine the time of the coming of the Messiah to be the time of the destruction of the Temple, and so by consequence, that in *Daniels* prophesie his coming is pointed at, and the time thereof shewed: as Rabbi *Moses*, R. *Osia*, R. *Joshua*, R. *Barnabaman*, R. *Barachias*, R. *David*, &c. And if that were the time they erre most grossly, that expect his coming still after 1600 years more. But what marvell, that they erre so, seeing a Jew having been convinced by this place hath annexed, that if it were made as cleare as the noon day light, that Jesus is the Christ, hee would not yet believe it. But to us that are Christians, and to all, that are appointed to like it is so cleere from hence and other undenyable arguments, that we resolve most confidently upon it, and by this faith hope to be saved, and that all of what Country or Nation soever that would be saved, must do likewise. To conclude then, here is a dividing of the time unto the Messiah into two parts, seven Weeks, that is, 49 years, and 62, that is, 434: because from the going out of the decree, which *Ezra* carryed, things succeeded well unto the Jews so long, although they met with trouble and opposition, till *Nehemiah* had finished the Wall. For from the going out of that decree to *Nehemiah*, were 13 yeares, he having carryed 12 years returned to the King, and eight years after went to *Jerusalem* again, where hee lived, as some write till hee was very aged, and there dyed, and had his monument, but in what yeare of his age, is not recorded, if he lived but 16 years after his second coming to *Jerusalem*, we have the 49 from *Ezra* to his death, in which time it went well with the Jews, but afterwards they went through divers miseries in the times of other *Persian* Kings, and afterwards of the *Syrans*, and specially of *Antiochus Epiphanes*,

*Ioseph. l. 11. c. 5.*

for



for which those 434 are disjoynd from the 49, and so 69 weeks of yeares passed to the Messiah baptized. For the 70<sup>th</sup>. which is the last weeke, that also is divided by the Prophet to shew the time of his age, when he suffered death, viz. three yeares and an halfe, and the time of the Apostles confirming the Gospel by Miracles, after which revenge was taken upon *Jerusalem* for his death by the Romans, when the people and City were swept away as it were with a flood, and so hath remained desolate unto this day, and shall to the consummation of the World, *Dan. 9. 27.* not that this confirmation by the Apostles was continued no longer then three years and an halfe, but in that time principally, they from thence forward dispersing themselves into other parts of the World.

To returne now to *Archelaus* the son of *Herod*, whom he appoynted to reigne after him, (for *Herod* dyed the same yeare in which Christ was borne, viz. about the *Pasch*, after that he had so cruelly caused the infants of *Bethlem* to be slain, so that it may well be noted as a just judgement of God comming swiftly upon him, the diversity of miseries under which he was pressed) the sayd *Archelaus* his father being dead, first kept a mourning for him seven dayes, and then feasted the chiefe of the Jews according to the Countrey manner. He was then commonly congratulated as King, but he would not take that title upon him till he had been at *Rome* for *Augustus* his consent. But before he could doethis, a great tumult arose amongst the Jews, exclaiming upon *Herod* for his murdering of their Doctors and holy men, for breaking down the Eagle before spoken of, and crying out for *Herods* principall friends to bee delivered unto them, who had been agents in this murder. *Archelaus* sought by good speeces to pacifie them, but could not doe it, till that bringing his forces upon them, hee had slain 3000 of them. Then immediately he prepared to goe to *Rome*, and with him his mother and *Nicolas*, and *Ptolomee*, and *Salome* with her children, hee leaving the Kingdom in the interim to be governed by his brother *Philip*. *Antipas* also goeth by the instigation of *Salome*, to get the Kingdom from him, taking *Ptolomee* the son of *Nicolas* with him. This company being all come, and *Archelaus* having shewed to *Augustus* his father *Herods* Will, and a booke of accounts of his goods and revenues. He calling his Councell about him gave them audience first, who came against *Archelaus*, then *Antipater*, the son of *Salome*, began, and accused *Archelaus* as an unnaturall son to *Herod*, weeping and mourning indeed in the day time for him, and feasting and rejoycing with musick in the night. 2. For taking the Kingdom upon him, and doing Regall acts, and killing and slaying so many about the Temple at a most holy time, before any authority by *Cesar* given unto him. 3. He pleaded that *Herod* in a former will, when his senses were more perfect, had made *Antipas* King, who was another and better son of his, and not *Archelaus*, but in a later Will, when he was tormented and crazed with sicknesses. To all these *Nicolas* answered for *Archelaus*, so as that *Augustus* tooke up *Archelaus* being fallen at his feete with all courtesie, saying, that he would goe according to the last will of his father, and so for that time dismissed the Assembly. But whilst these things were thus in agitation, news came from *Varus* President of *Syria*, that great tumults were raised again in *Judea*, when the people came together to the Feast of *Pentecost*, but the occasion was, the covetousnesse of *Sabinus* *Casars* Procuratour there, who would have taken the treasures of the King, but was by the people resisted, whereupon great slaughters followed, and burning of the Kings Palace, and divers tooke upon them to be Kings, amongst whom, *Judas* the son of a great robber, whom *Herod* had quelled, was one. But by the comming of *Varus* upon them they were subdued, and 2000 of the chief instigators executed: then an embassage of 50 Jews with a train of 8000 went over to *Rome*, and made a great complaint against the government by Kings, laying open their miseries by means of *Herod*, and how greatly the chiefe of them had bin impoverished, & what rapes & outrages had bin by him committed, and that *Archelaus* to give them a taste of his cruell disposition, like his father, had committed the outrage before spoken of, and therefore their desire was, that they might not live under a King any more, but under the President of *Syria*, and so it should appear whether they were so tumultuous or peaceable. To this, though

Ioseph. l. 17. c. 11.

Cap. 12.

Iosef. l. 17. c. 13.  
Anno Dom. 4.

Cap. 15.

Wickedness in  
a Prince pun-  
ished seve. dy.

Seneca.

Of clemency  
a rare example

Anno Dom. 9.

Marriage pre-  
ferred.

Anno Dom. 12.

*Nicolas* made some answer, yet *Cesar* upon consultation would not make *Archelaus* King, but an *Ethnarch*, giving him only halfe of his fathers King-  
dom, and to *Antipas* one part of the other halfe, and to *Philip* the other, ma-  
king them *Tetrarchs*. So *Archelaus* had *Judea*, *Idumea* and *Samaria* his re-  
venue being 600 talents yearly, and was promised by *Cesar* when he deserved  
it, that he should be a King. *Antipas* had *Galilee*, and his revenue was 200 Ta-  
lents. And *Philip* had *Baiana* and *Trachonitis* and *Auranitis*, and his revenue  
100 talents. But *Archelaus* injoyed not his Principality above ten years, for being  
both cruell, and carryed by lust to marry his brothers wife, the Jews hated him,  
therefore, and complained of him to *Cesar*, who thereupon sent for him and ba-  
nished him to *Vienna* in *France* where he spent the rest of his time in misery, and  
then *Quirinus* a Consular man was sent to raise a taxe in *Syria* and to sell the house  
of *Archelaus*, and to joyne *Judea* to the Province of *Syria*. This *Archelaus* in  
the beginning of his Principality, removed *Jozabarus* from being High-priest and  
set up *Eleazarus* his brother, but within a short time he put him down also, and set  
up *Iesus* the son of *Sias* for High-priest. But these and other his wicked doings  
went not long unpunished, as hath been before sayd. Whilst these things were in  
doing amongst the Jews, *Lucius* the adopted son of *Cesar*, dyed at *Massilia* in  
*Spain* of a languishing disease, and within lesse then two years after *Caius* his bro-  
ther dyed also of a wound received by treachery in *Armenia*. And then *Tiberius*,  
who almost all the time that these young men were in such high honour, lived in  
exile at *Rhodes*, was adopted by *Cesar* as heire to the Empire. And then he was sent  
away into *Germany* to govern there, *Cesar* in the mean season doing a strange act  
of clemency towards *Cinna*, a son of the daughter of *Pompey* the Great, for he be-  
ing detected to conspire the death of *Cesar*, he by the perswasion of *Livia* his wife  
sent for him, and causing all men to depart out of the room, he made him sit down  
upon a seat neere unto him. And then having told him how beneficiall he had bin  
unto him, he asked why contrariwise he plotted his destruction. At this *Cinna*  
crying out, as abhorring from it, he commanded him silence, and layd then open  
the whole plot, the time and the persons, reproving him two houres together for  
his ingratitude, and in fine forgave him, and exhorted him to firme friendship with  
him, and so had him ever after a most firme friend, and he advanced him to the  
Consulship to the admiration of all men. *Tiberius* being in *Germany* subdued all  
that rebelled, and although hee had one Warre after another to attend upon,  
yet hee could not keepe long away from *Rome* for feare of some other to  
be preferred by *Augustus* before him. But whereas there was a third brother  
to *Caius* and *Lucius*, called *Agrippa*, by whom he might have been endangered,  
he was so addicted to fishing, that *Augustus* tooke an utter dislike of him,  
and because hee had no Noble qualities in him, that hee banished him into an  
Island neere *Corsica*, from whence hee never returned again. *Tiberius*  
then followed the German and Palmatian Warres again, and when much time  
was spent and little done, *Germanicus* was sent thither with an Army also,  
and prevailed, whereof there was great joy, but this was again soone  
damp, by news comming of *Varus* his overthrow. who was also sent out  
with three Legions, and in one fight, wherein the enemy came upon him un-  
awares, they were all overthrowen through his security and want of providence.  
This so much affected *Augustus* with griefe, that he refused all delights, and beat  
his head sometimes against the wall, crying out unto *Varus* to restore his Legions,  
he also rent his clothes, and neglected the cutting of his haire. But the next yeare  
*Tiberius* going again with a great Army into *Germany*, overthrowed all  
where he came, neyther were any able to resist him. About this time *Augustus*  
made an Oration to commend marriage, and to inveigh against fornication  
wherein hee did notably set forth the praise of the one, and the baseness of  
the other, because some, though incontinent, would not marry. Yet the Vestall  
Virgins who kept themselves pure he greatly commended and rewarded, but for  
such as refrained from marriage to avoyd the trouble and charge, yet following  
their fleshly lusts, he greatly condemned. Whilst these things were doing at *Rome*,  
or soone after, *Judas Gaulonites* rose up, who is otherwise called *Judas* of  
*Galilee*.

Galilee, of whom mention is made, *Acts 5.* and taught the people that this tax imposed upon them was nothing else but a bringing of them into servitude to men, whereas indeed they ought to be servants to none but only to God. By this means another Sect arose amongst the Jews, which because it was chiefly amongst the Galileans made them very hatefull, and consequently the Disciples of Christ. And to wipe away this blot, both *Paul, Rom. 13.* taught obedience to the higher powers, and paying taxes, and *Peter, Chap. 2.* and Christ before saying, *Give to Caesar the things of Caesar, and to God the things of God.* When the people stirred up by *Judas*, gathered together to make a rebellion, they were pacified by *Joazarus* the High-priest, sayth *Josephus*, where by it should seeme that he was restored to the High-priesthood again, from which he had been put down by *Archelaus*, yet *Quirinus* the Roman Consul, suffered him not to sit long, but removed him again, and set up *Ananias* the son of *Seth*, so unstable and wavering was the High-priesthood in those dayes, when the true Priest, Christ Jesus, after the order of *Melchisedeck*, was come into the world. But chiefly when *Valerius Gracchus* another President of Syria was sent by *Tiberius* at his comming on to the Empire, for being the fift from *Quirinus*, he put down *Ananias* from being High-priest, and set up *Ishmael* the son of *Fabius*, and little after *Eleazar* the son of *Ananias* was set up, he being put down, and within a year after he being put down, he made *Simon* the son of *Cannibius* High-priest, and within a year more, *Josephus* surnamed *Caiaphas*. After this *Valerius Gracchus* returned to Rome, and *Pontius Pilatus* came to be governour there, which serves to give no little light into the sacred History, as where *Caiaphas* is sayd to be High-priest that year, and where *Paul* sayth, *I know him not to be the high-priest*, because there were so often changes in those dayes.

To returne to *Augustus*, hee with *Tiberius*, whom hee made Tribune, tooke again the number of the people in the field of *Mars*, where an Eagle having flown somtimes about, a strange thing happened, a Thunder being at the same time, the name *Caesar*, was therewith stricken so, that the first letter was blotted out, hereupon, the *Augustus* sayd, that hee should live but an hundred dayes, and then be a God, as the rest of the name *Aesar* in the *Hebruscan* tongue signified. And accordingly hee dyed, being 77 yeares old, anno 57 of his Empire, and his adopted sonne *Tiberius* succeeded him, being aged then 55 yeares, but of the 57 of *Augustus* his reigne, 14 were spent in the time whilst hee ruled together with *Anthony*, as *Josephus* sayth. *Augustus* being dead, hee was burnt according to the manner, and his ashes buryed, and one there was a Pretour, who to flatter with *Livia* his wife, sware that hee saw her likenesse, when hee was in the flames, ascending up to heaven, for which shee gave him a great reward. *Tiberius* although hee were Emperour after him, yet did sometime hold the people in suspence, whether he would bee or no, calling the Empire a great Beast and a miserable and burthenome servitude, but at length hee being importuned about it, accepted of it. The forces in *Germany* hearing of the death of *Augustus* began to tumultuate, as if they would goe against their Countrey, and bring both the new Emperour and Senate under their girdle. But *Drusus* the sonne of *Tiberius* being maturely by him sent by the assistance of *Junius Blefus*, *Dellobella* and of *Tiberius* his Letters wisely soone appeased this tumult again. *Germanicus* then, who had hitherto warred in *Germany* was by *Tiberius* made Consul, and called to Rome to triumph, indeed, because hee feared, that hee being great amongst the Souldiers, might attempt new stirs, if hee continued there still, and *Drusus* abode there to mannage the affairs of that Countrey. The Triumph held by *Germanicus* was great, hee being the grandchilde of *Augustus* the sonne of *Agrippa Germanicus*, and the son-in-law, and adopted sonne now of *Tiberius*. But whatsoever honour *Tiberius* did him, hee secretly harboured jealousies and feares of him, wherefore there being occasion by reason of great stirs in the East, he caused him by the Decree of the Senate to be sent away thither, for great tumults were then in *Parthia*, and *Armenia* by competitorers for those Kingdoms which *Germanicus* comming quieted,

Joseph. l. 18. c. 3.

Anno Dom. 15.

A Kingdome  
what.



Ioseph. l. 18. c. 3.

Murther animated by an Emperour punisht.

Ioseph. l. 18. c. 4.

Zeal against Images.

A knack of knavery.

and as great power was given him over all parts Eastward beyond the sea, as ever Pompey had. But withall *Tiberius* sent out *Piso* to be President of *Syria*, that he might be an instrument secretly to bring him to his end, wherefore hee was alwayes most crosse to *Germanicus*, and often quarrelled with him, and at length, as was thought, found means to poyson him, whereof he, after long sicknesse, dyed. This being heard at *Rome*, the people were mad with *Piso*, and the Senate condemned him to die. Neither was this murther long unrevenge to *Tiberius*, for God suffered not his son *Drusus* to live to attain to the Empire, but the son of *Germanicus* had it, as shall afterwards be shewed.

But to return to the Jewish affairs, *Archelaus* being banished, as hath been sayd, his two brethren, *Antipas*, called also *Herod*, and *Philip*, provided better for themselves by insinuating into *Cesar*, by all the means that they could. For *Herod* built a City, or rather strengthened it, and changed the name from *Betransphtha* to *Julias*, after the name of *Cesars* wife, and *Philip* doing the like to *Pancas* by *Jordan*, named it *Casarea*. And *Tiberius* being Emperour, *Herod* built a new City, and called it *Tiberias*, to his honour, giving great immunities thereunto, whereby he came to be numbred amongst his friends. *Pontius Pilate* being sent, as was sayd before to govern over *Judea*, he gave occasion of a great tumult in *Judea*, because he brought into *Jerusalem* the Imperiall Banner with Eagles, and set it up there. For this the Jews tooke heinously, and in great multitudes came about him to desire the removing thereof, and although he rejected their request, yet they ceased not to importune him in the same thing from day to day: wherefore one day he appoynted his Souldiers to be ready in secret, and the Jews coming again to importune him, he drew them to the place where they lay, and then he giving a signe, his men rose up, and *Pilate* commanded them quietly to depart to their own houses, or else they should be slain all, but they shewing no feare of death, fell down, and offered their throats to be cut, rather then their law should be broken, this *Pilate* seeing, removed his Ensignes from *Jerusalem* to *Casarea*, and so the people were quieted again. About this time both the Egyptians and Jews were expelled out of *Rome* upon these occasions. The Egyptians because *Paulina* a noble woman, addicted to the worship of their god *Isis* or *Anubis* was fraudulently corrupted by means of his Priests. She was a very faire woman, and married to a Noble man in *Rome*, but extreemly beloved by another Nobleman called *Mundus*, who sought by all means to have his pleasure of her, but could not prevail, though he offered her 20000 drachmes for once. *Iden* a bond-woman of his, seeing her master much troubled, and resolving by macerating his body upon this occasion to dye, offered if he would give unto her 50000 drams, she would help him to his desire with *Paulina*. He glad of the motion, payeth her the money, and she hastens to the Priests of *Isis*, offering them this great reward to perswade *Paulina*, that *Anubis* their god desired to enjoy her company one night, through the great love that he bare unto her. The chiefe of them therefore went, and prevailed so that shee came at night, and there in a darke place, *Mundus* lying hid, had his pleasure of her all night. And afterwards meeting her, derided her for her former coinesse, and told her what he had done. Hereupon shee was so moved, that shee incited her husband to complaine to the Emperour, who did so, and then the Priests and *Iden* were hanged, and their Countrey men all banished from *Rome*, and so was *Mundus* also.

The Jews were expelled because a certain Jew taking upon him to be an interpreter of the Law of *Moses*, but a wicked fellow who had fled from his own Countrey for feare of punishment for his wickednesse done there, taking to him three others like unto himselfe, perswaded *Fulvia* a noble woman of *Rome*, being addicted to the Jewish Religion, to send gold and purple to the Temple at *Jerusalem*, but they receiving it, converted it to their own use. This being complained of to *Tiberius*, all the Jews weretherefore banished from *Rome*, 4000 of the ablest bodies being taken into service for the Warres in *Sardinia*, against the robbers there.

Touching the death of *Piso* President of *Syria*, by whose means and his Wives  
Ger-

*Germanicus* was poisoned, he after this returning to *Rome*, where he thought to come into greater grace for this his bloody fact, when hee saw, how hatefull hee was both to the Senate and people, flue himself, and two years after *Drusus* the son of *Tiberius*, who should have reigned after him, was poisoned by *Sejanus*, a man advanced by *Tiberius*, who through his pride, aspired to the Empire. So he, through whose instigation *Germanicus* had been unworthily poisoned by a man set in office for that purpose in *Syria* by him, had his own son poisoned by a man, whom he preferred, thinking, that hee should be an help unto him. But *Drusus* was by his father made Consul, together with himself before he dyed, whereupon it was foretold, that hee should dye a violent death, because so *Germanicus*, being Consul with *Tiberius* did before, and *Piso* also, and whosoever else was joynt Consul with him. The year before *Drusus* his death, *Lucretius Priscus* a Roman Squire having written verses in commendation of *Germanicus*, as a funerall Elegy, was by *Tiberius* well rewarded therefore, but being hereby animated, when *Drusus* was sick, he wrote again upon him the like verses, thinking he should have a greater reward, but they being contrariwise taken, as a prediction of his death at hand (his Epitaph being, as it were, all ready written) and hee that wrote it, one that rejoiced at it, he was put to death therefore. For the manner of *Sejanus* his poisoning of *Drusus*, it was by *Drusus* his own wife *Lenilla*, with whom he had committed adultery before, & drew her now to give poyson to her husband by the promise of marriage, and hopes of thus making her Emperesse, for he thought, that after *Tiberius*, if *Drusus* were dead, none could attaine to the Empire but himself. And this he conceived because *Tiberius* favoured him so greatly and most highly preferred him: and to make way to this marriage, hee put away his own wife after that he had three children by her. But *Drusus* being dead, *Tiberius* came to the Senate and commended unto them *Nero* and *Drusus*, the two sons of *Germanicus* for his successors, for which they all rejoiced, and *Sejanus* was vexed. And now he studied, how to make away these two and their mother *Agrippina*, and to this end first he procured the death of two principall men, their friends, under a colour of treason against *Casars* Majesty, and afterwards sought to make them odious to *Tiberius*, by laying to their charge speeches against the Emperour, to which he was also prone enough as repenting him, that he had declared them his successors. In those dayes divers were cruelly put to death by *Tiberius*, whereby he shewed the tyranny of his minde, one amongst the rest *Asinius Gallus* comming to him in an Embassage hee feasted and used kindly, but when hee went from him to the Senate, hee wrote to the Senate to condemne him to death, and yet would not suffer him to be put to death a long time, but caused him to be kept with poore fare to make him weary of his life, neyther was any man permitted to speak with him, so that at length he counted it a favour to be executed. And this was because he sometime spake too freely against the Emperour, and his unjust comming to that dignity. *Sabinus* likewise for speeches was condemned and imprisoned, and then killed and cast into the river, after whom his dog, that kept in prison with him: leapt into the water and was drowned also. Besides his great tyranny, *Tiberius* was also greatly given to fleshly pleasure, and sensuall living in his old days, spending sometime two days and nights together in drinking. Also he once caused a certain friend of his to be put in bonds, and being demanded, when he should be put to death, he answered, not yet, because he was not yet reconciled unto him, as counting it a favour to put such as had offended him to death. One being by him tormented, when he found him guiltlesse, he caused forthwith to be slain, because, sayd he, his sufferings had been so great, that it was not fit for him to live. Another, a *Rhodian* being likewise by him tormented, and found to be without fault hee flue also, lest living he should exclaime against him, and divers did he cause to be cast down before his eyes from an high rock upon ships, being so broken in pieces. But all this while *Sejanus* was more and more honoured by him, for it was decreed that his birth day should be publikely kept as the Emperours, and many Statues were set up unto him, and to his Statue they sacrificed as well as to *Tiberius* his, and to him were Embassadors sent, and by him and *Tiberius* they sware, and sometime they were both set forth in one picture. When

Tacitus.

Sin punished in the kind.

Officioufnesse turned to destruction.

A wife against her husband.

Tranquillus.

Tacitus.  
A dogs love.

Examples of cruelty.

Ti-

<sup>a</sup> *Caius Caligula* was son to his brother *Germanicus*, but *Tiberius* had a grandchild called *Tiberius* being son to his son *Drusus*, being doubtfull, whether of these two should succeed him, he consulted with the oracle, and it being answered, he that came first to him in the morning, *Caius Caligula* came, and though against his mind declared Emperour, being called *Caligula* from the place where he lived, *Nauticus*. *Ioseph*. 18.8.  
<sup>b</sup> Ambitions end.  
<sup>c</sup> On murderers vengeance.  
<sup>d</sup> Cruelty unparalleled.

Anno Dom. 30.

*Herod's* incestuous marriage.

*Tiberius* saw this, hee was much troubled at it, fearing his direct aspiring to the Empire. But by plain force to goe about to suppress him, hee thought it dangerous, he having the Pretorian souldiers at his command, and so many Senatours on his side. Wherefore hee wrought another way, making him his fellow Consul; by which he was yet puffed up more, and accounted himself Emperour, and *Tiberius* only Ruler of the Island *Caprea*, in which for his pleasure he then lived. Wherefore through his pride, as *Tiberius* soon rejected the Consulship, so did he, and others were chosen. Then *Tiberius* used this art, *Nero* the son of *Germanicus* being dead, and *Drusus* his other son out of favour, through the means of *Sejanus*, he one day declared to the Senate, that <sup>a</sup> *Caius Caligula* should be his successeur, and made him High-priest, whereat finding, that they rejoiced, hee wrote sometimes to them praying *Sejanus*, and sometime blaming him, and sometime that hee was even ready to dye, and sometime that hee would come amongst them, and sometime shewed favour to *Sejanus* his friends, and to others of them enmity. Hee lastly wrote to them by *Macro*, whom hee secretly made Pretour, giving him instructions, to put *Sejanus* in prison, and his two chiefe friends amongst the Senatours, whom he named. At the hearing of this all men were amazed, but one of the Consuls immediatly took him and carried him away, and then the people offered many indignities to him, as he went and brake down all his Statues, and the next day hee was condemned by the Senate, and executed, and his dead body cast upon the banks of *Tyber*. His <sup>b</sup> sons also were slain and his daughter, a Virgin strangled, and many more of his chief friends through the rage of the people then perished, he being herein made an example, as *Haman*. Thus vengeance suffered not him to live, who had been the death of <sup>c</sup> *Drusus*, and she that had been the instrument now confessing it murdered her self. Many more of *Sejanus* his friends were afterwards slaine, both men and women, and their dead bodies cast into the River *Tyber*, at *Tiberius* his command, who used this policy to finde them out. Hee pretended to be pacified towards him, and to forget all things past, so that now who so would might mourn for him. But such as were hereby found out to love him, were cruelly slaine, and a mother <sup>d</sup> but mourning for her son slain amongst the rest was put to death also. Inasmuch as some of high rank and quality abhorring these doings, denied food to their own bodies, till they dyed. *Agrippina* also the Wife of *Germanicus* and her son *Drusus* were slaine, that were of a faction contrary to *Sejanus*. A certaine Nobleman also his familiar friend, because hee having a fair daughter conveyed her away for feare of him being so lecherous was accused for incest with her, and presently both father and daughter were executed, and all his goods seized upon by this bloody Tyrant.

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John 2.

Abagarns King of Edessa.

Nauclet. ex Clemente.

Ioseph. l. 18. c. 4.

Anno Dom. 34.

Nauclet.

Gods providence in propagating the Gospel.

Anno Dom. 39.

Euseb. 7.

Cap. 7.

Pilates death.

Anno Dom. 41.

Ioseph. 18. c. 6.

*Caius Caligula* was son to his brother *Germanicus*, but *Tiberius* had a grandchild called *Tiberius* being son to his son *Drusus*, being doubtful, whether of these two should succeed him, he consulted with the oracle, and it being answered, he that came first to him in the morning, *Caius Caligula* came, and though against his mind declared Emperour, being called *Caligula* from the place where he lived, *Nauticus*. *Ioseph*. 18. 8.  
 b Ambitions end.  
 c On murderers vengeance.  
 d Cruelty unparalleled.

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Caiaphas his  
punishment.

Ioseph. l. 18. c. 9  
Herods punish-  
ment.

Ioseph. l. 18 c. 6.

A pattern for  
Princes.

nished to Lyons in France, and there in trouble of minde slue himselfe. Caiaphas also the High-priest was now put down by Vitellius, and Ionathan the sonne of Ananus set up in his stead, but he also was soone after put down by the same Vitellius, and another set up in his stead.

Lastly, to shew together the punishments of all the great ones, who persecuted Jesus. Herod Antipas, the Tetrarch of Galilee, who had eluded him with his men of warre, being moved by the importunate instigation of his wife Herodias went with her to Rome to desire, that he of a Tetrarch might be made a King, as Agrippa Tetrarch of Trachonitis, after Philip had lately been at Rome, by the singular favour of Caius Caligula. But when he came thither, Caius understanding by letters, which Agrippa wrote purposely to him against Herod, although his sisters husband, that he had prepared 700000 armes to joyne with the Parthian King Artabanus, and that he had before conspired with Sejanus against Tiberius, he gave his Tetrarchy to Agrippa and all his treasures, and then banished him into France, whether Herodias, who was offered more favour for her brother Agrippas sake, accompanied him, so partaking of his misery. Before this time Herod, as his father Herod formerly, had sought with great cost and bounty in entertaining Caius and Artabanus together upon a peace concluded between them, to insinuate into his favour, but the just judgement of God would not suffer him to enjoy it, but thus to be rejected and contemned, as he had contemned our Lord Jesus. Philip his brother, whose wife Herodias had married, as hee lived alwayes in peace, so hee dyed, when he had continued 37 years Tetrarch of Trachonitis, &c. and was honourably buried. Hee used to goe in progresse with a few men, having a chaire alwayes carried after him. and if any man upon the way came to him to complain, he stayed, and there his chaire being set, heard the cause and judged it, he dyed, Anno Domini 37.

Touching Agrippa, to whom his Tetrarchy was given, and that of Trachonitis also, by Funccius called Herod Agrippa. Hee was sonne to Bernice, neere to Herod the Great, for shee was his sister Salome her daughter, and bare Agrippa to Aristobolus. He living at Rome after his mothers decesse, in the time of Tiberius was so prodigall in his expences to get favour with Drusus the Emperours sonne, that hee soon brought himselfe to poverty. Then Drusus dying, as hath been sayd, and all his friends forbidden to come at the Emperours Court, because, he thought, that the sight of any of them would renew his griefe for his sonnes death. Agrippa was necessarily inforced sometime to live poorly, but his wife making meanes to Herodias, shee moved her husband Herod, and so he was made Governour of Tiberias, and had maintenance given him. But when hee saw that Herod did this for him with much pride, casting in his teeth this his beneficence, he left Tiberius to goe to Rome again, borrowing much money to inable him so to doe, and comming neere the Island Capreas, where Tiberius lived, leave being first obtained, hee came, and was welcome to him. But within a few dayes hearing that hee came from Judea, greatly indebted to elude his creditours, hee was angry, and about to put him from him. He therefore borrowing money of Antonia, mother to Germanicus, and grandmother to Caius, payd his debts, and so the Emperour was pacified towards him. And into such favour he grew, that he made him tutour to Caius, whereby he came to be greatly beloved by him also. But Eutychus servant to Agrippa, and his Coachman hearing him once say, I would that the old man were dead, that thou o Caius, who art more worthy mightest come to the Empire, purposed to tell this to the Emperour, but going to the Court and declaring his end, viz. to discover somewhat to the Emperour, hee was taken and imprisoned long before hee could be heard, for this was Tiberius his manner towards such, as came to complain of any thing to him. At length Agrippa not suspecting, that hee would say any thing against him, procured liberty unto him, by the great importunity of Antonia, that he might be heard. But so soon as he was heard, Agrippa was sent bound to prison, and there continued five or six moneths, and then Tiberius dying, Caius soon delivered him, and honoured him with a Crown of gold, and made him Tetrarch of that Tetrachy which belonged to Philip, who dying with-

out

out issue, it was committed to a Roman Governour, but now given to *Agrippa*, and the Tetrarchy of *Abilene*, which *Lisanius* had, who was now dead also, and he made him a King, and when *Herodias*, the Wife of *Herod Antipas* envying him for this sought to have her husband equally advanced, his Tetrarchy of *Galilee* being taken from him, as hath bin shewed; that was also given unto *Agrippa*. Touching *Caius Caligula*, the son of *Germanicus*, he came to the Empire with the liking and good will of all the people, by reason of his fathers vertues, which made him to be in high estimation: for they hoped that he would be like unto him. But when he was Emperour, although he were well disposed before, he was so changed, as if he had never been that in him. For he was most intemperate day and night, not sleeping above three houres in a night, but following the pot, most libidinous desiring his own three sisters, and then banishing them, and most cruel and proud, in so much that he would have his Image set up in every Countrey, and worshiped as a god. *Josephus* sayth, that he ruled well a yeare and more, but then fell thus fowly. He first shewed his cruelty against *Tiberius* his brother, grandchild to old *Tiberius*, in murdering him, whom the dying Emperour, who out of meete grace adopted him, most earnestly commended to his brotherly love, desiring that only thing of him, to use him lovingly as a brother. Then he sent his Image to be set up in the Temple at *Jerusalem*, and the Jews withstanding it, he sent *Petronius* to be President there, and with his Army to slay all the Jews, who made resistance. The Jews hearing this lay down before him, offering their throats to be cut, and would none of them doe any husbandry worke for 40 dayes together, although then it were sowing time. Whereat *Petronius* was so moved with compassion, that he wrote to *Caius*, though to the hazard of his own life to beseech him to revoke his Decree, and so willed the Jews to goe about their husbandry businesse, and promised to doe nothing about the Image setting up, till he heard answer from *Caius*. Now it was noted, as a signe of Gods good liking of this, that there fell immediately a gracious rain to make the ground fitter for tillage. And when *Petronius* his letters came to *Caius*, *Agrippa* was feasting him in such sumptuous manner, that he offered to grant him whatsoever he would aske, and when he through modesty refused to aske any thing, because he was so much bound to him, for his bounty already extended towards him, he would not cease pressing him to aske something, vowing to performe it, whatsoever it should be, till that he asked the revoking of the Decree of setting up his Image in the Temple at *Jerusalem*: *Caius* hearing him aske that, was much troubled, but because he had sworn, he granted it, yet within a short time hearing by some that came from *Jerusalem*, how stiff and stout the Jews were, he was enraged against *Petronius*, and wrote to him to kill himselfe, but before that letter came to his hands *Caius* dyed, and the newes thereof came unto him, whereby that mischief was prevented. *Caius* dyed by the hands of *Cheranus* and *Sabinus* by the counsell of the Senat, as he came from the Circean playes, when he had reigned three years, ten moneths, and eight dayes, and because it was feared, that if his wife and daughter should live still, they would be revenged for his death, they were forthwith slain also. Then the Senat consulted to have no more Emperours, but Censuls to govern again as of old, but the Souldiers loving the liberality of the Emperours, set up *Claudius*, the Uncle of *Caius*, an honest and quiet man, for Emperour. And now *Agrippa* dealt politickly to raise himselfe yet higher, for talking with the Senatours he offered to goe in their names to *Claudius*, to pray him quietly to lay down the Empire, for feare of further danger, and this by their consent he did, but when he spake thus openly to him, he whispered in his eare by and by, that he should not lay it down, telling him, that most of the Senatours were for him, whereby *Claudius* being animated, refused to lay it down, and *Agrippa* returning to the Senate told them how strong he was by reason of the Souldiers, and therefore to avoyd further danger, perswaded them to establish him Emperour. Hereupon they consented, and to *Claudius* was Emperour by consent of all, who a little before, fearing lest all the race of *Tiberius Caesar* should be cut off, hid himselfe in an old brick wall, but was drawn forth by the Souldiers and thus advanced, And to *Agrippa* for a reward he gave the Tetrarchy of *Judaea*, so that now he

C c

was

*Josephus lib. 18.  
de Bel. c. 11.*

*Nauclerius.*

A cunning Politician.

*Josephus* tells this story in a different manner, lib. 2. c. 10.

Anno 43.

was King of all foure. And at the beginning of his Empire, saying that hee cut off some Senatours, which had conspired the death of *Caius*, hee carryed himselfe graciously towards all men, releasing out of prison such as *Caius* had imprisoned, and remitting Tributes to the Trojans, and reducing exiles home who had been by *Caius* banished.

Anno 44.

About this time, viz. Anno 44, the twelve Apostles dispersed themselves into all parts, preaching the Gospel, and *James* went into *Spain*, but when he could doe no good there, he returned to *Judea*, seeking to convert men there. But *Abiashur* being High-priest stirred up the people against him, and *Herod Agrippa* the King, to pleasure the Jews cut him off, and layd hold upon *Peter*, thinking to doethelike to him: but hee was by the Lord prevented, *Peter* being miraculously delivered, and he suddenly smitten by the Angel of God, when he was by the people most honoured. *Iosephus* sayth, that immediately after his Ora-

Acts 12.

*Iosephus Antiq. lib. 19 c. 7. the words of Agrippa. En ego vestra appellatione Deus vitam relinquere cogor, futuri necessitate coarguente vestrum mendacium, & quem immortalem salutastis ad mortem rapior. Iosephus lib. 2. de Bel. c. 11.*

tion an Owle appeared unto him as a signe of death, whereupon he sayd, Behold, your God must dye, and being tormented five dayes, with worms eating his guts asunder, he dyed, when he had reigned seven years, almost foure in the time of *Caius*, and three of *Claudius*. His son *Agrippa* being very young, was not thought fit to have the Kingdom committed unto him, wherefore a Roman Governour was again set over it, called *Cuspius Cadus*. Yet *Agrippa* the son was 17 years old, and he left also three daughters, whereof *Bernice* was one, who was married to *Herod* her Uncle King of *Calceide*, at 16 years of age, and *Drusilla* another. But the same *Iosephus*, de bel. l. 2. 10. as forgetting himselfe sayth, that *Claudius* reducing the Kingdom of *Agrippa* into a Province, made *Cestus Felix* President there, which is the more probable, because of *Festus*, mention is made in the Booke of the *Acts*. After *Festus*, *Cumanus* was made President, one only *Alexander* comming between, and *Herod* of *Calceide* being dead, *Claudius* made young *Agrippa* King there. In *Cumanus* his time, Anno Domini, 49, at a festivall time of the Jews, Gods judgements began to worke to the destruction of many of them thus. The Roman Souldiers standing armed in a gallery, when they saw the Jews come thick to the Temple, one of them put down his breeches, turning his buttocks towards them, and speaking to them accordingly, hereupon the Jews were provoked and threw stones at the Romans, and pressing towards *Cumanus* would have that Souldier punished, *Cumanus* seeing this, sent for more Souldiers, who came & then the Jews fearing, ran away, thronging one another with such violence, that 10000 of them perished by this means. And immediately after, a Jew being slain by some of *Samarita*, a great multitude of the Jews went against the Samaritans to be revenged. Their principall men sought to slay them, and complained to *Cumanus*, who neglecting to doe justice, they did many outrages, and suffered many. But at length the chief of them complained to *Quadratus* President of *Syria*, who came and did them justice, but hanged many of the Jews, and sent their ringleaders to *Rome*, and *Cumanus* to give account for himselfe, who was by *Claudius* banished, and *Celer* a Tribune was sent back to the Jews to be drawn through the City and hanged, and three of the chiefe stirrers in *Samarita* were punished with death at *Rome*. Then *Felix* was made President of *Judea*, and *Agrippa* his Dominion was increased by adding that, which *Felix* governed before, unto it. The Apostle *Peter*, having after the passion of our Lord, founded and confirmed the Churches in *Asia* foure years, and sitten Bishop in *Antioch* seven years, came to *Rome*, Anno 4 of *Claudius*, to which City *Simon Magus* had come before and deceived the people, inso much, that they honoured him as a god, and an Altar was set up to him there, with this inscription, *Simoni sancto Deo*. But when *Peter* came to *Rome*, *Simon* was soon by him confounded and perished, and *Peter* late Bishop there 25 ycers, as many Historians write. Anno 14 of *Claudius*, he waxing old prepared for his departure by making his Will, but before it was signed, his wife *Agrippina* fearing least *Germanicus*, whom he had by another wife, should be made Emperour, poisoned him, but concealing his death a while, she with her consorts made her son *Nero* Emperour: now *Agrippina* was sister to *Caligula* & daughter to *Germanicus*, *Claudius* his brother and *Nero* was before this married to *Octavia*, daughter to *Claudius* by another wife. *Claudius* dyed being aged 64, his

*Naucerus.*

Anno Dom. 56.

vices



vices were, that hee was wonderfully given to wine and women, changing his wives often. *Nero* being Emperour, carryed himselfe very modestly five years, being courteous to all men, very studious, remitting tribute, and so averse from cruelty, that when he was to signe a Warrant, for the execution of any man, hee used to say, he wished, that hee knew no letters: but afterwards hee proved a Monster for all manner of vice, exceeding his Uncle *Caligula*, whose sisters sonne he was. He spared neyther mother nor sister from defilement or death. He was but 17 when he began, and was ruled till he came of full age, by his mother and *Seneca*, a most wise and honest man his Tutor, and *Burrus* another of like wisdom and gravity, who together with *Seneca*, ordered all things, but soone after he came to rule without guides, he shewed how vile his nature was. In his second yeare, *Paul* the Apostile was sent by *Festus* to *Rome*, from whence he being alter two years released, went forth again preaching the Gospel. The Jews in the mean season were through Gods just judgement, diversly molested and wrested, sometime by robbers divers years together, then they being suppressed by such as were called *Sicarii* from *Sica* a short sword, which they did weare under their garments, being long, and secretly killing many at noon day, and their sword being soon put again, passing away unknown. Then by a pretended Prophet, an Egyptian, who drew together 30000 of them, and going towards *Ierusalem*, they were soone put to flight by the President there, and dispersed. Moreover, by robbers again, and a Sect that would destroy all those Jews that obeyed the Romans, and lastly, by the Syrians and Jews fighting against one another, for a City built sometime by *Herod*, either part challenging it to belong to them. There was also, sayth *Nauclerus*, a contention about a wall built by the Jews, after that *Agrippa* being increased in dominion by *Nero*, had built a Palace neere the Temple, from whence he might see into the Temple, and what was done there, for the Jews stomacking this, set up a wall so high that nothing could be seen, but by *Agrippa* and *Festus* then Governours, they were commanded to pull it down again. Or this they desired that *Nero* might be judge, and sending to *Rome* obtained that it should stand still, by means of a wife of his that favoured the Jewish Religion, called *Pompeia*, whom he had taken, putting away his wife *Octavia*. But greater miseries after this came upon the Jews, for *Albinus* succeeded *Festus* in the government of *Iudea*, offered many indignities to them, wherewith they being provoked, sometimes tumultuated, and were many of them slain and spoiled of their goods and when *Albinus* his time was out, and *Florus* succeeded in the government, their case yet grew worse and worse. For whereas *Albinus* had preyed upon particular persons, *Florus* impoverished whole Cities by his rapacity, so that many forsooke the Countrey, and at a festivall time *Cestius Gallus*, the President of *Syria* came to *Ierusalem*, they being then 300000 together, desired him to ease them of *Florus*, that pest of the Common-wealth, but reaped nothing but derision, their miseries stil continuing. At length a great quarrel arose in *Casarea* by reason of a great indignity done unto them before their Synagogue. For some of the *Casareans* set a Samian vessell there, and in it sacrificed birds, wherat the Jews were much provoked, & there was a hickering betwixt them & the *Casareans*, till that *Incundus* coming with his men (who had bin left to keep peace when *Florus* went away purposely to *Sebasto* to give them an opportunity to tumultuate, caused the vessell to be taken away, & then there was some quiet: yet *Florus* had received 8 talents of the Jews gift there to shew them favour a little before in prohibiting certain buildings of taverns neer their Synagogue, but he so soon as he had the money, doing nothing for them went away to *Sebasto*, and this trouble arose, and although for a time *Incundus* had pacified both sides, yet they of *Casarea* renewed their malicious device, wherupon many of the Jews thinking their Synagogue to be polluted, hereby went away from thence, taking the Books of the Law with them to *Nabata* being 60 furlongs off, and some of the chief went to *Sebasto* to complain to *Florus*. But he instead of helping them, or doing them any good for the money which they had given him, reproved them for carrying away the Books of the Law, and put them in prison. When the news hereof came to *Ierusalem* the Jews there were mightily enraged & spake disgracefully of *Florus*, wherfore he with his horde and

Suetonius.

A changling.

Ioseph. l. 2. c. 12.

Nauclerus.

Ioseph. l. 2. de bello, c. 12, 13.

foot went to *Jerusalem*, and when they fearing sent to pacifie him, he by horsemen, whom he sent before, beat them into the City. not suffering them to come at him, and then entring the City went to take 17 Talents out of the Temple, and the people making some resistance, were slain to the number of 600 and upwards, and of their Nobles many being brought before *Florus*, were first whipped and then hanged, a thing, sayth *Josephus*, never done before, no, not in *Rome*, to any man that was *ordinis equestris*, as these were, a just reward for their whipping of our Lord, and thus much bloodshed for his blood. And this was in the twelfth yeare of *Nero*, and was the beginning of *Jerusalem*s destruction by *Vespasian*, which followed within a short time after.

But before I speak of it, to return to *Nero*, after whose time that destruction hapned, he was so wicked, that he meditated how to do mischief, amongst others, to recite only two or three. He caused secretly *Rome* to be set on fire at divers places at once, and standing in his Palace rejoyced to see the flames ascending. But he imputed it to the Christians, and thereupon began an hot persecution against them, in which both *Peter* and *Paul* suffered at *Rome*. And there being two men of greatest note, who had governed in his minority under his mother *Burrus* and *Seneca*, he found means soon to have *Burrus* poisoned, and *Seneca* a pattern of wisdom and all morall vertue, betwixt whom and *Paul* the Apostle had been much familiarity, he was stirred against by *Pompeia* his new Wife, and *Tigellinus* a new favourite, who came in the room of *Afranius Burrus*. *Seneca* seeing this thought to withdraw himself from employment, and so from all occasion of distaste in the Emperour, that he might be out of danger, and live the rest of his days and dye quietly. And to this end hee went to *Nero* thanking him first for all his favours towards him, and promoting him to that height of honour, and bestowing such large revenues upon him, then offering to restore all the lands given him to the Emperour again, and craving leave in regard of his age now to go and live upon his own privatly in *Campania*. To this *Nero* immediatly answered, that hee had done no more for him then he deserved, and that hee did him wrong to offer such restitution, whereby, if he should accept of it, he should be brought into disgrace amongst all men, who would say, that hee took from his best friend his lands and revenues. Wherefore hee encouraged him to go on to assist him with his counsell, promising that his favour should always be alike towards him, and so hee embraced and kissed him. But hee notwithstanding came little after this to the Court, but went home to his house in *Campania*, there living in private three years. But all this time his enemies ceased not to traduce him to *Nero*, saying, that hee might see, how little love he bare to the Emperour, by his keeping so long away from him. And then a conspiracy hapning to be against *Nero* by *Piso*, *Natalis* his friend was taken and put upon the Rack, who confessed *Piso* to be chief conspirator, and that *Seneca* was one; hereupon *Nero* sent to examine *Seneca*, and then to denounce death unto him, but because he had been his Tutor, he bade him choose what kinde of death he would. Hereat his wife and friends stood all amazed and stricken with griefe, but he being undaunted, comforted them. His wife yet refused to be comforted, and would dye with him by the same kinde of death, which was by bleeding, and although he earnestly sought to dissuade her, he could not, so they both were let blood, and yet he being dead, and shee surviving, shee was content to have her wounds bound up, and so her life was saved, but within a while after she dyed. The Senate then being weary of such a Monster, decreed that *Nero* was an enemy to the Common-wealth, and should dye, which hee hearing fled out of the City, only foure accompanying him, and when some followed to kill him, he with his sword slue himselfe, when he had reigned 14 years, and so there was an end of the race of the *Casars* and their family, no more of them succeeding in the Empire, and this was two years after *Seneca* his death, and many more cut off after him. Before this, *James* Bishop of *Jerusalem* being commanded by *Ananus*, the High-priest to renounce Christ Jesus, and denying so to doe, was set upon a pin of the Temple, and thence cast down, yet he still living. prayed God to forgive them, and then being stricken on the head with a Fullers club, he dyed, Anno 63, for which he being so godly a man, it was thought by the

the Jews themselves, that God brought that great destruction upon *Jerusalem* by *Titus* and *Vespasian*, anno 33. Betwixt *Nero* and *Vespasian* there were three Emperours in two yeares, *Galba*, *Otho*, and *Vitellius*. *Galba* chosen by the Souldiers in *Spain* and *France*, was for his covetousnesse and sloth slain within seven moneths after by *Otho*, who had been a familiar friend of *Nero*, *Otho* within foure moneths was overcome by *Vitellius*, whom the forces in *Germany* made Emperour and slue himsele. *Vitellius* a very bellygod continued but eight moneths, and then *Vespasian* being made Emperour, he was taken and drag'd through the City with his face upwards, and then slain and cast into *Tyber*. *Vespasian* taking the Empire by much intreaty upon him, for hee rather declined it as a burthen, had a sonne called *Titus* then in *Judaea*, from whence also he came to *Rome* to receive the Empire. For there being great tumults in *Judaea*, by means of *Florus*, *Cestius Gallus* then President of *Syria*, came with his Army to appease the tumults, and King *Agrippa* with him, but being beaten back by the seditious Jews with great slaughter on both sides, he sent to *Nero* to signifie this great rebellion. Then *Vespasian* with his sonne *Titus* was sent, and great forces were gathered, and many places assaulted and taken, and *Jerusalem* assaulted also, and the people greatly wasted by divisions within. At what time *Vespasian* hearing of *Nero's* death, paused for a time, whilst *Galba*, *Otho*, and *Vitellius* had run their race. Then he being chosen Emperour went to *Rome*, and left his son *Titus* in *Judaea* as Generall of the Army. Now in the tumults hitherto it is infinite to recount the destructions of the Jews, at *Cesarea*, *Ptolemais*, *Johannes*, *Galilee*, &c. who so please, may reade of them in *Iosephus*. There were also divisions in the City; *Eleazarus* against *Jonathin*, and *Simon* without with 40000 men against them both. But he being let in by one part, made the confusion greater, because he stood upon the magnifying of himsele above all. Then the old men and women made great lamentation, and thought long for the coming of the Romans again, as thinking themselves now in a worse case then if the Romans should come against the City. For great murders were daily committed, and many outrages done, so that it could not goe worse with them then if the City were full of most barbarous enemies. *Titus* then advanced with his Army from *Cesarea*, but when he was within 30 furlongs of *Jerusalem*, he causing his Army there to stay, went before towards *Jerusalem* to see, whether for fear the Jews would not now seeke to him for peace, and he went attended only with 800 horsemen. The Jews instead of coming out to parle about peace, came forth in great multitudes about him and his men to destroy them, so that *Titus* was in great danger, and was constrained to make his way through them with his sword, escaping the many darts that were thrown at him, more by a singular providence of God, then otherwise, for he was unarmed, and yet passed away to his Army without wound, two of his men only being slain. Then he brought up all his Army, but the divided Jews now agreeing together went out and fought furiously against the Romans, so that they made them to feare, and to begin to run away, till that *Titus* encouraging them, and coming to their helpe, turned again the course of the battell, killing many and putting all the rest to flight. Then the Romans fell to working, to make a wall for their defence against sudden incursions of the Jews. But the Jews came fiercely upon them again, and then *Titus* the second time escaped narrowly a great danger, and beat the Jews away again. After this, Mounts were in divers places cast up about the City, and these were again by the Jews undermined, and fire being put to, burnt. Then more were erected, and the outward wall battered and won, and after that the second. But before this, *Titus* requiring it, *Iosephus* whom he had with him, being taken at *Ptolemais*, made an Oration to the Jews to yield and save their City, but they did nothing but revile him, and many bloody skirmishes coming between, he exhorted them again, but all in vain. Then with great difficulty the third wall was won in that part next the Temple, and *Titus* exhorted them to save their Temple, professing how unwilling he was to destroy it. But they fought against the Romans so fiercely from thence, that he was forced at length to put fire to part of it, and much being burnt, he caused the fire to be quenched again, being willing to save the rest, but the fight continuing, the

souldiers



Anno Dom. 72.

Dan. 9. 2.

could not set fire to it, and so all was burnt down. Then they fought still against the *Romans* in the City, till that was destroyed also, the Temple, *August 10*, and the City in *September, anno 2 of Vespasian*, for which *V. Vespasian* and *Titus* his son afterwards held a glorious triumph at *Rome*. *Johannes* and *Symon* the two chiefe Captains of the *Jews* being reserved for it. During the time of this war 1100000 of the *Jews* perished, sayth *Josephus*, and 90000 were taken and sold into divers parts, yet *Titus* commanded, that none should be slain, but such as were in arms when the City was taken. Thus both the blood of Christ was revenged upon the *Jews* which they called for upon them and their children, and that came upon their Temple; which he foretold, not one stone being left upon another, their own obstinacy and not the *Romans* cruelty, through Gods just judgment bringing this upon them. And it is remarkable, how that all Christians were by divine admonition before this gone out of the City to *Pella*, and preserved from perishing together with them. Thus I have drawn down the History of the Church of God, interlaced with some others of the World, with whom the *Jews* had to doe, and without the knowledge of which, this cannot be well understood, not only to the time of the Passion of our blessed Saviour, but also to the time of their extirpation, that were his betrayers and murderers, and of their Countrey, City and posterity for the further confirmation of Christian people, in their believing, that he whom they so spitefully slue was the dearly beloved Son of God, and therefore God ceased not ever after that to lay heavy judgements upon them from time to time, till they were thus consumed, in their own Countrey and in other Countries, whersoever they became. For before, although they lived under the *Romans*, yet they were by them honourably used as confederates, and had divers favours done them. Yea, after that upon their own desire, *Archelaus*, the sonne of *Herod* the Great being banisht, *Judaea* was made a Province. But after they were vilified, derided, and indignly used in all places, and could never recover their credit any more, and more of them in a shorter time were destroyed then ever before. And now the prophecie of *Daniel* touching the Messiah slain, and the judgement following thereupon, appears to be fulfilled, where he sayth, *He shall destroy the City and the holy place, and the people, and the end of it shall be with a flood*, that is, not of water, but fire burning down all things. I have also in great brevity given the Reader a taste of the State of the great Monarchy of the World then ruling, being of much avail to be known, because hereby especially God executed his wrath against the *Jews*, as formerly by the Monarchy of *Assyria* and *Babylon*, great varieties occurring herein, being full of delight and profit to the discreet Reader. Now to God only, the Father, Son, and Holy Ghost, who hath strengthened me to perfect this great Work, extending from the beginning of the World to the foresayd fatall downfall of *Jerusalem*, through 4034 years, be all honour, prayse and glory for ever and ever, **A M E N.**

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**F I N I S.**


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An Alphabetical Table of the principall Contents in *Ezra*, *Nehemiah*,  
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